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ZION'S LANDMARK

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NOVEMBER 15, 1938

NO. 1

WITHHOLD NOT FROM THE LORD YOUR SUBSTANCE.

And Josiah gave to the people, of the flocks, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance.

And his princes gave willingly unto the people, to the priests and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the House of God, gave unto the priests for the passover offerings two thousand and six hundred small cattle and three hundred oxen.

Conaniah also, and Shemaiah and Nathaneel, his brethren, and Hasabiah and Jehiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand small cattle and five hundred oxen.

So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them.

And they removed the burnt offerings, that they might give according to the division of the families of the people, to the Lord, as it is written in the book of Moses. And so did they with the oxen.

Chron. 3:7-12.

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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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R ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

MEMORIES.

Sweet memories of those dear to us whose timely stay on earth has ended, but whose influence will never die. We have reason to believe they are in the keeping and care of Him in whom they had great faith and whom they loved and served. They had a great hope of eternal life as do all who believe in salvation by grace. His will be done.

All who knew our mother knew of her sacrifice, love and devotion. She suffered behind a smile; her great suffering was known only to a few. There was never an end to her helping hand. Service was the source of her greatest joy. The hour or weather meant little to her and she never seemed to tire. She enjoyed the love and friendship of all who knew her and seemed to know how to conquer worry or sorrow. Her constitution was one to marvel at, and her pleasant attitude was not un-noticed. She was taught right from wrong in early childhood and was a profound lover of the truth. Her Christian faith (like that of our father) was unshaken by the ways of the world and her influence will ever live in our hearts.

Our father was a man of even habits, with a firm belief and strong faith, a great lover of God's word, which was the source of his greatest joy. He enjoyed Godly conversations, but in discussions would

never vary from the written word; to him it was the law. He had a great sense of humor and was sympathetic. He was greatly interested in his kindred and a great believer in moderation in all things, he advocated a clean mind, body, and soul. Our mother also had a great sense of humor and was of the jovial type and liked clean fun, often changing a solemn occasion into laughter. Having a strong will-power she was able to hide her afflictions. Her love and affection for her children was unexcelled and she knew their footsteps and impulses. She lived in a constant prayer for their welfare and the hour was never too late or the weather too cold to answer their call. Her advice was ever in the highest order. She never refused food to the hungry or shelter to the stranger. Fowl and beast fared good at her hand. She had many talents and used them all to the good of mankind; she seemed destined to a life of service and to this end she lived and died, so can we not imagine a sweet voice saying—"Enter in thou good and faithful servant and take thy rest." "If I go not away the Comforter will not come," and surely He went away and so surely is the Comforter here. Why do we not worry because of the fact that we will soon follow and leave this world of fascination and beauty? To my mind there is but one answer.

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"In My Father's house are many mansions," and this is our vision of hope based on a foundation of faith. If we marvel at the wonders of God we shudder at our weakness; there is something divine about the life of anything and we must be tuned in with the right kind of receiver to get the right kind of program, otherwise we get static. Scientists have delved into the unrecorded past and satisfied themselves that they originated from the lower animal—namely the monkey. I am wondering what difference it makes since everything was created by God and in my opinion scientists can learn just as much about where we are going as they can about where we came from. Can we not follow the star as did the Wise Men? Have we not proof of the wonders of God? Have we not proof of a spirit that sweetens our life? Can we not see and feel His love in the flowers and in the song of the birds?

Are we a doubting Thomas? Can we praise His holy name in sincerity? Does He not tell us where to cast the net, yet we hunger for a crumb—do we not (many times) sit at a bare table and they gathered up many baskets of food after the multitude was fed? Sometimes we wonder if the table will be spread again. There is a magic strangeness in spiritual thought—it is like a mother's kiss or a child's wound; it heals, it brightens, the corner where we are. We have a mission as did Paul. I may be changed as was Paul's. If we recognize the source of the light it will be placed in our hand to carry. If we neglect to trim the wick the light will grow dim. Our life is the reflector and

do we not feel at times we would like to hide from ourselves, but when the spirit is with us we are on good terms with ourselves and everyone else—truly it is a fixer beyond words.

To explain life is simple, but we make it difficult not only for us but for others. We have great mental possibilities but we do not allow development because we are followers or groove runners and see little need of meditation. Age brings many of us to thought and a better understanding of life and reality. We are always in a stage of learning. After we have reached maturity physically we have more time and room for spiritual development and there is greater joy in this second growth or development. We may not know in medical terms the different functions of the body, but we can understand more clearly for what purpose they were intended. It is better to know little and use it than to know much and waste it. The more we know the greater is our responsibility because more is required of us. If we seek much, we will find. Then we learn to know our smallness.

The great gifts and power we have are often misplaced and wasted seemingly—only to work out a most unexpected greatness. Even from the horrors of war emerges a tenderness and grateful hearts to our Creator. In the cold unlighted muddy dugouts and rat infested trenches were evidences of God's love and tender mercy, consoling words from a buddy in the dark, words of confidence and faith spoken in whisper and sealed with a tight grip of the hand and sacred

memories to those of us of such experiences. Many of those hands are cold in death, but we still hold fast to that grip of confidence, love and faith—the last and parting words of a captain—"Don't give up—we must win" carried with it love, loyalty, sacrifice and victory over death.

"There will be wars and rumors of wars"—"Thou shalt not kill." There can be but one hope—saved by grace. To kill in war is to take a life and to bring to pass a fulfillment of all of these things must and will come to pass—as it is written. We cannot stay the hand of destiny. We cannot avert wars by conferences; at the appointed time all these things will be made right as it pleases God to bring it to pass.

Six thousand years of history brings us to present conditions described in the greatest history ever written—the Holy Bible. It has furnished a light and guide for generations since Abraham and Jacob. Great writers ponder its pages. The lowly in spirit find comfort there. Regardless of our station in life, it finds a way to our heart. We strive for knowledge and wisdom but fail to use that which nature has given us for simple every day life—each day stands apart in our life and cannot be recalled. Like little grains of sand and drops of water they have a potential value. If we know ourselves we have learned much; if we have not temptations we have nothing to conquer; if we have no will-power temptation has nothing to conquer. If we can say to satan, "Get thee behind me," and say it with power and confidence, our heart will be made glad. We carry

on a daily strife between good and evil.

The thorn was not taken out, but, sayeth the Lord, "My grace is sufficient for thee." In this we place our hope and faith. We dare not ask for justice, but for mercy, for in our weakness we break all the commandments. I hope I will never have a rebellious thought as to the taking away of our mother and father, but ask God to permit me to remember the good things in their lives that will make mine better.

Yours in love, friendship and faith,

Ernest C. Whitley,
513 E. Trinity Ave.,
Durham, N. C.

THE NEW BIRTH THROUGH CHRIST.

My Dear Friends in the Lord:

A few days ago, a lady came to my house, who styled herself a witness for Jehovah God, and left some pamphlets, with a request that I read them, the gist of which are written lectures by one Judge Rutherford, delivered at different times, the chief thought of which is the coming of the great day of God Almighty and the battle of Armageddon. While, like Balaam, he may have some knowledge of the God of heaven, yet he is given to the same fatal and deadly error, entertained by all the popular systems of religious Christendom. He denies the Trinity of the God-Head, virtually denies the doctrine of election and holds to a universal atonement. Almost in the same breath, he represents the Lord and satan as two great giants standing in the presence of the human family, saying,

"Here we are, now, choose you this day whom ye will serve." He also represents that Jesus has come and opened a way possible for humanity and all who will accept and come to Him will be saved, and all who do not, will be forever lost.

Now: All true believers have not so learned Christ. This is the voice of a stranger and they dare not follow it. The Holy Ghost hath shown them, that they have not accepted or chosen the Lord, but the Lord hath chosen and accepted them, and this choice was made in Christ Jesus before the world began. All true believers are born into the kingdom of God's dear Son. In this kingdom they breathe a new atmosphere, and this atmosphere is called prayer; it is their native air and their vital breath. In this realm they learn, that in their flesh dwells no good thing. They are poor in spirit and have nothing to give in exchange for this soul. The Spirit hath also taught them, that salvation is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

It is true, that men in his first and best estate, had free access to the Tree of Life, but of his own free will he chose the way of death, and in this act he became vile and corrupt, dead in trespasses and in sin, so that the very ground on which he stood was cursed. In this fallen state, can he now turn to God and bring forth good fruit? No, a corrupt tree cannot bring forth good fruit. He is driven out to where he cannot put forth his hand and take of the Tree of Life. This transgression passed upon the entire human family and men love darkness

rather than light, because their deeds are evil. Therefore men love the doctrine first preached by the serpent, "Ye shall not surely die," and hold that there is yet a spark of life, that if they will exercise, they can be great monuments of their faith. But, alas! the wages of sin is death.

Dear Friends: Did you know that every system of religion in the world agreed in one point of doctrine, viz: "That the Lord has come and offered Himself, to be accepted by man, or be forever lost?" The church of God is the only one exception. Her ministers from the apostolic age till the present time, have ever taught that salvation does not depend upon the puny effort of the will of man, but entirely upon the electing love of God, the Father. She is known by various names in different parts of the world, but better known by the doctrine she holds.

The church of God is a local and independent assembly of baptized believers, called into a covenant of fellowship by the Holy Ghost, wherein each member agrees to observe all things whatsoever the Lord has commanded in His word.

When this assembly is organized into a conference, it constitutes the highest ecclesiastical power on earth and from its decision there is no appeal. Being the body of the Lord, she recognizes no rule or authority over her, other than the will of her Great Head. Each local assembly is entrusted with the administration and execution of the laws of Zion, the great city of the Celestial King. These laws, coming down from heaven, carry with them the right of organization and power of action,

and are not delivered into the hands and organization of men.

When the church is preserved in gospel order, she is the beauty of the whole earth. She is meek and lowly and her countenance is comely. Her apparel is royal, with a needlework of wrought gold. She stretcheth out her hands to the poor and extendeth help to the needy. She is the choice and only one of her mother. Many daughters have done virtuously, but she excels them all. She is not afraid of the snow, for all her household are clothed with scarlet.

But, nevertheless: The church being in this world, with each member in a temple of clay, surrounded with the powers of darkness, are like sheep in the midst of wolves. She, like Sarah, with Abraham, often feels a poverty of soul and barren of the fruits of grace. With this leanness felt in her life, she often fails to trust the Lord to fulfill His promise, and introduces means and other aids to bring about the promised word. With this departure, she leaves off to require of each applicant to bring forth fruits meet for repentance, with a tongue that magnifies the Lord; hence mockers and unbelievers enter in, not sparing the flock.

When a majority of such are in the body, new works and laws are introduced, to the turning away and leaving her first love. From such she is called on to repent and do her first works, but repents not, but further yields her liberty to heads and bishops of men, dictators and dictating bodies. With these she feels to be rich and increased with goods, and have need of nothing, and

knoweth not that she is wretched, and miserable, and poor, and blind, and naked, holding to the doctrines and commandments of men and will not buy gold tried in the fire.

But the Lord is ever watchful and will take care and save His Heart's Delight. He comes and removes her, as a candlestick out of his place, leaving nothing but the old form and dead letter of the organization, which can find no place for repentance, although they may seek it carefully with tears. The true church is now given to fly into the wilderness, where she hath a place prepared of God, where she is fed and preserved from the face of men. She knows and loves the voice of her beloved and will not follow the voice of a stranger. Her inmates hunger and thirst after righteousness and hates the appearance of evil; consequently, they hold fast to the faith first delivered unto the saints, by rejecting everything not found or commanded in the church of the Apostolic age.

Respectfully submitted,

J. P. Tingle,

Grantsboro, N. C.

**THIS LORD IS SLOW TO ANGER,
AND GREAT IN POWER, AND
WILL NOT AT ALL ACQUIT THE
WICKED. THE LORD HATH HIS
WAY IN THE WHIRLWIND AND
IN THE STORM, AND THE
CLOUDS ARE THE DUST OF HIS
FEET.—Nahum 1:3.**

Dear Sister Neal, and
Sister Hodges:

This, the second Saturday in September, 1938, just one year today from the second Saturday in September, 1937, in which surely I was

given to know that our God is the one ruling heaven and earth, controlling the beautiful sunshine by day and the light of the moon and stars by night, speaks to the sea (my troubled soul) and there is a calm without which I would yet be mystified and without understanding regarding that which was and was to be with me on that day, one year ago today, no mortal could have spoken to me with that small sweet voice when He said to me, "God is His own interpreter, and He will make it plain." Now while we consider the first of our subject and you will pardon me for being so personal, however I am impressed with the language of the apostle, when he was preaching the things that he had handled and tasted of the Lord that they were good.

Now dear kindred of Christ, when I had started to Stem to meeting, instead of the many things the world has to offer today and could not understand why I was thus dealt with by the hand of God, I had to wait on the Lord to know that I was so imperfect, such a sinner, and was enough to cause the anger of the justice of God to have banished me into eternity with the other two men, which were by nature, as far as I know, better than myself, and certainly as far as I know, and known to God if they were the children of promise, hence I must say there are some things I know and many things that I do not know. Some of the things I feel to know are that I am not worthy of the place you good people granted me access to, and I hope God has ordained me to, again I know my desires and love are different to what they once were, and

my hope is that God has made the difference, and if so the difference is wider than the world and as high as heaven. I am not glad that I am a sinner, but inasmuch as I am, I am glad I am given to know it. If I have any besetting sin it must be this tongue of mine that I can't control. Surely the language is for me, when he declared that we were saved from vain conversation. The apostle Peter says, forasmuch as we know that we were not redeemed with such things as gold and silver but with the precious blood of Christ.

Yes, with me the Lord has been slow to anger. Hence I have been spared to live in the body with Old Baptists from the time in which He, in mercy, first made known to me who they were, and are, to this time. And may I say without boasting, after boasting with me has been put in the background, that I know that I have been kept for some purpose, and oh may it be for the glorifying of the name of Jesus on high.

Have you not noticed, my dear people, that we who preach seldom refer to this writer, Nahum, and do we find anywhere greater language—"The Lord hath His way in the whirlwind." Yes, great in power. I so often find myself desiring to see the wickedness of the world cease or get better, which we do desire, but if we could control it we would be forced to put it out of the way; but our God can control it and yet leaves it among us. Yea, cause the wrath of man to praise Him and the remainder He constrains. Who has said that you shall not be tempted above that I will make a way for your escape. Oh for

faith to grasp the promises that will enable us to travel on a few more days and endure the things that shall try our faith of what sore it is until we have finished our course.

I remember once this summer when there was arising a very angry looking cloud, and after hearing of many being destroyed as we term it, and I looked at the cloud with some fear, feeling that I could behold the power of God in it, my very being went up to the God who was in it (the cloud) which was but the dust of His feet. And in this state I was made to say—"If I have finished my course, filled up my time on earth, and preached the last sermon that was ordained to me before the world was, then I will go at this time. If not I will be saved for the further purpose of Him who has purposed all things in himself."

Now that my article has been so personal it seems to me, which I have never admired so much, as I have told you before, that I have desired that my preaching would not be of self or about myself, feeling desirous that I might be given something better for you when coming before you. Now that you two only constitute the membership of Moon's Creek church may I say to you, fear not little flock, it is your Father's good pleasure to give you the kingdom. What more shall you need in this world or in the world to come? The kingdom is His and He has given it to you that you may become a part of it, and Deuteronomy says to you (and all of such precious faith) that their rock is not as our rock. Paul says there be gods many, but to us (all the redeemed) there is but one God, the Father of whom

are all things. 1st. Cor. 8:5-6. Now my dear sisters in the Lord, I know this at its best could be but like the writer, imperfect, and I have been called from it many times while trying to write, and you will pardon the mistakes and misconnections in it. I was called to attend a funeral near Altivesta yesterday while given a mind to undertake this. I can't understand why I must try to write at times, feeling the un-usefulness as it is. Surely God will have His way.

We would not forget to mention the remembrance my brethren and friends had of me during and after my experience herein mentioned, to bring to pass the saying of Job, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

Your unworthy brother in hope,
W. R. Dodd.

PROPHECY.

"And he said unto me, thou must prophesy again before many peoples, and natives, and tongues, and kings." Rev. 10 ch. 11 v.

We see in this that John was warned by the angel of God to prophesy before the people, nations, tongues and kings, of things that he saw and heard. Of the awful things to come upon earth, man, and beast. "I saw in this book, that John was commanded to take the little book out of the hand of the angel, that stood with his little book open, and said to me, take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." We see in this that unto the flesh it is trials and temptation, when we so keenly feel the weakness of the flesh, that is the

bitter part of it, as we are often cast down and can't feel the sweetness of the uplifting spirit of Jesus in our poor benighted souls. Disappointments are only our daily experience, which keeps our pathway so dark and dreary to us.

I feel like John had seen and felt so much while on the isle that is called Patmos, that he felt that he was too weak to fulfill what was required at his hands, but when we can remember and feel that the guardian angel of God is ever with us, we then can feel the spirit of God which strengtheneth us, and by His spirit do all that is required at our hands. Then it is, when we taste the sweetness of the honey. Open thy mouth and God doth fill it. As John saw so many wonders in Heaven, he was chosen of God to write the Book of Revelations, and was the chosen one to see the Bride the Lamb's wife. But we should remember that he said, "he carried me away in the spirit to a great and high mountain." There we see in this he was elevated high above the level of the earth. As it's God's will to reveal His unsearchable riches, that we can't find by searching. It takes His Spirit to reveal it to us, just as it did to John, to see the hidden things of God.

As we read that these things were hid from the wise and prudent and revealed unto babes. As I feel in those days John felt himself nothing more than a new born babe, and I am sure he felt the weakness of the flesh when he ate the little book up; and how it was in his belly bitter, and I feel like it grieved him day and night to see the works of satan

come on earth, as he sets his snares for men.

Dear readers, I want to call your attention especially to the 13th chapter of Revelations, and read for yourself, with a praying heart. There we can see the awful things that were grievous to his poor heart, yet he was told by the angel to prophesy before many people, nations and tongues and kings, and how it was and the number of the man called the beast. Here is wisdom, and let him that hath understanding count the number of the beast: for it is the number of a man, and his number is six hundred, three-score and six. Dear reader, this chapter has caused me as much study as any other chapter in the Bible, and I have thought of the power that was given him, so no man, small or great, rich or poor, young or old, should not buy or sell, without he had the mark of the beast in their forehead or in their right hand. I can't rest satisfied, every time I think of it. As I can't help from thinking that it's yet to come; yet it may not be in my day, yet it grieves me, for I know there are going to be some precious ones to suffer while it goes on. And are killed because they will not yield to the beast, knowing well that it's prophesied for all that take his mark, hell is their eternal home. Some, no doubt, will suffer to die before they will suffer to carry his mark. Those that have their names written in the Lamb's Book of Life are the redeemed of God. These are to my mind the ones that John saw standing on the sea of glass.

Dear readers, I've often thought, and it rests so heavy on my mind,

that all this signing up for this crop control, I wouldn't wonder if there isn't a pretty place for the first steps of those to have to take the mark to buy and sell, and so many will be deceived through the deceitfulness of satan.

This is some of the bitterness, to my mind that John experienced in the little book as he ate it up.

Now I don't know why I have written as I have, but hope the Lord has impressed me, and His angel has guided my pen and controlled my mind for some purpose unknown to me, that will be honoring to His Holy Name, and pleasing in His sight. as it has been on my mind for quite a while; but for the cause I know not, as it's best known to the Lord. As I feel like God is the one to have all the praise and honor, not man.

I ask to be remembered in the prayers of his people.

In hope,

A. W. Thompson,

Kenly, N. C., R. 2.

BLESSINGS OF SALVATION.

Salvation is entirely of the Lord and therefore of divine grace from start to finish. Rom. 4:4 distinguished between the reward and the reward of debt. When good is conferred because it is due, it is not of grace. Whatever may be claimed on the score of justice, cannot be regarded as unmerited favor.

Justice gives to every man according to his works; and if Salvation were of works, it could not be of grace. Paul has made this very plain: "To him that worketh, is the reward not reckoned of grace, but of debt." "If by grace, then it is no

more of works; otherwise grace is no more grace." But if it be of works then it is no more grace; otherwise work is no more work. Rom. 11:6. For the same reason, salvation is not of works, it is not of the law. The law is a rule of justice and takes cognizance of men's works. If it gave life to men, it could only on the ground of their obedience to its requirements: for its language is, "the man that doeth these things shall live by them." Rom. 10:5.

Salvation by the law is declared to be impossible: for if there had been a law given which could have given life, verily righteousness should have been by the law. Gal. 3:21. The Scripture represents grace and law opposed to each other: "The law was given by Moses; but Grace and truth came by Jesus Christ." John 1:17.

"Received ye the spirit by the works of the law, or by the hearing of faith." Gal. 3:2. "It is of faith, that it might be by grace." Rom. 4:16.

The doctrine that salvation is of grace and grace only is clearly taught in the sacred scriptures with great clearness. In the 2nd chapter of Ephesians, the declaration is twice made, "By grace ye are saved." Paul ascribes his own salvation to grace: "By the grace of God, I am what I am." Cor. 15:10.

He traces the blessings of salvation to, "the grace given in Christ Jesus; before the world began"; to "the riches of His grace"; to "the exceeding riches of His grace." 2nd Tim. 1:9; Eph. 1:7; Eph. 2:7.

Salvation is entirely of grace. The passages just quoted show positively

that salvation is not partly of grace and partly of works. When it is affirmed to be of the grace of God, it is denied to be of the works of men. All boasting of men is excluded. The law condemns all and life comes through Jesus Christ, a free gift and bestowed upon the subjects according to the eternal purpose.

We are all justly condemned, totally depraved and in ourselves perfectly helpless. All men by nature are children of wrath, dead in trespasses and in sins. If any man feels that Christ was under obligation to die for him, or that God was bound to give up His Son to make the needed sacrifice for sin, he is totally mistaken.

An objection to the views which have been presented may arise from the fact that in the last day, men will be judged according to their works. Rev. 20:12. But good works of saints are the fruits of the blessing of grace bestowed. Although the sentence in the last day will be according to their works, the reward nevertheless will be of grace and not of debt. Their works will be evidence of their faith; and proof of love to God.

The kingdom He will bestow, will be, not a reward for the merit of their works, but an inheritance prepared for them before the foundation of the world. Matt. 25:34.

Instead of faith, repentance, good moral life, good works etc., being the cause of salvation, they are evidences of the blessing of grace. Instead of the person exercising faith and repenting faith as a grace of God exercises the party by implanting new laws in his heart and mind,

as love being shed abreast in the heart by the Holy Spirit.

We reason from scriptural proof. God is the only cause of our salvation and salvation is the effect of the cause and the works of men is the evidence of the effect; therefore, we see it is of free grace from start to finish.

In the scripture, it is pointed out that all the good works we may do is the work of the grace of God for it is said: "Work out your own salvation with fear and trembling, for it is God who worketh in you to will and to do of His own good pleasure."

In reality there is no good work performed without the cause, the reigning grace of God leading to will and do of His own good pleasure, therefore all righteous works are of grace.

Thos. W. Kimsey,
High Point, N. C.

GOOD PREACHING.

An association comprising several Primitive Baptist churches was held in Montgomery, Alabama's capital city, sometime in October, 1938.

The meeting house was filled and some on the outside.

The members seemed to be anxious to do everything to make visiting brethren and sisters comfortable.

We had wonderful preaching by several preachers. Bro. Berry, 80 years old, preached, taking as his text the 14th verse of the 10th chapter of Joshua. Joshua a figure of Christ. None believe till born again.

God enlarges Japheth, the father of the Gentiles.

Brought into tents of Shem, representing the church.

God spread the valleys and the tents of Shem.

If the world is growing worse, the people of God fewer.

Christ's righteousness set to our credit. He paid the old account and future debts.

The light shone from heaven, stopping Paul of Tarsus. Afterwards Paul said that in me first should be shown the long-suffering of God.

Joshua asked or the sun to stand still, signifying righteousness of Christ. The Lord fought for Israel that day.

The Sun of righteousness, the gospel day in which we live. Lo, I am with you always, even until the end of the world. He loved His people with an averlasting love, bruised for our transgressions, raised for our justification. Never but one payment made, perfecting forever them that are sanctified.

How shall we escape if we neglect so great salvation.

The spiritual Joshua, who is Jesus, the Sun of righteousness, might shine upon us. God in Christ, reconciling us to Him. If you are one of His beneficiaries you should be one of the happiest of people. You should read and study the Bible. Rev. 15th chapter. Christ died for our sins. Would God punish two men for the same crime. Christ took the punishment on Himself.

Christ was sent to do the work that we could not do. He finished the work. The beautiful finished city, our eternal home. The heighth and breadth equal.

I pray not for the world, but for

them thou hast given me out of the world.

Nothing new or old with God, who declared the end from the beginning.

Mrs. M .C. Story,
Ramer, Ala.

WORKING FOR THE LANDMARK

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

Dear Mr. Gold:

I am enclosing check payable to your order, \$6.00, being yearly subscriptions to the Landmark:

Herbert N. Dodd,	
Dry Fork, Va. -----	\$2.00
Mrs. Howard Woody,	
Chatham, Va., R.F.D.---	2.00
Mrs. Lucy Mattox,	
Chatham, Va., R. 3.---	2.00
Total -----	\$6.00

Mrs. Woody did not give me the route number, but she will receive it I am sure as she is well known.

These people, I feel sure, have not subscribed to the Landmark for a long time. I made an announcement at our Union Meeting last Sunday that I would take subscriptions, so I am sending them in.

I shall appreciate it very much if you will start the new subscribers with the Nov. 1, 1938 issue. All three are prominent Baptists.

I am going to try and have more of our people read the Landmark.

I am glad to help in any way I can along the line of increasing the circulation of our paper.

With best wishes for your continued success.

Posie W. Ashworth, Agent,
Box 917, Danville, Va.

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**LET US ALL PRAY FOR THE
PEACE OF ZION.**

My Dear Mr. Gold:

I will now write you a few lines to let you know that I returned safely from my pleasant trip to Rocky Mount and Wilson. I was glad to have the opportunity to visit you in your office and to see you again at the Association near Rocky Mount. I thought that the preaching at the assembly of the saints from far and near was quite able, and the tendency in general was away from extremes which makes for unity and peace in Zion. I like the conservative position assumed and maintained by the Kehukee Association. It was very gratifying indeed to observe the Moderator's stand against isms and schisms in his closing remarks at the Association. His words were fitly spoken. And his admonition with respect to the maintenance of peace within the borders of the Kehukee was timely in view of conditions without. It is good to know that the oldest Primitive Baptist Association in America is not divided like some others. I wish there were no divisions anywhere, that all loved peace better than strife and confusion of which God is not the author.

I had hoped that definite steps might be taken to effect a reconciliation between the right wing and the left wing of the whole body of Old School Baptists, but the prospects at this time do not seem to be so bright; one party is not responsive to the overtures of the other, so little progress is being made. There seems to be some apprehension about being called upon to give up principles, a b o u t compromising

truth with error, etc. Now I don't think that any one would be required to yield any orthodox or fundamental principle as the price of peace. But the manner of setting forth principles might be modified so as not to create wrong impressions in the minds of the saints. It appears that the Bible injunction, "Take heed to our doctrine" is pertinent to the matter. I believe that Primitive Baptists are pretty well agreed on what is taught in the Scriptures of truth; it is the insistence upon things not taught that is causing the trouble. There is no virtue in religiously contending for that which is a constant source of controversy tending to divide God's people. We know that the Gospel does not divide the saints but on the other hand tends to bind them together in love and fellowship. May the day come when all shall be satisfied with the goodness of the Lord's house and cease warring to no profit.

Believing that what I have written is in accord with your sentiments as previously expressed in the Landmark, and earnestly desiring the advancement of the cause to which it is devoted, I am

Yours in hope,
C. W. Vass,

1515 Lincoln St.,
Portsmouth, Va.

LOVES THE LANDMARK.

Dear Mr. Gold:

Inclosed you will find \$4.00 money order as payment on my Landmark dues. If there is any more let me know. I am sorry that I was behind so long and thank you all ever so much for your kindness. I do

hope and pray I won't have to stop it. My father took it before I was grown. I read it then. I guess you know my father, Rod Roebuck. I know your father knew him because I have heard him speak of him. My desire is to do right, but I am far from it, it seems. Anyway my whole desire is to pay my just and honest debts because I know that is right, but my road is very dark to me sometimes. Hope you will get this all right and let me know if I owe any more.

Thanks to you all,

Mrs. J. E. White,

Williamston, N. C.
Route 3, Box 82

sides to a quarrel are agreed to do this, and all differences may be settled if the approach is made in love and friendliness which should actuate all people, whether they are members of the church or not.

We have enough troubles during the week, but on Sunday when we gather in the Holy of Holies, God's church, to worship Him, we should be at peace with the world and especially with His people. We pray for the peace and love of Zion, and a great ingathering of the saints of God during this year.

Submitted in love,

John D. Gold.

ANOTHER YEAR.

With this issue of the Landmark, the paper enters another year, and we desire to thank the brethren, sisters and friends for their loyalty to the paper. With more effort they can increase its circulation and at least make it pay expenses.

We see more signs of agreement and manifestation of love and fellowship among the churches than has been heretofore. Divisions over doctrinal matters and lack of fellowship are less frequent and getting together into one harmonious whole to carry out the admonitions of the Saviour, "If ye love me ye will keep my commandments," is more manifest and it does my heart good to note this among the various churches.

We sincerely trust that this year will see all the differences wiped out and the churches living together in the love of God and sweet bonds of fellowship.

It is not hard to make up if both

LOVES THE LANDMARK.

Mr. John Gold,

Dear Sir:

I hope you will pardon my delay in sending in my dues to the dear old Landmark, which was due June 1st. I intended to pay while I was in Wilson this summer, but neglected it.

Dear Mr. Gold, I do enjoy the paper so much. I have read it all my life and hope I will be able to have it what time I live.

I surely do appreciate your kindness in sending it, though I was behind in pay. It was only negligence and not intended, so I will try to send it. I will inclose \$2.00 for same.

May God spare you many years to keep the paper coming in its purity and cleanness. Thanking you for past kindnesses and wishing for you God's blessing in the future, I remain,

Mary J. Bailey,

427 Louise Ave.,
Charlotte, N. C.

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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 B. S. Cowin—Williamston,
N. C.

VOL. LXXII.

NO. 1

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WILSON, N. C. NOV. 15, 1938

"BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY."—133 Psalm.

And how bad and how unpleasant
it is when they cannot dwell togeth-
er at all, without biting and devour-
ing each other.

Aaron, the first high priest in Is-
rael under the law, is a type of Jesus,
our great High Priest, who has shed
His blood for the redemption of the
church and now entered into heaven
itself where He forever remains our
High Priest, and makes intercessions
for His people according to the will
of God.

Jesus, who is head over all things
to the church, was anointed with the
oil of gladness above His fellows,
and this anointing ran down to all
parts of the body, so the least of His
children were anointed in Him, and
they were all anointed with the same
oil, and not that kind that is sold at

the cross roads stores, but that kind
which they receive through the Holy
Ghost sent down from heaven, Bez-
aaleel made oil for the tabernacle
and temple service, but it was not
the oil of gladness which converts
dead sinners, and endows them with
the spirit of praise and thanksgiving.

In consideration of what God has
done for His people, finding them
dead in sin, half dead, when the
priest and the Levite went around
without offering any service. Jesus
comes by, pours in the oil and the
wine, sets him on His own beast and
carries him to the inn, gives the
keeper two pence, gives orders to
take care of him, tells him He is
coming again, and what is spent
more than the two pence He will re-
pay it.

Jesus is always going to see His
child again that His Spirit has con-
victed of sin, and the heart that has
been made sorrowful because of the
knowledge of indwelling sin, will be
made to rejoice with a joy unspeak-
able and full of glory. When Jesus
visits the dead lion He will find the
honey of Christian graves implanted
there.

After Jesus has done all these
wonderful things for us and we are
conscious that it is the work of the
Lord in our hearts, still the church
which was born of the same father
and mother (Jerusalem above),
taught by the same Spirit, embraced
by our precious Redeemer, who lov-
ingly calls us His own, and yet we
allow human nature to assert itself
in setting up rules for the govern-
ment of churches and associations
which the strict disciplinary rules of
the scriptures do not justify.

There are at least a dozen differ-

ent orders of Baptists in the United States, but there still are not enough to accommodate the pride and ambition of the natural man, for all these divisions and subdivisions were the work of the natural man, and none of them were dictated by the precious Spirit of God.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. 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." Gal. 5:22-26.

B. S. Cowin.

JOHN D. DUPREE

I will try to write a notice of the death of my dear companion. He was born January 11, 1868, and was the second oldest son of Joseph Dupree and Eliza Jane Dupree. He departed this life May 7, 1938. He was 70 years old, January 11th before his death May 7th. He was married January 27, 1897 to the writer, Lula F. Barbour, and we lived together 41 years and a few days, about as well as people are apt to live. The good Lord blessed us with nine children, five girls and four boys. We lived on the farm for 20 years, then moved to Durham. He united with the Primitive Baptist Church at Sandy Grove, in Johnston County, N. C. Both of us went together and in the water together, which was the happiest day of my life. That was the sweetest rest I have ever found. I have wanted to have those feelings over again, but that is all passed and gone. This was in July, 1907. Then in about one year or two years he was set apart for a deacon and ordained. His father was a deacon for a long time. He had a dream one night that his father gave him his yoke. He did not feel worthy to try to fill his father's place. We lived with the church at Sandy Grove for 10 years. Had been at Durham for one year. We asked for our letters and took them to Durham church and they took us in and let us live with them till his death and they still bear with me. I am no good to them, or I feel like I am not, but they mean so much to me I don't feel like I could get along without them. We have a lovely church and such a lovely preacher. I don't think we could beat it. The first 20 years of my

husband's life was spent in good health, but 10 years ago he had a stroke and was never the same any more. He never finally recovered. Monday after the Black Creek Association, from which we returned Sunday night, he had another one. He went to town and came back with but little mind and could hardly feed himself. After trying to eat he went to bed, but he soon got up around the house and even went to see a part of the children; but he got most down, so we went back home on Sunday and went to bed on Monday and was never up much more. He gave out in his feet and legs, and called the doctor, and then took his bed. The doctor came but could not do much for him. He soon got so bad off he could not sleep but little, his legs pained him so badly. So he soon had another stroke, and then he was taken with the dry gangrene. He wanted to get well at first as bad as I ever saw. He talked about the church and members almost as long as he had strength. His mind came and went. The members were good to visit him. The children were good to come and wait on him. One son left home and stayed and did the lifting of him from bed to bed, for we women folks could not do that. He told one of his daughters about a week before the passing that he had fixed his business and he was ready to go when the good Lord called him. She came and told me and I told her I was glad to know that he had become reconciled. He said at another time he did not know why he had to suffer so much but it all belonged to him or he would not get it. Oh, he suffered so much. I can truthfully say his last days were his best days. The longer he lived the more devoted he was to me. I just can't tell how I miss him. My children are all good to me, but nothing fills the place of my dear companion. I am so lonely without him. Life doesn't mean much when you lose a good husband. I have a home but no one to live with me, and it would be no pleasure without John. I feel like my pleasure is all behind me, for we did go to church while we could, but the time of parting came and we had to bow in humble submission to Him who does all things well. He never makes a mistake.

On Saturday morning, May 7th, the good Lord took him so quietly away from this world of sorrow, without a struggle. I have a good hope to be with him at perfect rest forever and ever. The next day we took him to Sandy Grove and laid him away, with Elder Cobb to conduct the funeral. A large crowd attended.

Oh, how I do miss my dear companion.

A broken-hearted wife,

Mrs. J. D. Dupree,

Care J. T. Massingill,
R. 1, Smithfield, N. C.

RESOLUTIONS OF RESPECT FOR BROTHER P. J. MORGAN.

It is with sadness we attempt to write a tribute of respect to our much beloved brother and deacon, P. J. Morgan. His kind, gentle life and devotion to his church speaks louder than anything we might write or say.

Brother Morgan was born August 11, 1881 in Johnston County. He married Miss Emma Johnson, who with two brothers, Mrs. Johnny Barnes, Mary Lee Morgan and several brothers and sisters survive. One son preceded him to the grave four years ago.

Brother Morgan united with the church by experience at Oak Forest in Johnston County, December 7, 1922 and was baptized by Elder Xure Lee. He was chosen assistant clerk and ordained deacon in 1924, and served faithfully in those offices as long as he remained at Oak Forrest.

On June 2, 1928 he was received by letter into the fellowship of Angier church, having previously moved his family to Angier from Johnston County. He was received as deacon and assistant clerk as at his former church. Brother Morgan was faithful to his church and filled his seat if not providentially hindered.

After an illness of several months with a heart ailment he fell asleep July 27, 1938. His funeral was conducted at the church by his pastor, Elder T. F. Adams assisted by Elder Xure Lee. Interment was in the family cemetery in Johnston County.

THEREFORE BE IT RESOLVED:

First. That we bow in humble submission to the dispensation of Divine Providence, feeling our loss is his eternal gain.

Second. That the Church at Angier has lost a faithful member, his dear companion a loving husband and his children a devoted father. 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.

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

Done by order of the church in conference Saturday before the first Sunday in August, 1938.

G. M. Stewart,
Brookie Stewart, Committee
Elder T. F. Adams Moderator
W. F. Young, Clerk.

ELDER W. H. ATKINSON

Elder W. H. Atkinson, better known as Billie, was born in Caswell County, North Carolina, June 12th, 1853, died suddenly October 13, 1938, at the ripe age of 85 years, four months and one day.

He was the son of Mr. Johnson Atkinson and Mrs. Elizabeth Ingram Atkinson, who

moved from Caswell County many years ago and located in Surry, N. C.

Elder Atkinson married Miss Nannie L. Tipton, of Lincolnton, N. C., and of that union six sons and one daughter survive, who with their aged mother are left to mourn his departure; but not without hope.

Elder Atkinson joined the Primitive Baptist Church at Union in Surry County, N. C. more than fifty years ago, and was soon ordained to the ministry. He was known far and wide, for many years, as an able and uncompromising preacher of salvation alone, by the merits of a crucified Redeemer.

He served Fisher's River Primitive Baptist Association as its Moderator for many years. In his last days he was much distressed about the conditions prevailing in the church and the world, and for the last year or so of his life was not identified with any church organization, but retained his interest in what he felt to be the true cause of Christ.

Those about him report that his last days were spent in singing and in prayer and praise.

Funeral services were conducted by Elders O. J. and Geo. Denny, in Moody's funeral home in Mt. Airy, N. C. Many friends of various denominations were there to pay their last respect to the deceased, in memorial. He was buried with his parents in the family plot on the old homestead.

He leaves an aged wife, six sons, among them Elder Samuel Atkinson, one daughter, Mrs. Luther Paterson, fifty three grandchildren, and a number of great grandchildren and several great great grandchildren.

Peace be unto his ashes.

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

RESOLUTIONS OF RESPECT.

We, the church at Fellowship, bow in humble submission to the will of our Heavenly Father in removing from our midst one of our aged sisters, Sallie Johnson Bailey, who was born January 2, 1862 and departed from this life, August 19, 1938. Her stay on earth was 76 years, 7 months and 17 days.

She united with the church at Fellowship and was baptized by Elder J. A. T. Jones, first Sunday in September, 1892.

Be it resolved: That a copy of these resolutions be placed on our church book, and a copy sent to Zion's Landmark for publication.

Done by the order of the church in Conference Saturday before the first Sunday in October, 1938.

Elder F. W. Rhodes, Moderator
James C. Langdon, Clerk
Mayme Langdon, Committee.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXII.

DECEMBER 1, 1938

NO. 2

THE CHILDREN OF ISRAEL KEPT THE PASSOVER.

"And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans and divided them speedily among all the people.

And afterwards they made ready for themselves and for the priests: because the priests, the sons of Aaron were busied in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

And the singers, the sons of Asaph were in their place according to the commandment of David, and Asaph, and He ^{University N C} king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the Lord, according to the commandment of king Josiah.

And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

And there was no passover like to that kept in Israel from the days of Samuel the prophet: neither did all the kings of Israel keep such a passover as Josiah kept, and the priests and the Levites, and all Judah and Israel that were present and the inhabitants of Jerusalem.

In the eighteenth year of the reign of Josiah was this passover kept."

—2nd. Chron. 35:13-19.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

TO ELDERS \$1.00 PER YEAR

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new 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 subscribed 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

PREACHING CHRIST.

(Excerpts from a sermon preached by
J. K. Popham, London, Oct. 1, 1933.)

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. 1:28-29.

"Whom we preach." That is Christ. No one else is worthy of being preached: He is everything; that is, every subject that has relation to salvation in this life and in heaven to come, is in Jesus Christ. All the grace, all the sweet experience that saints have, they have from Jesus Christ; brought to them by the Holy Ghost.

Therefore, Paul said to the Corinthians, "I am determined to know nothing among you, save Jesus Christ and Him crucified." All this is in "Whom we preach."

Do not look for good to your souls, for Godliness, for consistency in life, for hope, for mercy, for heaven, anywhere, in any person, in any thing short of, and save (in) the Lord Jesus.

If you have empty vessels, He can fill them; guilty consciences, He can purge them; hard hearts, He can melt them.

If you are far from God, He can make you nigh by His blood; if you are weak, He can strengthen you; ignorant, He can have compassion on you and teach you to stand.

If in your experience you have

nothing to cover you but filthy rags, He has an infinitely beautiful, perfect righteousness to cover and justify you. Therefore; everything that you can need, every blessing you can desire, He possesses. "For it pleased the Father that in Him should all fullness dwell." (They cannot go to Him; but He does come unto them.)

Moses said the people were not to ascend into heaven to bring down the blessing, nor to descend into the deep to fetch it up; because, said he, "The word is nigh unto thee, in thy mouth and in thy heart."

Paul said: "To whom God would make known what is the riches of the glory of this mystery among the gentiles." The riches of the glory here mentioned is the glory of salvation, the glory of a sinner being called by grace; being emptied from vessel to vessel; taught to bring empty vessels to the fountain, of justification, of sanctification, of wisdom and redemption.

Every poor, new born sinner, receiving eternal life from Christ, has in him a measure of glory. The forming of Christ in a sinner is nothing else but this, the revelation of Jesus Christ.

When He is revealed by His Spirit, He is in the heart; and all hope of good, hope of communion with God, hope of justification, hope of perseverance, hope of a good death-bed, hope of victory over the grave, death

and hell,—all this blessed hope arises from the Lord Jesus.

Some say: "If we are born again, we have nothing but trouble, nothing but conviction. We feel nothing but the grief that we are sinners, in bondage under sin and under the law." Well, that is not the worst thing that could happen unto you. The worst thing that can be is to be "dead in trespasses and sins."

When the Holy Ghost comes with new life, new light, sound conviction of sin, then that sinner feels that he deserves to be banished from the glorious presence of Jehovah, consigned to the dismal and everlasting abode of devils and lost men.

But, the Spirit comes to him, turns his eyes (from within) to the gospel, reveals to him the cross of Christ, and then he feels that "None but Jesus can do me good." All this we repeat comes from "Whom we preach." The person of Jesus Christ, "the brightness of His Father's glory and the express image of His person, who upholdeth all things by the word of His power. What is this glorious power? It is the power of Christ's resurrection.

Every touch of power that a saint receives, every glimpse of glory that he gets, every rising of life in spiritual exercise, every breath of prayer that he sends to heaven, he receives from the resurrection power, he exercises by the resurrection power of Jesus Christ.

Wonderful riches of glory of His inheritance in the saints, who believe, according to the working of His mighty power, which He wrought in Jesus when he was raised from the dead, and was set—far above all principality and power,

and might, and dominion, and every name that is named."

When you rise above wicked thoughts, get hold of God in prayer, get a view of an interest in Christ, it is all by the power of Christ's resurrection. Christ is the Alpha and the Omega of all true religion.

I would say to you, "you must be perfect" if you are to enter heaven. Where is perfection? Not in man, only in the God-man Christ Jesus. God will accept nothing but perfection. Nothing but sin belongs to the human race; only grace, sovereign grace can abound over the abounding of sin.

"Teaching every man." This is the main concern of God's ministers. "Whom we preach." Teaching the doctrine of Christ, of His divine person as the Son of God; of His human nature, begotten by the Holy Ghost in the virgin's womb. Union of these two natures into one person, constituting Him "Immanuel, God with us." That is (gospel) teaching.

He is the rock on which the church is built; the refuge of condemned sinners. He is "King of Kings," and "Lord of Lords," and "The government shall be upon His shoulders." "Of the increase of His government, and peace there shall be no end," etc.

Teaching that empty vessels are filled from this fountain. We may not be empty enough at times. It is the work of the Holy Ghost, by discipline, conviction and chastisement, (to bring us into a feeling sense our great need.)

"Teaching every man." Teaching him that; as lively stones, born again, lain on the living stone (Christ) "ye also as lively stones,

are built up a spiritual house," upon the foundation, the "Corner-Stone, Jesus Christ."

"Teaching every man" that Jesus Christ is the fulfiller of all God's promises. He is faithful. His name, His word is faithful. All His honour is engaged fulfilling the promises (of the Trinity). What has Christ promised? Never to leave, never to forsake." And, too, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Heaven. He makes heaven. His word, His blood, His righteousness, makes heaven. He is heaven to His people.

Note: With a few exceptions the above is the thought of our esteemed Elder Popham. I am in full accord with the above.—O. J. Denny.

THE TWO SONS.

(Excerpts of a Treatise by Silas H. Durand,
Written in January, 1901.)

"I am more interested in the history of the younger son, because I read in it somewhat of my own history. I think I remember when I first became dissatisfied with my condition, and felt that I must improve it, but I did not learn for twenty years afterwards, my condition, nor my exercises as a sinner under the law, and trying to work myself free from all legal condemnation.

I did not understand that all my works were legal works, by which no man can be justified. But one thing I learned again and again, and that was that my condition was not improved by any efforts I made, but rather became worse.

Instead of obtaining more righteousness, and a better quality, by my

trading, I lost what I had, and became in my own sight utterly vile. For the first time I saw that there was no righteousness within my reach. Others appeared to have all they wanted, but I was in want, and no man gave unto me. I hired out to those who appeared rich, hoping thereby to satisfy my conscience and obtain some peace of mind, some feeling of righteousness, but in vain.

I had to turn from it all. I was indeed in a "far country," "at the ends of the earth," felt to be farther off from God than any one else. All my goods, my substance, my strength, my hope, were gone, and I was left a vile, polluted sinner, "without God and without hope in the world."

But while there is life there will be a cry in the poor sin-sick soul. My cry was for mercy. Like the poor publican, his eyes could not be lifted up, there was not confidence in myself for that. I was wondering what the end would be, wondering if I would ever know anything, be anything but a vile sinner: if ever a ray of true light or a crumb of heavenly comfort would be given me: when something wonderful took place within my mind, and I saw the work was already done, the atonement for my sins was already made, and they were gone. That was the wonderful but trembling hope that arose within me. The words through which the revelation was made were these: "Blessed are they who hunger and thirst after righteousness." Then it appeared that I was one of those for whom Jesus died, and that I was already saved. I saw no vision, but in my soul Jesus appeared

as he had never appeared before. I think I had gone out of the legal house into the gospel house, to sit among Sarah's freeborn children, where there is joy and gladness, thanksgiving and the voice of melody.

The elder son never becomes dissatisfied with his work or wages, but is always jealous and angry when he hears music and rejoicing because a sinner has returned. The suggestion that salvation is for sinners, for those who own that they have done nothing to deserve it, excites the enmity of the legal character today the same as it did in the days of Jesus on earth. They murmured then because he received publicans and sinners, and ate with them, and so they murmur now.

It was on that account that he spake the parable, teaching thus the difference between the legal and gospel character (Luke 15) and showing by what experience of sin and suffering the children of the free woman are separated from the children of the bond woman, and brought by way of "the ends of the earth" to finally experience a soul surprising welcome among the children of the heavenly Jerusalem, "which is the mother of us all." Gal. 4:22-29.

COMMENT ON EPH. 3:14-21.

(By J. K. Popham, of England)

"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man," etc.

"Let me draw your attention to the rule by which God gives His strength to His people. The rule is this: "According to the riches of His

glory." We are weak in faith. It might be said of us "O, thou of little faith."

To be strengthened "according to the riches of His glory," is to be strengthened according to all that Christ has, that Christ is, according to all that He has promised to be to His people, and in them, "The riches of His glory," are the riches of His grace, love, promises, goodness and power.

And the prayer is that God would grant you to be strengthened, by this divine rule, "with might by His Spirit in the inner man."

"Though the outward man perish," Paul said of himself, "yet the inner man is renewed day by day." Strengthened with might, with that mediatorial power that Christ possesses. "All power is given unto Me in heaven and in earth." This is His mediatorial power, not only His creating and sustaining power, in creating and upholding the world, but the power of His mediatorial glory.

Oh, what a Person this is! He, in His might, coming to a worm, to a fainting soul. Might wrought in one who has great and grave fears about himself. That His people "be strengthened with might by His Spirit." This shows that we shall never be strong in and by ourselves. The only might that a child of God possesses enabling him to resist the devil, to resist sin, to resist despairing thoughts that come into his mind, is wrought in him by the Holy Ghost. "In the inner man," that is to say, the "new man." "If any be in Christ, he is a new creature; old things are passed away; behold all things are become new."

This might enables a poor worm to take up his cross, and to follow Christ whithersoever He goeth, enables him to pray. Prayerless though he may often feel, the Spirit coming in His divine life and light causes the man to pray, sometimes without ceasing. Christ was led of the Spirit into the wilderness, the same Spirit may lead you there to be tempted of the devil.

Christ was led into the Garden of Gethsemane, and the same Spirit may lead you there, where you will look upon, by faith, and sympathize and mourn over, a suffering Saviour.

Jesus was led of the Spirit to the cross, and the same Spirit leads all the people of God to that blessed centre, that blessed ground of their life and their hope, the cross of Christ, enabling each one to say from time to time, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

"That Christ may dwell in your hearts by faith." He is there in His life, in His grace, in a living hope in the heart, really dwelling there. (I in you, you in me, I in the Father and the Father in me). This faith holds Him, cannot let Him go.

"That being grounded and rooted in love,—rooted, planted in Christ, faith striking its roots deeper and deeper into that grace, love and work in and of the "Person of Christ." Grounded, settled there, built on it, built into it by the Holy Ghost, "In love." No man can make himself a saint, God does that. "Holy brethren," Paul says, partakers of the heavenly calling.

A saint is a sinner in his feelings, a most wretched sinner in his experience often, defiled by sins, guilty

by sins and yet; there is in him this great thing, wonderful thing, the infinite, and therefore immutable love of God, even in Christ, and the mighty work of making him a saint.

That you "may be able to comprehend," not to lay hold of and hold all of it; but to believe by faith, a faith that is wide, broad, long, deep and high, "what is the breadth, the length, the depth, the height, of this incomprehensible love." It is incomprehensible. The apostle says, "And to know the love of Christ which passeth knowledge."

There is an entrance into this incomprehensible knowledge by faith. No sin, no wandering, no going astray, that this breadth will not reach. "I will give them a heart to know Me, that I am the Lord." (The prayer of the apostle was, "That ye might be filled with all the fullness of God," that fullness that will fill every soul, fill the church to eternity.

"Now unto Him that is able to do exceedingly abundantly above all that we ask or think." The Father gave it Him, the Spirit of it is in Him. "According to the power that worketh in us." "Unto Him be glory in the church by Jesus Christ throughout all the ages."

Comment.

Though mountains and seas divide, yet the same God, through His Son Jesus Christ, has taught His people of every land, nation, kindred, tongue and people to love the same gospel truths. No minister in America, to my knowledge, has presented the eternal truths of God and the Bible more clearly or convincingly than has Elder Popham, and

many, many others of our English ministers.

May I not, without being criticised, ask a prayerful reading of the above. We cannot please all. Christ could not do that. He had to suffer the slurs and contradiction of sinners, and we read, "If ye suffer with Him, ye shall also reign with Him." No cross, no crown. May we not say with Him, "Father forgive them; they know not what they do."

O. J. Denny.

COMPLAINTS AND COMPLAINERS.

Most of us are complainers and have our troubles or complaints; but we should consider our own case well before we complain too much about others. Nothing but the imputed righteousness will save any of us.

Israel had, in Moses, a God-given leader; but that did not keep his followers from complaining. "And when the people complained, it displeased the Lord, and His anger was kindled." Numbers 2:1. The same God provides for His people now as then; but they are still complainers.

Paul, a man of God, hailed before "The Council" said, "Men and brethren, I have lived in all good conscience before God until this day." His being the true servant of God made no difference to his enemies, and the same spirit is in both church and world today. Paul, a prisoner before Festus, "the Jews (his own people) came down from Jerusalem, stood round about, and laid many grievous complaints against Paul, which they could not prove." The Acts 25:7. Complainers, persecutors, those striving for

the mastery, men who set up the doctrines of men and devils, rather than contend earnestly for the "faith once delivered to the saints," are as heartless, ruthless, unjust, accusing, now, as when Paul was unjustly accused. Why not different now? Do we not hear it often, in word, in writing, that things are different now from the olden-times. "There is nothing new under the sun." Eccl. 1:9.

Satan has not changed his artful tactics. He has not been converted, nor is he less exacting, now than of old. He is still the accuser of "the brethren," the "Household of Faith," accusing, abusing, making and telling lies, for he is a liar from the beginning, and when he tells a lie "he speaketh of himself, for he is a liar and the father of it."

One may say, you should not speak so disrespectful of the devil and his followers. Read what Jesus said about it: "Ye are of your father the devil, and the lusts of your father will ye do. He was a murderer from the beginning, (Jesus did not have to put the spirit of murder in his heart) and (he) above not in the truth, (why) because there is no truth in him."

He has not changed. He is the same that has been from the beginning, and his children have to be led of the Spirit of the Lord, converted, turned about, have the old man crucified, for do we not read that: "We were once the children of wrath even as others." Or, if this is not done for them, they will ever remain in darkness and will continue to do their father's will. But, glorious truth, "There remaineth no more condemnation for those who are

saved in Christ. Christ, is not a partial, but a whole Saviour, redeemer, justifier, preserver, resurrecting power, in time and from the grave, and the power that will cause the whole church of God to appear before His Father's throne, a glorious body, church, without spot, wrinkle, or any such thing to mar their beauty, and will give to each and every single believer in His blessed name, love, wisdom, power and glory, that each will adorn their places in the haven of everlasting rest, with not a missing one nor a note of discord in the song of redemption.

As an example of what a minister, writer, editor, publisher, or other person thought to be responsible for preaching or publishing religious thought or teachings, we quote some of the sayings of the great Philpot, preacher, teacher, writer and able theologian said in July 1937, now 98 years ago. To one of his many correspondents he wrote, "I received your letter in due course. I believe you are an honest man, though sometimes, like myself, rather a rough one; and this feeling induces me to answer your letter.

I have various correspondents, whose letters I never answer, or, if I do, treat them as Joseph did his brethren—speak roughly to them.

Some are too canting, others too abusive; some plaster me over too much, and others hardly treat me with civility.

I like honesty, and think half a grain of godly sincerity worth all the empty profession without it that can be raked together out of all the churches and chapels in London.

And I believe, that, where a work

of grace has passed upon the soul, that it has made the heart honest, and though satan may damp it for a time, that this divine honesty will break forth. True religion is a personal thing.

The grand question which the soul wants to have settled is this, "Damned or saved?" A shilly-shally, dilly-dally, half and half, milk and water religion will not suit a man who feels that he has a soul to be saved or lost.

But a sanctified countenance, a feigned humility, a soft answer, a smooth tongue, a retentive memory, and a seat in a Calvinistic Chapel make up the religion of hundreds, who know nothing of vital godliness.

Among the other tricks satan has in our day, (1837) has well nigh changed the names of things. Honesty he calls rudeness, decision he terms impertinence, faithfulness he calls a bitter spirit, freedom from the law he calls Antinomianism, the doctrines of grace he terms the doctrine of devils, love to Christ he calls "enthusiasm," and love to the children of God "party-spirit."

And so, in a familiar way, he calls flattery and cant a gospel spirit, endorsing everybody's religion a candid and sweet disposition, formality and self-righteousness he calls or terms it decided piety, and enemy against the truth to him is holy zeal.

There are two ways of learning religion—out of the Bible (historically)—the other in the soul by divine teaching. A letter religion is the religion of thousands, (who know not Christ). Some are Arminians in the letter, some are Calvinists in the letter. But both are false, and those who never knew

anything of the terrible guilt of sin, (nor of the redemption through Christ) love a religion as easy as an old glove, (to be taken off or put on at will) and as smooth as a bowling green, and "unless God takes them in hand, and lets down eternal realities into their souls, they will go on deceiving and being deceived."

J. C. Philpot.

It will ever be so until God shall put all our enemies under His feet, death being our last enemy.

O. J. Denny.

EXPERIENCE.

I have thought to write some of my experience, if indeed I have any. I feel so little and unfit, but I like to read the experiences of others so well I would like for them to share with me in my joy and sorrow.

When I was about 16 years old, a storm came one night, and it seemed like I knew that if I was destroyed I surely would be lost. I will never forget that night. So I went to the Methodist church and they were begging for you to join and be saved, so I joined, but it did not do me any good. I felt worse than ever. I thought I could do good, but found I was a complete failure, for I dwell in me (that is in my flesh) no good thing.

I went on in this way until I felt like I just had to write and tell them to take my name off, for I felt like I was the worst sinner they had ever tried to save, for I feel like I know now that it is not in man's power to save sinners. I hope that the Lord showed me how helpless man is in saving sinners. I hope the fourth

Saturday in June, 1932, that the Lord showed me he had all power. It seemed like Brother Denson preached right to me, and I did not know how he could tell me my feelings so well. I felt like when the door of the church was open I had to go. Not that I felt like I was fit, but so unfit I wanted to tell them what a sinner I was and how good they looked to me. I felt like I wanted to be at their feet and I felt like I loved every one of them, and to my surprise they took me and it seemed like they were glad and I love them with my whole heart. And to add to my joys my dear husband came also and we were baptized together by the pastor, Brother A. B. Denson. I love to hear him preach Jesus as the only way that poor sinners can be saved, because when I would do good evil is present. I was glad to read that "I came not to call the righteous, but sinners to repentance." I feel like I am the worst, but something keeps me, I hope, pressing on for the nearer the time comes to go to church the worse I want to go. I am made willing to lay down my work and go meet the dear ones I love. I am glad he says that we know we have passed from death unto life because we love the brethren. I feel like I know I love them. It is better felt than told.

I feel like I have just hinted a little at the things I have felt. I, too, am a reader of the Landmark, and enjoy reading the experiences of others. If you see fit to publish this, please correct mistakes. And I want you true believers in Christ to pray for this little unworthy one.

Mary Lee Edwards.

THE LORD'S BLESSINGS.

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

Dear Sir:

I would love for the readers of the dear old Landmark to know how the Lord is blessing us here in Rockingham County. Last meeting at Pleasant Grove (3rd Saturday and Sunday) two of my nieces came forward and were received for baptism, and at the water on Sunday morning another child of God came forward and was received, and all of them were baptized the third Sunday. We felt that the Lord enabled this poor worm to preach in demonstration and with power. We are expecting two more at our next meeting.

A young man sent for me last week who had just received a hope. He felt so burdened that he wanted me to know it. I went, and oh, how I did enjoy hearing him tell of the good things of the land of Canaan.

While I felt to be lifted up at our last meeting, the fall came to me at Nashville, the Fourth Sunday. I felt shut up and did not have much liberty. But I guess the Elders know how to sympathize with me.

Hope to send you some subscribers soon.

Much love to the household of faith.

Elder T. A. Stanfield,
Reidsville, N. C., R. 1.

ENJOYED COMPANY.

Dear Mr. Gold:

I renewed my subscription to the dear old Landmark at the Association, at which I was so rejoiced to be each day, and had company, (19 one night.) Had some Friday night

from a far distance, and some Saturday night and Sunday night, also some last night and today, and enjoyed them all.

I hope you are well. I'm just only a creeper, and can scarcely get around. Much love to you, and I wish you could have been with us. I love to look at your picture.

Love to you, from your friend,
Susan Higgins.

Dear Sainted Ones:

I hardly know how to address you. I'm so little, but I love you, and am so lonesome today without you. Am right by myself, like I wish, while I fix this. God is my helper, and I feel He is with me.

I felt yesterday that I came from a burial. Got up this morning and cried just like I did the three days at this association, while sitting at the side of dear Sister Hawkins, the crippled one, who has not walked since last October. She spent Friday night with me. Write me sister, Maysville, N. C., care of Manley Higgins. He married yesterday and took his bride to the Association grounds before we all left. Help me pray that they live right as near as possible. I love her already.

Bro. Raper, I want you to write me, S. C. Higgins, Maysville, N. C., care of Manley Higgins. I was told that your sweet daughter put the flowers at the stand. I took them with me and I'm trying to preserve them as long as I can.

Brother Wyatt, you please write me. God bless you. I'm glad you came home with us, but sorry we couldn't fix all for your comfort. I do want to hear from Sister Wyatt.

I'm as usual, I hope, after I rest

up some, and am trying to praise the Lord for letting me live and enjoy all this.

Brother Martin, you write me if not but a little.

I'd love to say something to all of you separately, but must stop. My poor old eyes are filled with tears. God bless you all. And write me if you can. Remember me in your prayers, and I promise you I'll think of you. Look over my mistakes as I'm about spent.

Susan Higgins.

(Written Tuesday after the glorious Association at dear old White Oak, my native home.)

A GOOD MEETING.

Dear Friend Gold:

Our association has just closed its sixty-eighth session which was a very gracious and edifying meeting. There were twenty visiting preachers in attendance from other associations, some being very able gifts to the church and cause.

A preacher and I are in the act of driving through in a car, expecting to attend the Fifth Sunday meeting at Simpson Creek church, and the Mill Branch Association to convene Friday before the First Sunday in November with Tabor Church, Tabor City, N. C. I had decided to visit you the next time I went to North Carolina. But as Bro. M. Meares has arranged appointments between the two meetings, and our brother has to return at once, being on his vacation from work. I expect you are too busy to attend any of these meetings, so I shall not expect to see you this year.

Your brother in Christ, I hope,
Dade City, Fla. M. L. Gilbert,

LOVES THE LANDMARK.

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

Dear Mr. Gold:

Through the kindness of a brother several copies of the Landmark of 1935 and 1936 have come into my hands and been read with much pleasure. I love the dear old Landmark for the truths it advocates. I took it nearly twenty years before I was married. Then we went west, and subscribed for western papers, and since then have seen very few copies of the Landmark. Your father was editor. He attended an Association held on my father's farm and stayed all night in our humble home. He was an able defender of the truth. If all Baptists were like Him peace and truth would reign supreme.

As I look over its pages I see very few names that wrote for the paper when I took it. (1861 to 1900) Many have gone to their eternal home. I wonder if there are any who remember S. E. Broyles, whose name appeared in the paper many times in those years. I know my efforts were feeble, and not such to be long remembered; but the cause I loved and contended for then, is still dearer to me than all else. As I pass down the stage of time the things of the world lose their charms and God's grace and mercy, and the fellowship of His children grows dearer. I don't feel worthy of the love and kindness they have shown me. I often think if they could see me as I see myself they could not show me the love they do. How glad I am it is all of God's grace, and to think we are made heirs with the blessed Son of God if we have been born of Him.

It is enough and He should have all the praise.

If anyone remembers me I would be glad to have a letter or card from you.

(Mrs.) Esta Ashworth,
11 Calloway St.,
Beckley, W. Va.

A LETTER FROM ELDER BRITT.
To Landmark Readers,
Greetings:

Day and night, in mind, you are my companions. If my department is not in accord with what I write, then do not believe me. So far this year, I have attended 10 annual meetings and 5 associations; have traveled about 12,000 miles. Would to God I could give thanks for His blessings in that I am able to associate with and enjoy the fellowship of His saints here in this Time world. To some extent, I realize this great honor. I have attended many sessions of the Echeconnee association. The last (In September) it seemed was the best of all. 6 states were represented, 23 preachers present. Elder Cook of Ohio, Elder Frame and Elder Keaton of West Virginia, and Elder Pittman of Virginia, were with us. I greatly enjoyed the preaching during this association, but when it adjourned, it was all over with me. I am like Elder Gilbert's basket: When submerged, I am full; when lifted out, I am empty. I remember Elder Keaton said if God predestinated all things that come to pass, He predestinated me not to believe it. To pry into the mysteries of God above what is written, is sinful. The Flint River association was a good meeting, so was the Pulaski, Pilgrim's Rest and Mt.

Enon. There was perfect harmony in all these associations and in perfect accord with a letter in the last issue of The Landmark, written in 1868 by Elder Gilbert Beebe. We know what Elder Beebe wrote in this letter is truth, for we have the witness in ourselves that it is truth.

Elder S. N. Reford of Texas, was with us at the Mt. Enon association. I was greatly honored in having him in my home for four days and three nights.

W. F. Britt.
Arcadia, Florida.

LOVES THE LANDMARK.

Dear Mr. Gold:

Enclosed you will find Post Office Money Order for two dollars which pays my subscription to the Landmark to September 15th, 1939.

I regret very much this remittance is so late in reaching you, and wish to assure you that I sincerely trust the publication of the Landmark may go on and on. I am always so glad to receive each copy.

Will close with a few lines, composed, I hope, while in a spirit of rejoicing and praise:

I will not doubt, I will not fear
For in God's will I am embraced,
For by His Spirit He has shown
Me, as an object of His grace.

Oh, could I always feel this way
The remainder of my days,
I'd spend in loving service
To His Honor and His praise.

Submitted in love,
Mrs. R. Dan Benson,
616 Hay Street,
Fayetteville, 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 B. S. Cowin—Williamston,
N. C.

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WILSON, N. C., DEC. 1, 1938

ASSOCIATIONAL RULINGS.

I have been asked if I believed our associations had any scriptural right to discipline churches, to tell them what they shall or shall not do, or to non-fellowship any apostolic church? No; for the association, being a creature of the church, no law has ever been enacted that would give the creature power to rule its creator. As a prophet or preacher should have power over his own spirit, not over the Holy Spirit, even so an association may do that for which it was organized and be able to rescind whatever it did contrary to its authority. The decorems of each association state it has "no power to lord over God's heritage, nor infringe on the internal rights of any church." But this declaration is violated so often by some associations to the sorrow and destruction of many churches; and this persuasion and disorder did not

come of Him who called His children to peace and fellowship in the church, but ruling Elders and certain leaders cause God's people to err. Would that His people could abide as little children, and follow no man in doctrine and order than the apostolic teachings. The word of God should be the man of our counsel, and not associations. Be astonished at what some have declared and ruled. While the inspired word says to the churches that they should not follow the commands and ordinances of men, many do so.

Who has not heard of some associations ordering the churches in certain groups to not allow "absolute predestination of all things preached in those churches;" and another "bars conditional time salvation." Servants, who are called, qualified of God and led of the Spirit, being untrammelled by associations or leaders, will not preach either one of the theories thus forbidden, but rather speak as the oracles of God.

It is true in this day of departures there are many factions that have been lopped off, or pulled off from apostolic doctrine and order; and strange to say that some leaders have a zeal, but not according to knowledge, think that they are the only faithful and orderly children of the mother, the New Jerusalem, and all that do not do as they do in word and deed, are in disorder in either faith or practice.

The Lord has commissioned His servants to "preach the gospel to every creature," but such leaders are wont to enforce the idea upon the churches and associations that

the servant that would preach to such people would become disorderly. They would have you believe that preaching the gospel is a disorderly act if disorderly people hear it. One must believe and act disorderly in doctrine and practice to be disorderly. If a servant were to preach the gospel today as Paul did at Mars Hill in Athens, when he said: "For as I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God, whom therefore ye ignorantly worship. Him declare I unto you." Acts 17:23. It is now in evidence that a true servant of God, and in our association and by churches in many other localities, led good brethren to believe that even this gospel preacher became disorderly by preaching to them. And that this preacher at a distant association of churches in apostolic order; and the disorder was transmitted by his preaching to messengers, and like a disease the messengers carried it to their respective churches, and thereby caused the whole association to become afflicted with disorder. Then some preachers from this association, not knowing a disorderly disease had been imparted to their churches, had a desire to visit some churches that had loved and preached to them, which put those in disorder, if that is the new way to get churches in disorder. It is said those preachers remained over for the association. A ruling Elder and certain leaders induced these dear brethren of a small association to fear and believe that as those visiting preachers of the southland association had become in disorder by the preaching of the

gospel, they then declared these preachers and their association in disorder.

If such associational rulings should prevail in several parts of the country, what a blessing it would be to the Primitive Baptist churches, to have all associations dissolved, lest all our people become in disorder.

M. L. Gilbert.

SYMPATHY FOR THE JEWS.

I feel extremely sorry for the Jews. They are persecuted more or less by every nation under heaven, yet Almighty God still holds them in remembrance.

He will hold the nations accountable for their ill treatment of them. He will make their names a by-word in the years to come, and scatter them as they have scattered the Jews.

The Lord used the Assyrians, Babylonians, Syrians, Philistines and many other people as a whip to chastise His people for their idolatries and other sins practiced by them contrary to His holy commandments delivered unto them, and afterwards visited these nations with the same or even greater chastisements, completely destroying them so that there is only a remembrance of their former grandeur and glory and Ichabod is written on their ruined cities, and their people have disappeared from even the pages of history, and the world knows them no more.

We find ourselves asking the question why the Lord used them to chastise His people and afterward destroyed them, but the Prophet answered by saying they took all honor unto themselves and glorified their gods of wood and stone, and recog-

nized their god as being more powerful than the God of the Jews, who made heaven and earth.

The Lord bides His time, but will surely visit His righteous wrath against all sin, either that of the nations of the earth or just individual persons. They will all come into judgment before Him, and He will not spare them.

Paul tells us we are no better than they, and, but for the grace of God we would crucify His Son and reject Him forever. All the human race was born in sin and by nature is under the same condemnation—a state or condition out of which we can never extricate ourselves, because we are born blind as to our lost condition, and nothing short of the grace of God can make us to see the destruction that awaits us unless our great High Priest appears in the presence of God for us.

By all rules known to us the Jewish race should long ago have disappeared from among us as a people or distinct race. While many nations and people have gone and are no more, the Jew is still with us and more numerous than at any time in the history of the world.

They are scattered among all nations, whither the Lord said He would drive them. They are a great nation, without a place they can call their home, just pilgrims, wanderers and sojourners, not knowing at what time when a decree from some despot may seize upon their person or wealth and force them to seek another dwelling place to begin life over again.

They are unbelievers in Christ as the Messiah that was to come, but still they are a type of the church

as having no certain dwelling place, and as retaining their nationality. They may be mistreated, robbed and banished to distant lands but he is still a Jew, and his children may be educated, trained and tutored in Gentile schools by Gentile teachers but he is still a Jew and no one can change him.

A Jew once told me he liked the Primitive Baptists because we were like Jews, we were unchangeable; that the teachings of others and association with them had no influence over us, and could not bring about any change in us because we were Jews inwardly and our circumcision was not of the flesh but of the Spirit.

Still the heathen rage and the people imagine a vain thing but the commandments and decrees of Almighty God are the same and unalterable. Jesus Christ is the same yesterday, today and forever.

Baalam, the false prophet, looking down on the peaceful encampment of Israel from the top of the mountains of Moab, could by the power of the God of Israel, who would not allow him to curse Israel, but caused him to bless them, said: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel." Israel abiding in his well ordered encampment is a beautiful and inspiring type of the church, in every age of the world with its doctrine and discipline, all of one piece, written in the hearts of His poor, yet simple children by the finger of the living God, who watches over His own, gives them strength to walk through the deep waters and through fiery trials and at last to come out more than conquerors, through Him that

loved them and gave Himself for them.

B. S. Cowin.

RESOLUTIONS OF RESPECT.

With great sadness of heart we attempt to write a few words in remembrance of our dear friend and sister, Mary C. Roberson, who was born September 16, 1867 and on September 3, 1938 Jesus took her away unto Himself in glory after having blest us with her presence for 71 years. Words are inadequate to express the love and high esteem we felt for her. She was indeed a most loyal neighbor and friend and most thoughtful and loving wife and mother, and best of all a most faithful and zealous church member, always letting her light shine by administering to the sick and needy, also to the church and pastor as well as others who came her way. She was ever ready to speak a word of encouragement and sympathy to all those around her. We judged by the fruit she bore that she was a true Christian. We feel that she "fought a good fight, kept the faith, and there was a crown of righteousness laid up for her," as Paul felt when he was ready to leave this vain world of sin and sorrow.

She always spoke of the Lord as "My Blessed Lord," loving to talk of her hope in His imputed righteousness and His loving mercies and grace and like Job her sore trials and afflictions never weakened her faith, but caused her to come forth as pure gold, tried in the furnace, pressing onward toward the mark of the prize of the high calling as it is in Christ Jesus, ever looking to Him, the Author and Finisher of her faith.

We all loved her devotedly, the church as well as all with whom she came in contact, both white and colored, especially children of her relatives and those of her neighbors. We will always miss her loving presence, also her bright smiles and helping hands, but inasmuch as God saw best to take her from our midst,

Therefore be it resolved:

First—Knowing that He doeth all things in His own good time, we wish to bow in most humble submission to Him who works everything according to the counsel of His divine will.

Second—That the church, community and family have sustained a great loss in her passing and we desire to extend our prayers and sympathy to her family.

Third—That a copy be sent to her family, to Zion's Landmark, also a record be made on our church book.

Done by order of Conference, September, 1938.

Sue A. Moore,
Vadar Manning.

MRS. H. W. DIXON

By request I will try, in my weak way, to write a few lines in memory of our beloved sister, Julia Rochelle Dixon, who departed this life June 6, 1938.

She was born July 31, 1873 and was married to Brother H. W. Dixon October 7, 1896. To this union 8 children were born, three of which preceded her to the grave. Three sons and two daughters, together with her husband, two brothers and one sister, survive her.

She united with the church at Yopps meeting house on the second Sunday in June, 1909, and was baptized by Elder Isaac Jones. She immediately moved her membership to Bay church, where she remained a faithful member until death claimed her.

She was a devoted wife, a loving and affectionate mother, and a neighbor of highest esteem. While the severing of the ties of nature are painful, yet considering the suffering through which she passed with the dreadful disease, cancer, we could not wish her back in this cold, unfriendly world. We feel that our loss is her eternal gain.

Much could be written of the noble life of this good woman, but suffice to say that her life was such that family and acquaintances would do well to emulate.

Funeral services were held at the Bay church by her pastor, Elder E. F. Pollard, together with the writer, after which her body was taken to the family burying plot, there to rest until when it shall be called forth in the resurrection.

Written by,

R. W. Gurganus.

RESOLUTIONS OF RESPECT FOR JOHN A. CLAYTON.

On September 8, 1938, God saw fit to take from our midst our beloved brother, John A. Clayton, age 75 years, 11 months. Brother Clayton joined Wheeler's Primitive Baptist church at September meeting, 1913, and was baptized by Elder J. J. Hall.

To know him was to love him. He was always so humble and patient in all of the trials and afflictions which were many. He seemed to be blessed with a spiritual mind, always ascribing all power, honor and glory to God. He was truly a friend to his church and his fellow man.

We feel that he could truly say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." We feel that Wheeler's church has lost a useful and faithful member, his family a good husband and father, his community a good neighbor.

Therefore, be it resolved that we bow in humble submission to the will of God who doeth all things well, and be it resolved further that we spread a copy of these resolutions on our church book, send one to the

bereaved family and one to Zion's Landmark for publication.

Read and approved in church conference, October 8, 1938.

E. E. Moore,
W. R. Hawkins,
O. C. Hawkins
Committee.
T. F. Adams, Moderator
F. L. Moore, Clerk.

**RESOLUTIONS OF RESPECT AND
APPRECIATION FOR OUR
BELOVED BROTHER,
W. G. WHITLEY.**

Whereas, the Lord in His infinite wisdom and purpose has seen fit to remove by death our much loved and highly esteemed brother and father in Israel, W. G. Whitley, having extended the span of his life to the 88th mile post before calling: "Child come Home," and, whereas, Durham Primitive Baptist Church has lost in time, one of her most valuable and faithful members, one who had been taught of the Lord and who was unusually gifted in relating these truths and verifying them with a "Thus saith the Lord," one who was unusually versatile in the Scriptures, and "In the law of the Lord did he meditate both day and night," and one whose life was an inspiration and a benediction to all with whom he came in contact; and whereas his family and friends have sustained an irreparable loss:

Therefore be it resolved: that we bow in humble submission to the will of the Almighty God who doeth all things well, and that to the bereft family, his brethren and sisters in the Church, and his many friends who mourn his departing, may we commend you to the all-wise Father, "who doeth all things well";

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

Done by order of Conference on Saturday, June 18th, 1938.

Committee:
A. S. Adams,
T. W. Whitfield,
S. F. Faucette.

**RESOLUTIONS OF RESPECT FOR
SISTER PATTIE LONG**

Whereas, God in His infinite wisdom has taken from us our dearly beloved sister, Pattie Long, wife of Z. T. Long, who was born October 13, 1844, making her stay on earth 92 years. She was a member of Wheeler's church about 47 years, one of our oldest members.

She leaves to mourn her death seven living children, a number of grandchildren, and great-grandchildren, along with a host of other friends.

Therefore Be It Resolved:

1st—That we, the church at Wheeler's bow in humble submission unto our heavenly Father who doeth all things well, We feel that our loss is her eternal gain.

2nd—That we extend to her bereaved family our deepest sympathy in this hour of sadness.

3rd—Whereas the church at Wheelers has lost one of her beloved members.

4th—That a copy of these resolutions be recorded on our church records, a copy to be sent to the bereaved family, and a copy sent to Zion's Landmark for publication.

Done by order of Wheeler's church in conference, May 7, 1938.

Sister Mollie Long
Sister Sudie Whitfield } Committee
Brother F. L. Moore }

Elder T. F. Adams, Moderator
F. L. Moore, Clerk.

RESOLUTIONS OF RESPECT

Again the death angel has visited our flock of Wheeler's church and removed one of our most faithful members, Sister Mattie Lou Smith. She was born August 18, 1872—died September 28, 1937, age 65 years, 1 month, 10 days. She was united with the church at Wheelers in July, 1913, and lived a faithful member until her death.

Sister Smith was well established in the doctrine of salvation by grace and grace alone.

Resolved:

1st—That the church of Wheeler's bow in humble submission to the will of God, feeling that our loss is her eternal gain.

2nd—That the church of Wheeler's extend to her bereaved husband and those that are near and dear by the ties of nature, our heartfelt sympathy, hoping that the Lord will comfort them in their hour of grief.

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

Done by order of church in conference, April 9, 1938.

Sister Mollie Long
Sister Sudie Whitfield } Committee
Brother F. L. Moore }

Elder T. F. Adams, Moderator
F. L. Moore, Clerk.

DEC 15 1938

ZION'S LANDMARK

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NO. 3

JOSIAH DISOBEYS AND IS FATALLY WOUNDED.

"And after all this, when Josiah had prepared the temple, Necho, king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

But he sent ambassadors to him saying, What have I to do with thee thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commandeth me to make haste; forbear thee from meddling with God, who is with us, that he destroy thee not.

Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not in the words of Necho from the mouth of God and came to fight in the valley of Megiddo.

And the archers shot at king Josiah; and the king said to his servants have me away; for I am sore wounded.

His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem and he died and was buried in one of the sepulchres of his fathers; and all Judah and Jerusalem mourned for Josiah.

And Jeremiah lamented for Josiah; and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel; and behold they are written in the Lamentations."—2d. Chron. 35:20-25.

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The Purpose of Zion's Landmark

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

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

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

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

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXCERPTS FROM A SERMON BY
J. C. PHILPOT, IN 1861.

"If thou take forth the precious from the vile thou shalt be as my mouth; let them return unto thee, but return not thou unto them." Jer. 15:19.

Of all the prophets of the Old Testament, Jeremiah appears to have undergone the largest amount as well as the greatest variety of suffering for his Lord's sake. Many circumstances concurred to produce this. First, his lot was cast in a time of great general suffering. The Lord was pouring out his wrath upon the people of Judah and the inhabitants of Jerusalem. His sore judgments, long denounced, were now being executed. Sword, pestilence, and famine were stalking through the land; and as these were national judgments the righteous and the unrighteous, the true prophet and the lying priest, the king on the throne and the captive in the dungeon, alike partook of them.

But he had not only a large measure of personal, individual suffering, but, as deeply sympathizing with a captive people, a besieged city, and a fallen church, and as identifying himself with the afflictions of Zion, as an eye witness of the fearful scenes of desolation that were daily spread before his eyes, "for these things he wept; his eye ran down with water, because the comforter that should relieve his soul was far from him, and his children were

desolate because the enemy prevailed." (Lam. 1:16).

Another ingredient in the cup much also embittered his lot—the persecution and opposition that he met with in the discharge of his prophetic office. The false prophets of those days always prophesied good and not evil, and thus, by their lies and deceptions, buoyed up the people in a vain security. Their language to the people,—and this they pretended they spoke by the inspiration of God,—was, "Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place," (Jer. 14:13). Thus they "prophesied lies in the Lord's name," telling the people, even when surrounded by the invading armies of Nebuchadnezzar, that they should not go down to Babylon; that there was to be no captivity of the nation, no destruction of their city, or desolation of their temple, crying out continually, "The temple of the Lord, the temple of the Lord, the temple of the Lord are these"; as if, because they were the Lord's people in external covenant, he would never punish them for their sins. And is not this the exact feature of the false prophets of our day, who will not allow that the people of God ever undergo chastisement for their sins and backslidings? Who cry, "Peace, peace, when there is no peace?" Who neither preach nor practice the precepts of the gospel, but wrap all their ministry up in a

system of dry doctrine, and thus deceive the people in the Lord's name, by pretending to be his servants when he has neither taught nor sent them? As Jeremiah, then, was raised up of the Lord for a special purpose, and "set over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, as well as to build, and to plant," (Jer. 1:10) he could not but speak all that the Lord put into his mouth. His tidings, therefore, were heavy tidings, for he had to declare to them that they were to go into captivity, even unto Babylon; that their city was to be taken; their temple to be burnt with fire; and the whole land to be made utterly desolate. This unwelcome news, therefore, stirred up the enmity of the princes, the priests, and the whole people of the Lord, who had been all propped up by the false prophets, to whom they looked as the mouth of God, to believe themselves sure of his protecting hand.

But in addition to these outward troubles, Jeremiah appears to have possessed naturally a very rebellious spirit, which, as stirred up by opposition and persecution, often made him very fretful and unbelieving; and this evil appears at times to have gained great power and prevalence over him, for under its sad influence he was even sometimes permitted to use toward the Lord most unbecoming language, as, for instance, in the words immediately preceding our text, "Why is my pain perpetual, and my wound incurable, which refuses to be healed? Wilt thou be altogether unto me as a liar, and as waters that fail?" What rebellious, inconsistent, unbecoming language is this! With the excep-

tions of Job and Jonah, there is scarcely any saint of God through the whole Scripture who fell into such rebellious language against the majesty of heaven. But no doubt this rebellious spirit and murmuring tongue, falling back upon him in guilt and shame, produced a large additional measure of grief and trouble.

But in addition to this he had to endure great depths of personal affliction. He was committed into the court of the prison, and had for his subsistence but a piece of bread daily, given him until all the bread in the city was spent. Thence he was cast into the dungeon full of mud and mire; where he was like to die of hunger, for there was no more bread in the city. (Jer. 37:21; 38:6, 9.)

And when we add to this that the light of God's countenance was often withdrawn from him as a chastisement for his rebellion, we may well see that all this complication of circumstances filled his soul with trouble, and his mind with confusion. If rebellion against the Lord could be ever excusable, it was in the prophet Jeremiah; for we may be well sure that nothing but such a weight of sorrow could have drawn from him the passionate words that I have quoted, "Why is my pain perpetual?"

But how does the Lord answer this complaint? What is the solace which he gives to his mourning prophet? What is the balm of consolation which he pours into his bleeding wounds? Not what we should expect, and yet, seen in the light of the Spirit, a relief most blessedly adapted to all the circumstances of his case: "If thou take

forth the precious from the vile, thou shalt be as my mouth." It is as if the Lord said, "Jeremiah, my own prophet, whom I have commissioned to bear my tidings to the nations; thou whom I expressly called by my Spirit and grace to this office, that thou shouldest be as my mouth, did I not set thee over the nations and over the kingdoms to root out and to pull out, and to destroy and to throw down every plant and every tree not of my setting, and every building not of my rearing? Why art thou thus filled with rebellion and self-pity at witnessing the effects of thine own work, which I gave thee to do? Why art thou weeping over the miseries of the people whom I am justly punishing? Why, as a soldier of the truth, art thou shrinking from the field of battle, 'the thunder of the captains, and the shouting?' Or why fearest thou persecution from the enemies of God? Know this, for thy comfort and encouragement that thy highest office and greatest privilege is to be my mouth. Dream not of worldly comfort, think not of a false, and unrighteous peace with the ungodly, or of freedom from their persecution, as if, by some compromise, you might disarm their enmity or win their favour. Banish the thought of such carnal ease, and be satisfied with this one most blessed privilege, that thou art my mouth; that I do thee the honour to speak in thee and by thee; that whatsoever thy sufferings are, or shall be, thou still art my faithful servant; that I will still support thee, hold thee up, and bless thee, and make it manifest to thee and to all around thee that I have sent thee, and that my words in thy mouth

shall be fulfilled, so that not one jot or tittle of them shall fail." This word from the Lord, as it dropped into the prophet's soul, calmed, no doubt, his rebellious spirit, and brought him to feel, if not to say, "Well Lord, if I am to be Thy mouth, I can bear all that Thou mayest be pleased to lay upon me. As Thy son and servant, as Thy prophet and minister, let me speak Thy words, not my own. I want not the smiles of men, I only want Thy support, thy power, and Thy presence, my God, my Father, and my Friend." Such, I believe, is the spirit and such the feeling of all who are sent to do Jeremiah's work, and through whose lips the God of Jeremiah speaks.

There are in the sight of God precious characters. But who are they? The elect of God, the church, of which Jesus is the glorious Head; the bride, the spouse of the Lord the Lamb. These are they to whom the Lord speaks, addressing himself to the church of God. "Since thou wast precious in my sight, thou hast been honourable, and I have loved thee." (Isa. 43:4) These are "the precious sons," and we may add, "daughters" of Zion, (Lam. 4:2) of whom the prophet speaks as "Comparable to fine gold," and who will one day be gloriously manifested when the Lord makes up his "jewels." (Mal. 3:17). These are unspeakably "precious," because in God's sight, they are immeasurably valuable. But what gives them this value? Nothing in themselves, for they are all sunk in the ruins of the Adam fall, and in their carnal nature full of everything filthy and vile. But as members of the mystical body of Jesus, as chosen from all eternity in the glorious Per-

son of the Son of God, as washed in the fountain of His most precious blood, and as justified by His perfect obedience, they stand before the throne of God "without spot, or wrinkle, or any such thing." And when in due time they are quickened into divine life by the invincible power of the Holy Ghost, are sanctified by His heavenly grace, and conformed to the suffering image of God's dear Son, they are, so to speak, doubly precious in the sight of God.

But as these glorious truths are so opposed by the pride of man's heart, let us look at them in the light of the Scripture. First, then view the elect of God as given by the Father to the Son in eternity, according to the Lord's own words, "Thine they were, and thou gavest them me"; and again, "And all mine are thine and thine are mine." And do look at that wondrous language which, as it were, opens to us the depths of eternity and of that eternal love where-with the Father loved the Son and His people in Him: "And hast loved them as Thou hast loved me." (John 17:6, 10, 23.) Must they not be in the eyes of God inconceivably precious if loved with the same love as that wherewith the eternal Father ever loved His Son?

But they are precious also in His eyes as redeemed by the Son of His love. The Apostle therefore says, "Ye are bought with a price"; (1 Cor. 6:20) and again it is declared, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Peter 1:18, 19).

God and man view things and persons with different eyes. Man looketh on, as he only can see, the outward appearance, but the Lord looketh on the heart. The day will indeed come when "the eyes of them that see shall not be dim, and the ears of them that hear shall hearken," but until then "the vile person will speak villainy and his heart will work iniquity, to practice hypocrisy and to utter error against the Lord." (Isa. 32:3, 6.)

Let us now, however, look at "the vile" as opposed to the precious; sin having taken full possession of them and they not being washed from their iniquity in the atoning blood of the Lamb, nor clothed in the spotless righteousness of the Son of God, they are in the sight of Him who is "of purer eyes than to behold evil," and cannot look on iniquity, altogether worthless and vile. And we may observe, in passing, that as the precious and the vile are mixed together, and the servant of the Lord has "to take forth" one from the other, it is very plain that these vile characters are in the professing church, and therefore, besides the sins of their former profanity, are wrapped up in the additional iniquity of a false, hypocritical profession. Such were the sons of Eli, who, as priests, offered sacrifice at Shiloh, and "made themselves vile," according to God's testimony, by wrapping up their sins under priestly garments. (1 Sam. 3:13). So Jeremiah had two "baskets of figs" set before him, of which the one were "good, very good," and the others "evil, very evil"; yet both fruit that grew on the same tree. The professing church is full of these "vile figs that cannot be eaten, they are so evil";

(Jer. 29:18) and all the servant of God can do is to take forth the precious from the vile, as the good figs are picked out to be eaten, and the vile tossed away. But there are also vile doctrines and precious doctrines; and as the precious characters and the vile characters are mingled together, as on a barn floor, in the same heap, lie wheat and chaff, so vile doctrines and precious doctrines may be seemingly so mixed together that it needs the hand of the servant of God to take forth the one from the other. What, then, are precious doctrines? And why are they precious? They are precious as dear to God; and because they have been revealed by the Holy Ghost in the word of truth they are made precious to believing hearts. Among those precious doctrines and indeed the foundation of them all, is the great and glorious doctrine of a Three-One God—a real Trinity of Persons in the Unity of Essence, Father, Son and Holy Ghost.

But there are also "vile" doctrines, and they are "vile" because opposed to pure and precious truth. They are not only cheap and worthless, mere chaff and dross, but they are "vile" as polluted by the corrupt mind of man which gave them birth. One of these "vile" doctrines is that of man's righteousness, as able, wholly or in part, to save his soul, and thus bringing in a way of salvation independent of the blood of the Lamb.

The professing church, by which I mean those who profess the doctrines of grace, with which we have chiefly to do, is full of "vile" doctrines. That a believer, for instance, cannot backslide, is a "vile" doctrine, because contrary both to

the express declarations of God's word, and to the daily experience of all His children. It is a "vile" doctrine also from its tendency to harden men in sin, and to make the slips and falls of believers of no consequence; and "vile" because it virtually confounds the very principles of right and wrong, overthrows all godly fear, and encourages a whole tribe of wanton professors to mock a holy, heart-searching God, and trifle with their own immortal souls.

A kindred doctrine, and equally "vile," is that God does not chastise His people for their sins, which is a direct contradiction to the plainest testimonies of God's word, as, for instance, "For whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth." (Heb. 12:6) How "vile," then, must that doctrine be, which thus sets itself in direct opposition to the plain and positive testimony of God, and encourages vile professors to dally with their sins as not chastised for any of them.

But there is also precious experience as there is vile experience. All experience wrought in the soul by the power of God is "precious" experience, as being in itself of unspeakable value as the gift of God, and as the pledge earnest, and foretaste of eternal life. Thus, everything that God is pleased to do in and for a believer; every promise applied with power to his soul; every sweet word of encouragement; every manifestation of Christ and inward revelation of Him as the Son of God, are all so many parts and portions of a precious experience; for their sure fruit is to make Jesus precious. And as Jesus is revealed to faith, as hope anchors in Him, and love goes forth toward Him, every

act of living faith, of hope, and of affection, is precious experience.

But there is vile experience; an experience of corruption but not of salvation and sanctification; of the malady, but not of the remedy; of temptation, but not of deliverance; of slips and falls, but not of any recovery from them; of sinning, but not of repenting; of the evils of the heart, but not of the grace that subdues them; of darkness, coldness, and hardness, but not of light, life, liberty, and love. Such an experience is a vile experience, because cheap and worthless, the mere refuse of a corrupt nature in which and under which there may not be one mark or feature of a work of grace. But if He makes us feel the deep pollution of our fallen nature, He does not leave us to die in our corruption, still less to mistake the ulcerous sore for the healing plaster; but in due time He brings the balm of a Saviour's love and blood to cure every gaping, bleeding wound. This is a "precious" experience, for it is fruitful in every good word and work.

There is precious practice and vile practice. Precious practice is that which springs out of a vital, abiding union with Christ as the only true vine, according to the Lord's own words: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." (John 15:4, 5) So in order to do good works, and thus bring forth good fruit, the tree must be first made good; (Matt. 12:33) and this

cannot be unless it be a tree of righteousness, the planting of the Lord, that He may be glorified. (Isa. 41:3) The Lord Himself speaks: "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." (John 15:8) To love God's people, to do what lies in our power for their profit and benefit; to be separate from the world in heart and life; to live, speak, and act in the daily fear of God, desiring to know His will and do it; to watch against besetting sins; to be upon our guard against every temptation; to see a watch over the door of our lips; to be just and honourable in all our dealings; to live soberly, righteously, and godly in this present evil world; meekly to bear reproach, shame, and persecution for the Lord's sake; and to walk in the precepts of the gospel in all holy obedience as it becomes our profession,—this is "precious" practice, and without it there is little evidence of the grace of God in our hearts.

There is much practice which appears to be good, but is cheap and worthless, as not springing from grace. Such is all the practice which does not spring out of a vital union with the Son of God; for if "without Him we can do nothing," all practice without Him is worth nothing. This cuts off at a stroke all the good works of men profane or professing, who have no union with the living vine.

But how is He to take forth the precious from the vile? Not by the hand of violence or persecution, for the tares are to be allowed to grow with the wheat to the harvest; nor in His own spirit, for there is such a thing as preaching Christ of contention; (Phil. 1:16) nor by carnal ar-

gument, and "enticing words of man's wisdom," for the faith of God's saints is not to "stand in the wisdom of men, but in the power of God." (1 Cor. 2:4, 5) But He is to take forth the precious from the vile by the power of God resting upon His testimony.

Before, then, a servant of God can take forth "precious" characters from "vile" characters, he must be himself separated from them in heart, in spirit, in walk; for only in proportion to his own actual separation from them can he take forth the precious from the vile in his ministry. In a similar way, before he can take forth "precious" doctrines from "vile" doctrines, he must have known and felt the liberating and sanctifying power and influence of error on the minds of others. Then he can take forth "precious" doctrine from "vile doctrine with keenness of eye, courage of heart, and strength of hand.

So must he know something in his own soul of the blessedness of a "precious" experience, and see the awful delusion of a "vile" experience—loving the one as the work of God's grace, and hating the other as a deception of the devil. As, then, he sees and feels this, he can stretch forth his hand and take the "precious" experience of the saints of God from the "vile" experience of the servants of sin and satan.

Constrained also by the love of Christ, and influenced by godly fear, he will be ever desiring to live to God's praise, and as, from time to time, the "vile" practices of ungodly professors are brought before his eyes, he will take forth "precious" practice from vile practice by show-

ing that the one is a fruit of the Spirit and the other a fruit of the flesh.

So as the servant of God takes forth the "precious" practice that springs out of the two fold constraint of the love of Christ and the fear of God, from the vile practice of hardened professors, who turn the grace of God into lasciviousness, and continue in sin that grace may abound, you have the witness in your own conscience that he is speaking for God as his mouth to your soul by way of instruction, encouragement, reproof, or caution; and as his words fall with power into your heart you receive them as if God himself were speaking to you by him.

Now, if a minister cannot or does not thus "take forth the precious from the vile," he cannot be God's mouth. How can he be? Does God mix wheat and tares in the same field? Does he put together sheep and goats into the same fold? It is true that in his providence he permits these things so to be; but it was "an enemy" that sowed the tares in the field. It is Satan who mingles his own seed, the seed of the serpent with the children of God. Does the Lord approve of vile doctrines? Does he smile upon vile practices? Can, then, a man be a faithful servant of His, whose ministry never winnows the chaff, never separates truth from falsehood, never exposes the delusions of satan, never denounces practical ungodliness? True is it that such ministry will fill men's minds with enmity and wrath, and even some of the Lord's people may think it severe and cutting; but sooner or later, as their consciences are more abundantly wrought upon,

they will have a testimony that it is God's mouth which speaks with power to their hearts.

I trust that I have not spoken in my own spirit, with any wrath or any bitterness, but have preached what I believe is God's truth, with, I hope, a single eye to His glory, and your souls' profit. In His hands therefore I leave it, that He may commend it with His own divine power to your hearts and consciences.

Dear Readers: In presenting the above for your careful and prayerful reading and consideration, I have been careful to preserve the truths as presented in a much longer sermon. Mr. Philpot was a minister who spoke with plainness, that it is not difficult to preserve his clearly defined beliefs, in condensed form. To my mind, the above article is the truth as it is most generally believed among us.—O. J. D.

ELDER DENNY WRITES OF HIS VISIT TO GEORGIA.

Mrs. Denny and I, together with Sisters J. O. Hearne, M. A. High, and Brother G. B. Pierce have just returned from Atlanta, Ga., where we attended the Marietta Primitive Baptist Association held with the West Atlanta Church, and I feel that I would like to express through your good paper my appreciation for the kindness shown us while in their midst. Permit me to say I have attended a great many Associations, but I must say that I have never seen more love, more unity, more sweet fellowship abounding anywhere at any time than I saw manifested in their midst.

The introductory sermon was preached by Elder B. A. Phillips who exalted the name of Jesus above every name and made us feel that we could call him brother indeed and in truth. The Association was largely attended and cared for in the most orderly and brotherly manner. Elder Lee Hanks who has served them so faithfully as Moderator for a number of years tendered resignation on account of declining health. Elder Roy Mitchell was elected Moderator and Brother Turner Lassiter, Clerk. There were thirty-eight preachers present from eight different States, and all of them came laden with the good things from the Master's table, preaching Christ and Him crucified, and as we listened to the different ones as they came forth, they came with their faces turned toward Jerusalem and their hearts filled with the gospel of peace. This made our poor hearts rejoice, for thereby we know that our High Priest still lives and continues to intercede for everyone that has felt, or ever will feel, the real need of a Saviour's love.

This was my first visit to Georgia and I was delighted to know they have fifteen Associations in that State contending for the same glorious principles that the Apostles and prophets set forth, and without any bars of fellowship, without preacher jealousy, and without any lordship by Associations and Union meetings, but believing and contending that every church is an independent sovereign body and has the God-given right to rule and govern its house as God has declared in His sacred word.

To the numerous Associations that

have so kindly extended me an invitation to visit them, permit me to say that I appreciate their kind invitation very much indeed. And let me say that it was a sweet privilege to be in Elder Hanks' home, and while his heart has been made sad by the passing of dear Sister Hanks, I believe his loss is her eternal gain. The Lord has given him kind and loving children to comfort and care for him in this hour of sadness for which we feel grateful.

This is the third Association I have attended recently, and it has been a joy to my heart and soul to see such love and sweet fellowship abounding in their midst. I hope that if it is in the Providence of God He may bless these servants of the most high God to visit my churches, and may all of us be blessed to so live and conduct ourselves that we may show forth the praises of Him who hath called us out of darkness into His marvelous light, and may we examine our own hearts and lives and be led by that divine Spirit that will cause us to want to look over each other for good and not for evil. I am your humble servant in hope of a better home beyond "the river."

S. B. Denny,

Box 1137, Wilson, N. C.

"GOD NEVER TRIED TO DO ANYTHING."

The above words were spoken from the stand during the meeting at the Black Creek Association, and have been continually passing through my mind, together with numerous other glorious truths that I was blessed to hear proclaimed. All of which have been such a source of comfort to me. It is often said that God is trying to save souls

and they won't let Him. He wants them but they won't hear him and continue on in sin and there is a lot fearing that such will be lost. But somehow such don't correspond with David's, Paul's and other experienced writers, and all lovers of truth, and don't comfort a sinner like me. I'm glad and truly thankful of the words of Jesus when He hung on the cross and said, "It is finished," which to me exempts all of God's little ones from any responsibility as to their soul salvation. And not only eternal salvation, but time salvation as well.

There has been a time when I thought that there was something one could do that would add to his or her comfort and joy in this life. I read the scripture where it said, "Be faithful and obedient and ye shall eat the good of the land." Now there is nothing wrong with the scripture. It is true. But what must we possess in order to do this? "Faith." How are we to have faith? One of the writers has told us, "Faith is a gift of God, lest any man should boast.." "Work out your own salvation with fear and trembling, for it is God that works in us both to will and to do of His good pleasure." So we are plainly told that the will to do good is of the Lord and a' o the do. So every single tiny duty one of His saints is blessed to perform is a blessing of the Lord. And then it is we enjoy the peace of mind that is found in obedience. And when one strays off into sin and the lust of the flesh it is because the Lord has withdrawn His presence. Right then and there we are not in possession of the right spirit and each and every time old nature will lead us right on and on in unforbidden

paths. Then it is one will refuse and rebel and oftimes it brings shame and disgrace, sorrow and distress of mind. Sometimes one is led to say hurtful things about his brother, and various other things. David realized his weakness and inability to walk uprightly and obediently when he said, "Let the words of my mouth be pure and acceptable in Thy sight, O Lord, my strength and my Redeemer."

Experience has taught me that there is nothing good that I can do, not even think a good thought, much less do a good deed without the grace of God. So often I am made to wonder is there anyone like me. I can experience with the poet, "My soul in darkness mourns."

I feel to be alone in the world. The world with all its beauties and comforts can't afford me any joy. I find myself in a miserable and undone state of mind. Nothing I can do or think of will banish my troubles. I sometimes get my Bible, song book and Landmark and try to read, but the joy in all of it is gone. I try in the humble way I know how to ask the Lord to restore unto me again the joy of salvation. But all of this avails me nothing. My kinsmen and friends stand aloof from me. They can't help or pity wants like mine. For what I need and want then, the hand of the Lord alone can give. When I had sought out all these and all to no avail, then it is that I am made to cry out, "Oh, wretched man that I am, who shall deliver me from the body of this death?" Sometimes in this sad state I am blessed by faith to behold Jesus as my refuge, my strength and my deliverer. And instantly the

darkness flies away, and in a moment of time I am praising the Lord with my whole heart and soul. Then it is that my meditations of Him are sweet. Even the birds of the air, and everything appear divinely new, and all of them are showing forth His love and power.

I will close now, asking an interest in your prayers.

A little sister if one at all,
Annie Hooks.

RENDERING UNTO THE LORD.

Dear Mr. Gold:

Whenever you have the space, I would like for you to republish an article by Elder P. G. Lester, titled "Rendering Unto the Lord," appearing in the January 15, 1928 issue of the Landmark. The late Elder Lester, as is well known, was a very able writer, and this article should appeal to every conservative Old School Baptist. I like in particular what he had to say relative to the duty of those who have a hope to unite with the church. The idea of telling such to stay away as long as they can, that they will go at the right time does not appeal to me. It is the duty of ministers to encourage them to go home to their friends and tell them how great things the Lord has done for them, as they are directed to do in the Scriptures. But there is such a thing as being too evangelistic, thus approaching the zealotry of Arminians who make much of adding souls to their ministry, though we believe there is much chaff taken in with but comparatively few grains of wheat. It is not the bringing in of mere numbers that the orthodox church is interested in, but the remnant according to the

election of grace; not the world, but the elect out of the world.

In hope,
C. W. Vass,

1515 Lincoln St.,
Portsmouth, Va.

We shall be pleased to publish this as soon as possible.

J. D. Gold,

APPRECIATES THE LANDMARK.

Mr. Gold,

Dear Sir and Friend:

As I am sending in \$1.00 for the dear Landmark, I want to say a few words of my deep appreciation for the many dear and precious letters and sermons the good editors write. As I have told you before, we do not have any Primitive Baptist church in our large city. The nearest place of worship of this kind is 45 miles away, and I only get to go once a month, so when I do get a Landmark, I generally read the entire contents before I lay it down. Sometimes one single piece some dear brother or sister writes is worth the price of a year's subscription.

It seems to fill my poor soul with such a great love, and builds up my faith and makes me feel I may be one of the "little ones."

One year ago I wrote a piece for the Landmark on "Love." At that time I felt willing for every and all things to happen to me, and I could and would be resigned to God's will. Little did I know then that in one short month my dear husband would be killed, and then and there I couldn't say, "Thy will be done," and feel it too, but now, after ten months of heartaches and loneliness, I have come to the place I can say "the Lord giveth and the Lord

taketh and blessed be the name of the Lord." "Though He slay me, yet I'll trust him." In looking back over the 30 years of my pilgrimage with the dear Baptists, I can now see His mighty hand has guided me over many rough places, and He has blest me so often when I did not deserve it. Today is the first time since my dear husband died I felt to take my song book and sing while cooking my dinner. Then my two girls, 14 and 20, came and stood by to help me sing several songs, which seemed to cheer me. Who of you, dear Baptists, who don't enjoy your sweet children singing these hymns we love ourselves so well?

To all those who write for this paper, and all those who feel to write, please do so. You comfort us that can't write, but love to read.

Mr. Gold, please change my address from 903 Court St., Lynchburg, Va., to Old Forest Road, R. 1, Lynchburg, Va.

With a heart full of love for the saints everywhere, I am

Very unworthily,

Mrs. J. W. Knowles,
Lynchburg, Va.

WISHES LANDMARK SUCCESS.

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Mr. Gold:

Find check for \$2.00 for which please renew my subscription another year. I am sorry I have not sent same before now, but just neglected it.

Wishing you all much success in the future, and write some more good pieces for the Landmark.

Very truly,

J. S. James,
Liberty, 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 B. S. Cowin—Williamston,
N. C.

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THE MARRIAGE SUPPER OF BRIDE AND BRIDEGROOM.

Rev. 19:9.

The church has ever been blessed from her creation in Christ, being chosen for the Bridegroom out of the fallen race of Adam, the first man. The Lord God foreknew, loved, chose and predestinated the Bride-elect unto the adoption of Children by Christ Jesus redeeming, saving, resurrecting, immortalizing and glorifying. The hope of being a member of the adopted church, the bride, the Lamb's wife has been the joy of believers in all ages; the admonition of the angels, but the hosts of the carnal minded, though they regarded it with contempt and hatred, and as the gates of hell they could not destroy it. While this adopted church was by transgression the children of wrath as all the human family; but the Father's love and choice, the Son's redemption

and salvation; and the Holy Spirit's quickening, thereby bringing the adopted church into vital union with the Three-One-God, thus being immortalized and spiritualized at the end of time, resurrected and glorified with Jesus, and the blood of Jesus having cleansed them from every sin, the Bride will partake of the nuptial supper with the Bridegroom in all its glorious festivities as a chaste virgin.

In order to effect this divine transaction a marvelous change in the intended bride had to be made, she being sinful, corruptible and mortal, she had to be made sinless, incorruptible and immortal. But the word of God assures us that this stupendous artificer that wrought this change was the Holy Trinity. The bride shall be a fit companion for the Husband, being made pure and holy within and without.

Before Jesus Christ has suffered death for the sins of the church or His people, He said at the last supper He would eat no more "until it be fulfilled in the kingdom of heaven." Then He also said, "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." The place, the mansions, the supper and all the glorious festivities will be ready in glory before the Bridegroom returns to take His blood washed through the marriage supper.

How often do the children of God cry for God to be merciful to them, after He had given them a hope, the anchor of the soul, because they do things they never would do, and fail to do things they would do. If we do that which we do not desire to do, and we hate it, it is because sins

and righteousness dwells in our hearts. If God had not made us love truth and righteousness we would not have prayed to God to forgive and keep us.

If God be for us who can be against us? Our old nature would not have condemned us. But He spared not His own Son, but delivered him up to die for our sins, and says He will remember no more, but with His Son He gives us all things, that is all things that pertain to life and salvation. Who, with Job, hath not at times, when in deep sorrow and tribulations said, I would not want to live in mortal state always, but would hate the hour to be freed from sin, and the auspicious hour when Jesus should say, "Come home."

Today, two years ago, my dear companion fell asleep in the Lord. That dear one always had the advantage of me in things of the kingdom of God. She loved and served her Redeemer a long time before I believed, or even desired such things. And since her passing, during many long lonesome hours, do I find myself asking, "Am I His or am I not?" While I cannot question but her spirit-life is resting in His love, and her body of dust rests in the grave until He shall return, raise and glorify it like unto His own body. Be assured that those who have had love, faith and hope in the first resurrection, shall be raised to eternal glory when He returns. For He hath said, "All the Father giveth me shall come to me." More will He say in that hour, "Here, Father, am I and the children Thou gavest me." Then love will be perfect, Faith and hope will not be needed.

Now, words fail me and ideas are

wanting, for no human mind can fathom one millionth part of the things reserved in the store house of grace for the Bride and Bridegroom.

M. L. Gilbert.

THE WISE MAN DUG DEEP AND LAID HIS FOUNDATION UPON A ROCK, THE ROCK OF AGES.

The wise man dug deep and laid his foundation upon a rock, the Rock of Ages, for no foundation can be laid but that which is already laid in Zion which we are assured will abide.

The storms may beat, the billows may surge, but it cannot be moved because it is built upon a rock by a wise man made wise by the extension of God's free and unmerited grace when we were dead in trespasses and sin, and not when we had made a step toward God in order to persuade Him to take two steps toward us, but when we were dead in sin without a spark of spiritual life so that we could lay any claim to Jesus Christ as being our Saviour.

We are strangers to God and the covenant of promise till He sends His Spirit into our cold hearts which shows us our lost condition and our sins like mountains ready to bury us in hell and everlasting destruction forever, and we felt such a punishment would be just and right as we for the first time in our lives realized we were living in open rebellion against God, and we saw how weak and depraved we were without a God, without a Saviour, without an inheritance, and when we thought ourselves to be rich lacking nothing, we saw we were poor wretched and undone sinners, and ever since we have had no hope only in the rich

reigning grace of God who found us in a dry and barren land where was no water nor any spiritual sustenance of any kind, but instead of passing by us as the priest and the Levite He poured the oil and the wine into our wounds, set us on His own beast, carried us to the inn, delivered us to the inn-keeper with two pence, and instructed him to take care of him and what was spent beside this He would repay him.

The inn is the church, the keeper is God's faithful pastor whom He has chosen to have the watch care over His church, for sure He would not deliver His redeemed ones into the care of one who was self-appointed and self-prepared, but one called and qualified to preach Jesus, the way, the truth, and the life to one whom He had given eternal life.

The first knowledge of our lost condition puts the fear of God in our hearts, which we do not possess by the light of nature, is the beginning of wisdom which leads us to dig deep, to dig through several stratas of tradition, through all the succeeding stratas of isms, schisms and numerous heresies, to dig deep into the scriptures till we find Christ the Rock upon whom all true Christianity is built, for any other foundation is sand and will not stand the test of persecution nor the various winds of doctrine, nor the cunning craftiness of evil men who lie in wait to deceive.

B. S. Cowin.

MRS. MARYETTA PADGETT.

It is with a feeling of unworthiness that I make the attempt to write of my dear aunt, Mrs. Maryetta Padgett.

She was born April 17, 1859, and departed this life July 13, 1937, making her

stay on earth 78 years, two months, and 27 days.

She joined the Primitive Baptist church at Stump Sound. The date is unknown to the writer, but was about 40 or more years ago. She was so faithful all those years, ever filling her seat, unless she was ill, or some of the family was ill. She worked hard, and reared her children. She was left three times a widow. She was sick a great deal in her life, but the most of the time she was cheerful when we went to see her. Her mind was not so good for about two years before her death, and it was sad to see her like that. She leaves one child, Mrs. Irene Hines, and 10 grandchildren to mourn their loss. She was a faithful mother and a good neighbor, always going wherever she was called as long as she was able. It seems so sad to me to go out to the old home church and those dear faithful ones gone—Oh, it does not seem the same, and ere long we, too, will go. Surely she believed that salvation through our dying God is finished and complete. He paid whatever His people owed and canceled all their debts.

We all miss her but her daughter and grandchildren who cared for her miss her most. Still they feel that her suffering is over. So I will say, let us all strive to meet her in that sweet home above.

Her funeral was held at her church by her pastor, Elder R. W. Gurganus, and Elder E. F. Pollard, July 14, 1937, and her body was laid to rest in the church's cemetery in the presence of a large crowd of sorrowing relatives and friends to await the resurrection.

Let us say:

"We miss you, dear Auntie,
For you were the last of our family, dear
But we feel that you are resting
And have not a care.

"One year ago today;
It is sad to remember,
But, oh, what a glorious thought
That you have gone to Heaven."

Written by request and in love,
A niece,
Carrie Justice.

MARY P. FARMER

It is with sad hearts we attempt to write a brief sketch of our much beloved and highly esteemed member, Sister Mary P. Farmer, whose life and character beautified and adorned her life and inspired all with whom she came in contact.

Sister Farmer was born April 7, 1864 and departed this life October 5, 1938, making her stay on earth seventy-four years. She joined the Wilson Primitive Baptist Church November 24, 1898, and

was baptized the following Sunday by her pastor, Elder P. D. Gold.

Her great number of friends consisted of all who knew her. The entire membership of her church admired her freedom from guile and deceit, her staunch and sterling integrity, and her kind and forgiving spirit. They admired her readiness to hear and consider the cause of the poor, the humble, the suffering, and the oppressed. She was ever ready to make the supreme sacrifice for her church. Such a personality as hers will always be remembered by us.

We wonder now if she ever lost an opportunity of saying a kind word or doing a kind act, and if it were not for the assurance her church has that she is now sweetly resting in the embrace of the One she loved so well, we would be grieved beyond measure. However, with that assurance we submit and say, "Thy will be done."

Her funeral was conducted from the Church by her pastor, Elder S. B. Denny, who paid a beautiful tribute to the life and character of the deceased.

A. C. Owens,
Mrs. P. A. Lewis
S. B. Denny.

MRS. PENELOPE PATE HELM

It is with blessed memories that I write in behalf of my deceased sister, Mrs. Penelope Pate Helm. She was born Nov. 4, 1872, near Pikeville, N. C., and died September 1, 1938, making her stay on earth sixty-five years, nine months and twenty seven days. Her remains were placed beside her husband, the late Fred E. Helm, in the Hyman Pate family burying grounds on September 2, 1938.

Everyone affectionately called her "Nellie" and she was truly a friend to one and all. In 1896 she united with the Primitive Baptist Church at Nahunta, Wayne County, in N. C. To her church she was most faithful and always filled her seat until her health failed. Then she loved her Lord and talked of going home. All who knew her feel like she is sleeping that sweet sleep in the arms of our Lord and will be awakened with the blessed at the coming of Jesus Christ.

Sleep on, dear sister,
And take your rest,
We all loved you dearly,
But God loved you best.

Surviving are four children, Mary, DeWitt, Starling and Nellie Pearl; two sisters, Mrs. J. D. Aycock and Mrs. Betsy L. Pate; two brothers, John and Stephen Pate; nine grandchildren and a host of other relatives and loving friends.

Written by

Mrs. J. D. Aycock,
Lucama, N. C., R. 1, Box 44.

RESOLUTIONS OF RESPECT

Whereas our Heavenly Father in His infinite wisdom, on July 16th, 1938, brought to a close the life and services of our beloved sister, Flaudia Jones.

Resolved, first, That as a church in which she labored, and as a people among whom she lived, we humbly bow to the divine will of this dispensation, saying, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Second, That we hereby put on record our high appreciation of our departed sister. Her character was noble, her life sincere, her heart earnest and faithful, her soul consecrated and Christ-like. Sister Jones was always zealous for the cause of the Church of the living God, and exerted a most beneficent influence. Her life was a benediction and so interwoven with the teachings of the Church that it became to us an invitation to emulate the example set us, and to follow in her steps.

Third, that a copy of these resolutions be sent to the bereaved family; a copy be spread upon the minutes of the Church, and a copy published in Zion's Landmark.

Humbly submitted,
S. B. Denny, Mod.
Mrs. M. A. High
Mrs. J. O. Hearne } Committee

MRS. MARY JANE HARRIS

Whereas it has pleased our heavenly Father to remove from our midst our beloved sister, Mary Jane Harris, wife of Brother John B. Harris,

Sister Harris was born October 19, 1857 and passed away December 20, 1932 and was a faithful member of Storey's Creek church for some thirty-five years, always filling her seat if not providentially hindered. She was unshaken in her belief in the doctrine of salvation by grace. She was confined to her bed for some time before her death, but always seemed cheerful and reconciled to God's will.

In the passing of Sister Harris we feel to bow in humble submission to the will of our heavenly Father, feeling our loss is her eternal gain, and pray God's richest blessings on the family.

Done by order of the church.
L. J. Chandler, Moderator.
E. M. Clayton, Clerk.

MRS. ELIZA JANE MITCHELL

Whereas it has pleased our heavenly Father to remove from our midst our beloved sister, Eliza Jane Mitchell, born June 20, 1866, died September 19, 1938, making her stay on earth 72 years, 2 months and 29 days. Long before she united with the church she was a regular attendant at Storey's Creek Church, always taking the interest and the welfare of the church at heart.

On May 17, 1936 being unable to attend church, she called the church together at her home and related her experience and was gladly received and was baptized the next meeting.

Sister Mitchell was a firm believer in the doctrine of salvation by grace.

In the passing of Sister Mitchell we feel the church at Storey's Creek has sustained a great loss, but we desire to bow in humble submission to the will of him who doeth all things well, feeling our loss is her eternal gain. We extend our heart felt sympathy to the family.

Done by order of church, at October meeting.

Elder L. J. Chandler, Moderator
Ed Clayton, Clerk.

MRS. F. B. HEWETT

It is with sad and weary hearts that we endeavor to write the obituary of our dear mother, Fannie B. Hewett. Our mother was born April 30, 1858, and died October 3, 1938.

She joined the Primitive Baptist Church at Pireway, N. C., being baptized by Elder McLennon Wright, in the year of our Lord, 1888. In 1907, she moved to Wilmington and had her letter transferred there.

Her entire enjoyment was her reading of the Bible and her Landmark.

She was blessed until the last with good eyesight and little suffering. As old as she was, she often administered to the afflicted in many ways.

One night after she had finished supper, she picked up her Bible and was reading the book of Corinthians, when she was struck with paralysis. She remained in a state of coma until she died two days later.

The floral offerings and kindness of her friends was very considerate.

Besides her children, she leaves a host of friends to mourn her loss, but we feel that our great loss has been her eternal gain.

By her loving daughters,

Miss Lina Bennett,
Mrs. W. H. Hewett
Mrs. H. R. Hicks

ELDER JACOB FRANKLIN FULK

We the church at Suggs Creek, the Abbott's Creek Association and its correspondence, the bereaved family, a host of relatives and friends, inasmuch as it has pleased Almighty God to call from our church and the association and from a beloved home our dearly beloved brother in Christ, Elder Jacob Franklin Fulk. He was born September 30th, 1878, died May 16th, 1839, age 59 years, seven months and 16 days. He joined the Primitive Baptist Church at Ararat, Surry County, N. C., on Saturday before the second Sunday in September, 1901, and was ordained to the ministry February 5, 1921, at Round Peak

Church, Surry County, N. C. At the time of his death he was a member at Suggs Creek Church of the Abbott's Creek Association. We deeply mourn our loss of this dear Elder in Israel. May the Holy Spirit reconcile us unto the dispensation of His divine providence. May heaven's blessings rest upon the bereaved family, together with his dear brethren and sisters. We feel that we have nothing to mourn for except our loss, which we feel is his eternal gain. Our sincere prayers to God are that it might be His holy will to fill this dear Elder's vacancy with an inspired man of God as we feel he was. We feel that this dear man of God is and will be sincerely missed by the church and by his brethren. May we be so kept as this dear man was, so that when we have finished our course that we might feel with that assurance of meeting him on the sunny banks of sweet deliverance, whereas we desire to bow our heads in humble submission to Him that doeth all things well. Therefore be it resolved that a copy of these resolutions be spread on our church book, a copy sent to the bereaved family and a copy spread upon our association minutes.

Done by order of the church at Sugg's Creek in conference on Saturday before the second Sunday in July, 1938.

Signed in behalf of the same.

H. S. Williams,
W. N. Lanier,
Eneas Sikes, Clerk

APPOINTMENTS FOR

ELDER M. F. WESTBROOK.

- Dec. 14—11 A. M., Upper Black Creek.
Dec. 14—2:30 P. M., Memorial.
Dec. 14—7 P. M., Pittman's Grove.
Dec. 15—11 A. M., Lower Black Creek.
Dec. 15—2:30 P. M., White Oak.
Dec. 15—7 P. M., Upper Town Creek or G. W. Whitehead's home.
Dec. 16—11 A. M., Lower Town Creek.
Dec. 16—2:30 P. M., Autrey's Creek.

TO HELP SOME ONE.

Dear Mr. Gold:

I am enclosing herein, my check for \$3.00. Two dollars to extend my subscription to the Landmark for 12 months, and one dollar to credit fund for those not able to pay for it.

Yours very truly,

A. S. Roberson,
Robersonville, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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VOL. LXXII.

JANUARY 1, 1939

NO. 4

JEHOAKIM DID THAT WHICH WAS EVIL IN THE SIGHT OF THE LORD.

Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.

And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the Lord his God.

Against him came up Nebuchadnezzar, king of Babylon and bound him in fetters to carry him to Babylon.

Nebuchadnezzar also carried the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.—2nd. Chron. 36:1-7.

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

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The Purpose of Zion's Landmark

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

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

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

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

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ETERNAL LIFE A GRACE AND A GIFT.

(By J. C. Philpot)

PART I.

Text: John 17:2—"As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given him."

The Lord here expressly tells us why power was given to Him over all flesh: that He "should give eternal life to as many as God had given Him; not then to save all flesh, nor to sanctify all flesh, nor to bring all who were at that time, or should be hereafter, clothed with flesh, into the enjoyment of heavenly bliss. No such words as these, or any inference to be drawn from them, ever escaped the Lord's lips. Why then should we thrust into the Lord's mouth words he never uttered? Why place in the Book of God thoughts and plans, doctrines and views, that the Holy Ghost never revealed, and which have no place or part, room or seat, in the bosom of Jehovah? It seems to me, that apart from the light of divine teaching and the work of God upon the soul in conviction and consolation, a man who can merely read, who has his eyes in his head, and possesses sufficient intellect to understand what words put together mean, could not read a sentence like this and not believe that a people was given to Jesus Christ, and that He gives eternal life unto

them. We have no mysterious language here to require a skilled interpreter to explain its meaning, no dark parables or intricate expressions, demanding the aid of schools of learning and professors of divinity to unravel their hidden signification. All is so plain that "he who runs may read." Language itself could not be framed to express with greater perspicuity or greater simplicity the solemn fact that there is a people whom God has given to Jesus, and that to them Jesus gives eternal life.

But in those two simple declarations, how much is wrapped up! Take the first: that there is a people that God has given to Christ. Surely, God acted as a Sovereign in giving that people to his dear Son. The gift has no control over the will of the giver. Be it much or be it little, of great or inconsiderable value, the present passes from the hand of the giver to that of the receiver without the gift itself having any voice or authority in the transfer. Apply this to the gift of a peculiar people to Christ by the Father before all worlds. Were you there on that solemn occasion? Was any human being present in those mysterious counsels? Did angels themselves intrude into the presence of the holy Trinity, to suggest persons and whisper their desire that certain friends might have an interest in those eternal decrees, and that their

names might be written down in the book of life? Surely, in those eternal counsels, in those solemn covenant transactions between Father, Son and Holy Ghost, the eternal Three-In-One perfectly knew their own mind and acted in the fullest union with each other; for in the glorious Trinity there is no division of sentiment, no disunion of will. As they are One in essence, power and glory, so are they One in mind, will and counsel. Thus in those solemn transactions, a people was given into the hands of the Son of God, a people that no man can number, a people exceeding in multitude the stars in the midnight sky or the sands upon the sea-shore, a people of every tongue, and land, and nation, and age, and clime. Why God chose this particular individual and why he did not choose that, are matters into which we cannot penetrate: they are deep mysteries which exceed a finite intellect: our wisdom in the contemplation of such inscrutable mysteries is to be mute, for "secret things belong unto God." We believe them as we believe other matters of divine revelation, because God has revealed them. This people then, of whom the Lord here speaks, were given him that they might be members of his mystical body; the bride and spouse of the Lamb; the inheritance of the Son of God, in which he should take eternal delight. He received them from the Father's hand with the same love with which they were given, for he and the Father are one; so that he could say to him in all the meekness of filial love, "Thine they were, and thou gavest them me;" "and all mine are thine, and thine are mine,

and I am glorified in them." (John 17:6, 10) Nor did he love them less, nor did he love them more, than the Father loved them; but he had a peculiar joy and supreme delight in them as the special jewels of his mediatorial crown, and the promised reward of the travail of his soul.

Now the question for you and me to ask ourselves is, "Do I, do you, belong to this happy number?" If there be a people given to Jesus—and how can we doubt that solemn fact when it was so expressly declared by the lips of him who cannot lie?—may I not well ask myself, "Have I any evidence in my bosom that I belong to that people?" I was not present in those eternal counsels; I have never mounted up to heaven to read my name in the book of life, and no angel has ever brought it down and opened the scroll before my wondering, gladdened eyes. How, then, am I to know whether I be one of that favoured number which the Father gave to the Son? As I cannot know it by an external revelation, it must be by some internal testimony or by some evidence of God's own communicating on which I can rely in life and death, for it will not do to venture into eternity without some knowledge whither my soul is going. The main evidence of belonging to this people, and which enfolds in its bosom every other, is the present possession of spiritual life, what the Lord calls in our text "eternal life"; for though born in time it lives to all eternity. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." (John 17:2) Let us pause over these words, for they

are full of truth and blessedness. Eternal life is the gift of Jesus, and is given by him to as many as God gave unto him. If given, it must be received, or it would be no gift; and it is given and received as a present grace. This is the point I am aiming at, to show you that eternal life is a gift and a possession of the people given to Christ. If our text does not mean this, I am at a loss to understand, much more to explain it. I do not wrest a sense out of it which it will not bear, to suit any peculiar views of my own. I merely, as a faithful interpreter of God's word, open it up as I see it in the light of the spirit. I can do no less; I do not wish to do more. Bear then in mind these three points, that eternal life is the distinctive privilege and the peculiar mark of Christ's people; that it is Christ's special gift to them; and that in this time state it is a spiritual grace. We may perhaps now be better prepared to answer that momentous question — "Am I one of those who were given to Christ?" What is the answer? It lies in this. Has spiritual life been given to me? If so, I have Christ's own testimony that I am one of those who in eternity were given to him. But when was that spiritual life given? On that day, in that hour, when God the Spirit was first pleased to communicate divine life to my soul, and raise it up from its death in sin or death in profession, and so make it alive unto God. But if given, it could not have been merited, earned, deserved, or worked for. Surely gift excludes merit; as grace, in the language of the apostle, excludes works, so the very nature of a gift excludes purchase,

and lifts it beyond the domain of all mercenary bargains, all laborious earnings. Were there no other proof, the universal experience of all God's living family would amply prove this. Take the whole range of God's children, interrogate them first and last, and say to them, one by one: "Did you merit the grace of God? Was there anything in your life, anything in your heart, anything in your lips, before you were called, so truly holy, so invariably pure, so pleasing in God's sight, as to merit his grace?" Every child of God, whose heart and conscience have been made tender in his fear, would answer in a moment, "No; for whatever I might have been in the sight of others as moral and religious, I certainly was in myself the farthest off of all from God and Godliness. If I was not an open sinner, I committed sin in secret; if my life was not outwardly vile, my mind was full of pride and worldliness, and my lips of vanity and folly; if I was not altogether abandoned to gross licentiousness, my heart was as a cage of unclean birds. I had no true fear of God, no real love to him, no sure hope in his mercy. My religion was almost my worst feature, for I was a Pharisee, building up a Babel of good works, trying to climb to heaven on a ladder of duties, and reckoning God my debtor for the poorest acts of mere legal, external and I now see hypocritical service." I have purposely taken the best case that, according to man's judgment, could present itself, for no one would say that a life of open sin deserved eternal life, though a more favourable verdict might be given to a moral and upright one. Thus

every saint, whatever he was before effectual calling, moral or immoral, religious or profane, carries in his own bosom an infallible witness that he did not by any merit of his own obtain so unspeakable a gift as eternal life; but that it was freely given him only for this reason, that he belonged to Christ. Besides which, if we compare the thing given with any conceivable degree of human merit, assuming that there could be such a thing; as, for instance, that you had lived for a few years the life of an angel—that there was no corruption inherent in your very nature—that your lips had never spoken folly, your heart never conceived iniquity, your hands never practiced any deed of sin—assuming that it were possible for you to have lived a life for many years in a way as pleasing to God as angels please him, could even all this merit such a blessing as eternal life? Must there not be always a proportion between what is bought and what is paid? If eternal life could be bought, what equivalent sum could be offered for it? What price could be paid at all adequate to an eternity of bliss? But when we put into the balance what man is as a sinner by nature and practice, then to presume to proffer a few paltry deeds, which men call good works, a few duly muttered prayers, a few shillings dropped into a charity plate, a regular observance of private and public worship, an un-failing sacramental attendance, a due keeping of feasts and fasts, when the heart is really absorbed in sin and folly,—to lay these poor miserable performances down before the throne of a holy God as so many meritorious acts, and say, “I have

done my duty, regularly attended church or chapel, and now I want to be paid: give me heaven; give me eternal life; give me bliss unspeakable; give me that which will ravish my heart through endless ages:”—common sense revolts at the idea of a poor fallen sinner using such language and attempting to drive such a bargain with God for heaven. I appeal to you if it is not insulting to God, mocking the Majesty of heaven, to tell him in heart if not in lip that a few good works can merit eternal life. I have purposely used strong language to show you what human merit and what human presumption are in all their naked deformity. Heaven is not to be bought, eternal life is not to be earned. It is granted or is withheld; it is a free gift, or it is never received at all. But is not merit in some shape the language of a thousand pulpits? May I not say of all that do not proclaim aloud in the language of the apostle, “The gift of God is eternal life through Jesus Christ our Lord?” (Romans 6:23). Remember, then, there must be no compromise; no mixture of grace and works; no Christ doing his part and we doing ours. To be a gift it must be sovereign, or the creature could defeat it; free, or man could merit it; irrevocable, or God could recall it; eternal, or death and hell could destroy it.

Sweet, then, it is to look up with a believing eye, and see power given to Jesus over all flesh; and for this express object, that he should give eternal life to as many as God has given him. As such we see him installed in glory at the right hand of the Father, and the reins of govern-

ment put into his sacred hands that he may from the courts of bliss, from time to time, send his Holy Spirit down to quicken into spiritual and eternal life the members of his mystical body.

How encouraging it is to his ministering servants to see him at the right hand of God blessing their labours; how encouraging to hearers to pray for the manifest communication of that divine life to themselves and others; how encouraging to the drooping to seek for a revival; of the backslider in heart; for a gracious restoration; to the mourner in Zion for a word of consolation; and to all who believe in the Son of God for fresh visitations of his grace to their souls that they may enjoy more of his presence, walk more in his fear, and live more to his glory."

(Continued)

(Submitted by a reader of the Landmark who wishes his name withheld.)

A DREAM.

Mr. John D. Gold,
Dear Mr. Gold:

I am sending you for publication in Zion's Landmark the exercises of my mind November the 24th, at night. I lay down about 9 o'clock and soon after lying down my mind was centered on an old brother and sister, and my poor heart went out in prayer to God in their behalf. My supplication to God for them was with intent and purpose, for God to abundantly bless them with His richest blessings. After this exercise of mind, I dropped off asleep and dreamed that I was called in a council to be tested. I was directed to a small hall, and there sat a large

negro, seated in the hall as a judge. I looked at him and wondered to myself, have I got to bow down to this negro as my judge and my counselor. I viewed him closely. He looked clean and had a pleasant countenance and I had in my hand a manuscript and did not know its contents. It was folded up together. This negro took this manuscript out of my hand and retired to another room, and I was left all alone to myself and I wondered what this all means. While I was wondering over this circumstance something was placed inside of the door of my room or hall, it was manifested to me as a hall. There were three bottles placed inside of the door. I saw the bottles when placed there, but saw nothing but the bottles. I saw nothing touch them to move them. Two of these bottles were about the size of a cold drink bottle, the other bottle was about the size and length of a three inch stove pipe joint. All three were full of something like blood, but I knew not what it was. I was looking at these bottles when the two small bottles moved away and it was manifested to me that two invisible persons had taken them away. It was not known to me who they were. It was manifested to me that the large bottle was mine and the negro stepped out to me again with another manuscript in his hand, folded together and inside of the fold was a pair of eye glasses. I knew not the contents of either of these manuscripts. This negro looked me in the face and said this is the best test that's ever been made. There will never be another like this one. The negro handed me the manuscript and he disappeared and

I awakened. I lay there on my bed some little while, wondering in my mind what could this mean to me, begging my Lord and Master to unfold the mystery of this dream to poor me, but found no interpretation. I fell asleep again and dreamed the same dream over. I found myself more distressed than before. I was distressed in my sleep. I awoke again. I rolled my bed in wonder and in distress. I was at a loss to know what it did mean. Finally I went to sleep again and dreamt the same dream again, making three times, dreaming the same every time. I awoke and could not sleep any more on that night.

Now I am submitting this dream to the household of faith, asking for interpretation of this dream. Is there not a Daniel and a Joseph to interpret and to enter in the deep mysteries of Godliness. God has endowed men with wisdom from on high, in this day as of old. Give your interpretation through Zion's Landmark. Pray for this worm of the dust when you can.

T. D. Rhue,

Stella, N. C.

Will one of our editors please explain this dream.—J. D. G.

A GOOD LETTER.

Mr. J. D. Gold,

Dear Sir:

Enclosed herewith is a good letter from a dear brother, a member of the church at Tarboro.

As you can see from his letter he has had quite a spell of sickness. He was at church last First Sunday. He is a good man, one whom God has

blessed. Hope you will see fit to publish it in the Landmark soon.

Yours very truly,
Joseph D. Fly,

Rocky Mount, N. C.

Mr. J. D. Fly,

Rocky Mount, N. C.

Dear Bro. Fly:

For some reason, I want to write you. Perhaps it is to tell you more about my recent illness during the past eleven months, of which you and many others only know in part. I shall not even attempt to tell it all, for it is impossible for me to do so.

As you know, I was taken sick with severe pains of the heart last January 10th, at three o'clock. My suffering was so severe that three hypodermics did not relieve me. I was taken to the hospital where the doctors made three cardigrams. After that they said I had coronary thrombosis of the heart. My temperature began to rise. My pain continued. The doctors held no (or very little) hope for my recovery, and said to my wife, "You had better get the children and relatives here soon if they want to see him again." They all came and stayed for the change. The doctors (three of them) would come into my room, feel of my pulse, look at each other, and in silence walk out. But the change came. And it seems that this is mostly what I want to tell you about.

I don't know just how, but my mind went out. Then I was carried up and up, and came to a stop just under heaven, where I could see in part from where I was lying on a four edge box crosswise. The box

seemed to have been made out of new timber and was held up there by a very slender cord, tied around the middle of it and extended upward. There I lay, but seemed to have no fear, even though I could look down, perhaps through millions of miles of space. Neither had I any fear of passing away, although expecting it at any moment, up there. I was just a few feet away from the stars that shone so brightly, and I was just a few steps away from what I thought was our Lord Jesus. I could see Him, as I was nearly in front from where He was seated. I noticed that the Son of God was constantly looking back, as I understood after that, awaiting and perhaps pleading for me to Him that sat upon the throne, just over the horizon, not very far, but I could not see Him. This brought to my mind that no man could see His face and live, but I was to live again, or awhile longer. As stated before, there I lay upon this sharp edged box, a figure whom I did not know stood beside me, apparently unconcerned, but he as well as myself was just waiting for the verdict. I, of course was very much concerned. Finally the verdict came. It was just a bow of the head of Jesus, but that was enough. My mind came back, and I was lying on my same bed in the hospital. Yes, I was to live again because the Father and Son had decreed that I should. I also was concerned up there about throngs of people, whom I could not see, coming up there, perhaps for His decision the same as I was.

My dear Brother Fly, I just wish you could see or perhaps you have, that perfect office work of Almighty

God and His Son in perfect harmony and love. It is wonderful to behold. I heard no noise there, no worry or confusion there, no lawyer there to plead your case. But Jesus Himself is the Great Mediator between His people and the Father. He pleads for us, saying, "Father, forgive them," and there are no fees attached to it. Jesus says, "In My Father's house are many mansions. If it were not so, I would have told you." I could not see those mansions, but I had a slight view of the light that shone out from them. What a wonderful place heaven must be. Hidden things belong to God, but revealed things unto His people. There can be no mythology about those things. The people of God know that these things are real, and rejoice in them. The doctors came into my room early Wednesday morning as usual, felt of my pulse. It was much stronger, and the fever had gone down. One of the doctors said: "Gentlemen, the Lord has certainly worked a miracle here this night. This man is so much better." Then they all went out, but I knew that before they did. I perhaps may never be entirely well again, but I can get out and walk around just a little.

I am so glad that our Great Jehovah knows all things, including every language, for we learn that Alpha and Omega are the first and last words in the Greek alphabet, first and last with us. He is without beginning or end of time. "Ye believe in God, believe also in Me," says Jesus. There is mercy and forgiveness in Him, as I hope I had some experience along this line about thirty years ago, long before

I joined the church. Yes, forgiveness is what we want. Jesus says forgive you, not seven times only, but seventy times seven. Discipline is good in the church, but when carried to the extreme is sometimes very harmful. Every one that has been born again by the Spirit of God should have the discipline in his own heart. He says, if your conscience condemns you, God is greater than the conscience and knoweth all things. In the Lord's prayer we read, "Lead us not into temptation, but deliver us from all evil." (quoting from memory) In James 1:13, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted of evil, neither tempteth He any man." There was more rejoicing over the one sheep when he was found than over the other ninety and nine that did not go astray. Think on these things.

And I do so much desire to thank the Lord for His wonderful works among the children of men, and that it is as well with me as it is. And I know if it is His holy will, that He who has delivered will yet deliver, and our hope and prayer to God is that He will some day take us to that heavenly home, where all will be joy, peace and love, and we shall know Jesus as we are known, and God Himself will wipe all tears from our eyes.

And if I have said or misrepresented anything here, I pray for your indulgence and God's forgiveness.

Now, in conclusion, I cannot feel that I had finished without paying tribute and love to my dear companion and children who so patiently waited on me day and night, and all

relatives and friends who were all so wonderful to me. May the love of God and His Son, and the Communion of the Holy Spirit, rest and abide with them and all who love His appearing, both now and forever.

Amen.

L. D. Langley,

Tarboro, N. C.

P. S.—Much of this was written while in bed and is very scattering and incomplete. Love and best wishes to you and family.—L.D.L.

EXPERIENCE.

Mr. John D. Gold and
Readers of Zion's Landmark,
Dear Sir:

I have been impressed for some time to try to relate briefly some of my weak experience, feeling my unfitness to write to such a grand and glorious paper, but ask the brethren to read it, and if not pleased to print it, discard it. For I feel ashamed to write for publication the things that are on my poor mind.

Having lived a high and reckless life all of my life, in January, 1936, I started to going with my wife to her church, so-called Holiness. It seemed to please her very much. I stopped some of my former habits, of which drinking was the worst I had. Finally I joined them, as they said they received for membership them that were just saved, and they told me I was saved, and to just keep on praying and I would receive sanctification and baptism of the Holy Ghost. So I kept going, thinking I was doing fine, expecting the things to happen they told me would happen. I attended service nearly every night. My oldest son was then 18 years old. And one

Saturday night we went to our meeting, came home around 11 o'clock and our son was not at home. It seemed I was very much grieved. I couldn't sleep that night. On Sunday morning following he still had not come. As he had left home before and did not return I made no investigation. So we went to our Sunday School and meeting. On returning I learned that he was in jail, with two men he had robbed and shot in a hospital expected to die. It seemed to strike me like a thunderbolt. Some members of our church came that afternoon and had prayer, but it seemed to me that there wasn't any power in them. I kept going to meeting about two more weeks. On Sunday afternoon I seemed to have more on me than I could bear, so I went out and started drinking, and it seemed that I just couldn't get drunk, and I got no relief from this. It seemed that I was compelled to go to meeting and talk, so I went on time, and asked the preacher to let me speak. I got up and told the people that they were wrong, for I was satisfied that if they had the power they professed, this terrible thing could not have happened to my family. After speaking for about five minutes the preacher and the members gathered around me in prayer—all praying. As I kept on talking one of them rose up and asked me to sit down. I said no, but I will get out, so he led me to the door. I didn't go back any more. That night my wife came home, not pleased with my conduct. It seemed that I had to pray. I didn't sleep any that night. The next day I didn't work, went out drinking again, still couldn't get

any relief from that. I went home that night and my wife had gone to her meeting. It seemed that I would die. I cried to God to be merciful to me, a sinner, all night. About four o'clock in the morning, my burden seemed to pass away. And, if not deceived, I saw salvation was by the grace of God. Being not asleep, I awoke my wife to try to tell her the wonderful things I had seen. That we both had been mistaken in the place that we were. Seeing these things so plain I felt like she would rejoice with me after telling her. To my disappointment, I found she could not see them. That grieved me. Upon arising that morning, it seemed that the old things had passed away and behold all things had come new. I went about rejoicing all day long.

That night I went to another Holiness meeting, got up without permission and spoke about five minutes. My wife was also there. I came home still in trouble. My wife told my father that I was going crazy. Having not heard the Old Baptists preach with an ear to hear, the next Sunday being meeting time at Ross's church near here, I went. Elder A. L. Holloway preached, using this scripture, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." In just a few minutes the thought came to me, this is the true church of God. After the meeting I shook hands with the preacher and told him that was the first sermon I had ever heard. I went back home feeling some better.

All this time I was trying to show my wife the wonderful things I hoped the Lord had done for me, and

she got further from me all the time. I became discouraged, tried drinking again for relief, but found none.

In July, 1937, we went to Wilmington, N. C. I worked three months. Went to church several times, but was not satisfied. Came back to Durham, still in misery. In July of this year I offered myself to the church at Ross's. To my surprise they received me. I was baptized at Durham church on Friday night before the third Sunday in July by Elder N. D. Teasley. I was still in trouble and am still in trouble, tried all of my works for relief, have been so far on the extreme that I have tried to force my wife to give up her church, but find her more determined to have her way.

Brethren, I'm so vile, so full of sin, I fear that I'm not born again. I know man cannot teach the things of God, for they are taught by the Spirit of God. I believe because of the faith that was given me in Christ Jesus before the world was. If indeed I believe at all. Oftimes I feel as though I have imagined the whole thing. I have lots of things on my mind, but time and space will not permit me to write them. I desire the prayers of you all, as I am weak in body as well as mind. I am sending this to be approved by you, and if found to be worthy of acceptance to fill space in Landmark, you may publish same, and if not, throw it aside.

L. W. Pollard,
211 Elm St., Durham, N. C.

THE NEW YEAR.

We hail the New Year with hope and encouragement, and with con-

tinued faith that he who works and trusts in God shall have bread to eat and to spare, and we desire to give God grateful thanks for the many blessings He has poured out upon us the past year.

We deeply appreciate the many kind messages received from friends and subscribers, encouraging us to go on with the work of publishing the Landmark, and with their help and assistance we can do so.

We trust that all the troubles in the church and the divisions that divide the people of God will be settled before another year is over. We talk of peace on earth and good will between men and nations, and certainly the church should set a good example, for the Saviour came to the earth and gave His life for His bride, the church, and He counsels us all to forgive those who despitefully use us, and if necessary forgive them seventy times seven. Surely if He did not forgive us where would we be in the plan of salvation?

It would do my heart good and it would be very helpful to the church and the Landmark if these troubles could be settled, and if we understand the teaching of the Bible and the Word of God and the way He wants us to live, we believe He would say to all of us and does say to us, make terms with thy neighbor quickly, and if He asks you to go with him a mile go with him twain. In other words make every sacrifice to get on good terms with your fellowman, and we believe the church should set a good example to the rest of us.

Submitted in love and for peace.

John D. Gold.

ENJOYS THE LANDMARK.

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

Enclosed you will find check for two dollars (\$2.00) to renew my subscription to Zion's Landmark from October 15, 1938 to October 15, 1939.

I enjoy your writings in the Landmark and wish you would write more often.

Mrs. J. H. Mewborn,
Box 484,
Kinston, N. C.

LOVES TRUTH AND PEACE.

Dear Mr. Gold:

I am enclosing for you my personal check for \$1.00 to be placed to my credit for the Landmark. This pays me up to July 1, 1938. I like the paper and have been reading it for a long time. Hope you will continue to keep its pages clear of litigation and contend for the things that make for peace among the household of Zion.

Hope you will excuse my delay in renewing my subscription.

Yours sincerely,
Randolph Perdue,
Rocky Mount, Virginia.

SKEWARKEY UNION MEETING.

The next meeting of the Skewarkey Union will be held with the church at Spring Green, Martin County, on Highway No. 125 between Williamston and Hamilton, Friday, Saturday and Fifth Sunday in January, 1939. All lovers of truth and especially ministers are invited to come and be with us. Elder B. S. Cowin to preach the introductory sermon and Elder A. B. Ayers, alternate.

W. S. Peele, Union Clerk,
Williamston, N. C.

HELPING THOSE UNABLE TO PAY.

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

I am sending you my check for \$3.00. Please renew my subscription to Landmark and use the other dollar for sending the Landmark to somebody who is not able to pay. I wish I felt able to give more.

Very sincerely,
(Mrs.) Anna Hall Brooks,
Woodsdale, N. C.

CHANGE OF ADDRESS.

Dear Mr. Gold:
Please change my address to Zion's Landmark, from Kinston, N. C., R. 2. My new address is William T. Gray, Havelock, N. C.

You will find two dollars which will renew the Landmark until October, 1939. I do not want to miss a copy as I enjoy it so much.

Sincerely yours,
William T. Gray,
Havelock, N. C.

LANDMARK NOT CONTENTIOUS

Mr. J. D. Gold:

Enclosed you will find \$2.00, for which please send me the Landmark for another year. My subscription expires December 15th.

I enjoy it so very much. One reason is because it is not contentious. I don't believe the religion of a real Primitive Baptist, or of Jesus Christ is contentious, but full of sweetness like our Landmark.

A sister, I truthfully hope,
Mrs. Mary Brown Hill,
318 Queen St.,
Wilmington, N. C.

READING LANDMARK MANY YEARS.

Dear Mr. Gold:

Enclosed you will find a Money Order for \$2.00 for another year. I notice that my time is out the 15th of this month. I truly hope that I will not miss a copy as I love to read the good pieces that the dear brothers and sisters write. I have been reading the Landmark off and on, ever since I was a young girl, and the longer I read it the dearer it gets to me. I hope you will be bled to continue it on and on as long as it is as good as it is. I will close by saying, I feel to be an unworthy sister if one at all, and feel the need of the prayers of all God's children.

Submitted in love,
Sarah R. Norris,

R. 5, Box 36,
Dunn, N. C.

READING LANDMARK 44 YEARS.

Dear Mr. Gold:

You will find enclosed check for two dollars to pay my subscription to 1940. I have been taking the paper ever since I joined the dear Old Baptist Church in North Carolina 44 years ago. And as a servant of God, I hope, 40 years in the ministry, it has been with fear and trembling to preach to His dear children the unsearchable riches of Christ. I have never wanted to change from the old paths. But to contend earnestly for the faith once delivered to the saints.

The dear Lord has been so good to me and my dear family. I desire with all my heart to praise Him for His blessings to poor unworthy me, and I pray I may ever be faithful to the end of this mortal life, and go

to a better home, where sorrows and trials will be no more.

This year is almost gone. We know not what the New Year will bring to us all, but we are still trusting in Him for His kind mercies. May He bless you and your dear ones, is my prayer.

A. L. Harrison,
207 Cloud St.,
Front Royal, Va.

LOVES THE LANDMARK.

Mr. John D. Gold,

Dear Sir:

Enclosed you will find a two dollar Money Order to renew my subscription for the Landmark another year, until December 15, 1939. I don't want to miss a copy of it. I can't get to church often. And I enjoy reading it so much. I have been reading the Landmark ever since childhood. Father and Mother took it. And I was anxious to read those experiences. I hope the good Lord will be with you and keep the Landmark going, for I sure do love that book. May the good Lord be with us all, is my prayer.

Mrs. B. F. Wilkerson,
Tillery, N. C., R. 1.

ENJOYS THE LANDMARK.

Dear Mr. Gold:

I enclose check for two dollars \$2.00. Please credit on my subscription to Zion's Landmark. I do so much enjoy reading it. The first piece in Nov. 15th issue, "Memories," I enjoyed more than I can tell. It reminded me so much of the life of my own mother and father.

Best wishes,
(Mrs.) W. G. Keel,
Oak City, 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 B. S. Cowin—Williamston, N. C.

VOL. LXXII.

NO. 4

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C.

JAN. 1, 1939

MAN IS UNDER LAW, GOD IS ABOVE LAW.

I have been asked if I believed God's secret will in providence, grace and judgment is contrary to His revealed will as recorded in the Holy Writ. Evidently no spiritually taught person could think so; for God is just and holy in all His ways. Who has not heard some one say that God could not do wrong, because He was under no law. Wonder if that is why He doeth all things well? Why not say He cannot do wrong, because He is immutable and infinite. Who has not heard some man who is wise above what is written say: "God is the first great cause of all causes." Then draw an inference that God did absolutely predestinate all things that have come to pass and will take place, both good and evil. Why should the church or any believer give credit to such teaching when no inspired man ever

said or inferred such things; if so, they are nowhere recorded in the scriptures. Note what inspired men say: "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." James 1:13, 14. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. It is nowhere declared by any inspired man that God ordained, or predestinated any of His children to sin or to do evil. As God did not ordain any of His saints or any other class of men to do wrong, why should any believe God has purposed that men should say so since the canon of scriptures are closed.

But we hear men, who think they have found scriptures that make Him contradict Himself, quote inspired testimony, as follows: "I form light and create darkness: I make peace, and create evil. I, the Lord, do all these things." Isaiah 45:7. "Shall there be evil in a city, and the Lord hath not done it." Amos 3:6.

In 1922 I gave my views through Zion's Landmark at the request of a brother. How absurd the idea that God's revealed will as given in the scriptures should be contrary to His secret will should be in providence, grace and judgment. When He is the same yesterday, today, and tomorrow, and in one mind and none can turn Him.

Be it known that the law of God takes knowledge of the motives of the heart, the words of the mouth,

the deeds of the body. It thus differs from human law which deals not with the intentions of the heart, unless acted in word or deed, while the divine law searches the heart and tries the reins. No acquisition by human law can ever be brought against one for evil purpose if the act is not done, while God's law condemns an evil thought or desire; as "I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Matt. 5:28. Thus we see how God's law condemns even a desire. God being immutable He cannot sin, nor will He cause or move man to sin; for if such were possible, then would issue from the same fountain both pure and impure water—God the cause of evil and good in man.

Now, I will briefly call attention to the language of the prophets, Isaiah and Amos. Just note the mode of expression: "I form the light and created darkness: I make peace and create evil. I, the Lord, do all these things." Man does none of these. Note the present tense, and not the past is used. Unquestionably, the teaching has reference to the blessings of the Spiritual kingdom, the new creation. It embraces a present personal salvation and things that accompany it; as quickened, enlightened and seeing God in the face of Jesus Christ, no longer darkness, but walking as children of light; anon, the hand of the Lord lies heavy upon them, their sins which have been condemned in the flesh He brings to their remembrance, their sins have found them out; and then He taketh away the bright shining of His countenance;

once lifted so high, now brought so low; "wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." Natural darkness is a negative and not an entity, but spiritual darkness is a creation—"I create darkness," that can be felt and seen when they cannot reflect the light that is formed in them, "the light of life," the hope of glory. To such a one the prophet would say, "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord and stay upon his God." Isaiah 50:10. In this state the Lord's people grow in grace, for by it they learn from whence cometh their help, light and strength. It is not said that this darkness was experienced because he was disobedient, and did not fear God, but exhorted notwithstanding he had no light to trust and obey his God. It is said that Paul was given a thorn in the flesh and a messenger of satan, not because he departed from the Lord's teaching to remind him, and lest he should be exalted, "My grace is sufficient for thee." Some are like Job's comforters and would have said, "If they had obeyed and done right things they would not have had darkness, nor the thorn in the flesh. It is also true that when the Lord's folks sow to the flesh they reap corruption, and lose the joys of salvation. God only can restore them.

"I make peace and create evil." There appears at times peace in the whole, but not much that is lasting or good. To break peace in the heart of God's people, "when they

shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape," as the fallow ground of their hearts are broken up that they find true peace in reconciliation to God by Christ Jesus. "I make peace." Let no man take this honor when there are sins, troubles or disorders in the church, think he made peace—It is God that makes peace.

"I create evil," and "shall there be evil in a city (church) and the Lord hath not done it." None who regard God as immutable, just and holy altogether, can think He is the efficient cause of evil, in the sense of committing sin or doing evil. While this word is used many times in the scriptures, about two-thirds of the time it has reference to the wilful and evil transgressions of man, about one-third of the times to God's judgment against sin or evil that God created and brings to light are the penalty and judgments, the evil of man's sins or the church's wrongs.

M. L. Gilbert.

RILEY ELIZABETH SALTER

Riley Elizabeth Salter, daughter of Nathan Salter and wife Elizabeth Lewis Salter, was born in Carteret County, N. C., March 4, 1849 and died of paralysis Nov. 17, 1938, making her stay on earth 89 years, 8 months and 13 days.

She was married to Harmon Salter and to this union were born Lorenza Salter, Effie Salter, Windfield Salter, and two children that died in infancy.

The only child surviving to mourn her departure is Windfield Salter, his wife, Ada Salter; three grandchildren, Mrs. Ardel Gaskill at Sanatorium, N. C., Miss Bertha Salter, Sealevel, N. C., and Mr. Clarence Salter, Sealevel, N. C. Two great grandchildren, Edward Lee Gaskill, and Evelyn Gaskill; one niece, Mrs. Elizabeth Taylor; and six nephews, Messrs. Valentine and Malby Taylor; Messrs. Walter Gaskill, W. V. Gaskill, C. L. Gaskill, and Guilford Gaskill, all of Sealevel, N. C., also survive.

This beloved sister, Riley E. Salter, united with the Primitive Baptist church, October 17, 1874, and was baptized by Elder John Allen Williams. She was blessed with the opportunity to sign two church covenants, Hunting Quarters, which were adopted Nov. 18, 1878 and Bay Church at Sealevel, N. C., adopted May 29, 1937, and the number of 18 members signed each church covenant.

Sister Salter was blind for thirty years, but she was not heard to lament her condition. Her spiritual mind was as strong as ever in the blessed faith that was once delivered to the saints. She was a firm believer in Salvation by Grace, and was faithful to the end. She enjoyed singing and preaching by Elder Tilghman Sawyer, and would clasp her frail hands in praise to the giver of all good gifts in Christ in whom there is no variableness or shadow of turning.

We hope her spirit is with Christ in that eternal oneness.

"In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall forever be."

After funeral service by Brother W. C. Edwards, her mortal body was laid to rest in the family cemetery to await the coming of her Saviour.

Written by her sister in hope,

Lella T. Mason.

THE BLACK CREEK UNION

The Black Creek Union will be held, the Lord willing, with the church at Memorial, Wayne County, N. C., January 28th and 29th, 1939. Elder W. R. Hines was chosen to preach the introductory sermon and Elder E. L. Cobb to be his alternate. The church is about 3 miles west of Fremont, N. C., on the Fremont and Kenly highway.

We hope to have a goodly number of ministers and other brethren and sisters to visit us at this meeting.

Very truly yours,

Isaac A. Lamm, Union Clerk,
Princeton, N. C.

LEWIS SASSER.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Enclosed please find two dollars for renewal of the dear old Landmark, for I don't want to miss a single copy.

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I was married to Lewis Sasser, Dec. 17, 1902, and to this union were born four children. We lived well together, except in 1914 when we all had typhoid fever but him and he had a hard time.

Feb. 9, 1938, the children gave him a surprise birthday dinner. He was 60. The 28th day of June he dropped by my side and said, "Oh, me," and I said, "What's the matter?" and he said, "I don't know." He never spoke any more. It has been so lonely ever since, but I feel like he is resting from his works and will rise when the Father calls, "Child, come home."

He never joined the church, but I feel like he had a good hope. He often said he wished he had when his brother, C. A., joined at New Chapel. Oh that I could meet him in glory. It is so lonely here.

Mrs. Lewis Sasser,

Fremont, N. C.

APPOINTMENTS FOR ELDER GOLDEN HARRIS IN LOWER COUNTRY LINE ASSOCIATION

Thursday night, January 19th, at Durham.

Friday, January 20th, at Eno.

Saturday and Sunday, January 21-22 at Tar River.

Monday, January 23rd, at Camp Creek.

Tuesday, January 24th, at Helena.

Wednesday, January 25th, at Wheeler's.

Thursday, January 26th, at Stories Creek.

Thursday night, January 26th, at Roxboro.

Friday, January 27th, at Flat River.

Saturday, January 28th, at Union Meeting at Surl.

All these appointments are at 11:00 o'clock except Durham and Roxboro.

F. D. Long.

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Angier, Harnett County, North Carolina, Saturday and fifth Sunday in January, 1939. Elder T. F. Adams is chosen to preach the introductory sermon and Elder L. W. Turner is alternate. Angier church is located in the Town of Angier, a station on the Durham and Southern Railway and at the intersection of State Highways 55 and 210. Anyone 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.

EASTERN UNION.

Please publish 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, Beaufort County, N. C., on Saturday and fifth Sunday in January, 1939. The brethren and sisters from sister unions are cordially invited to come and be with us, and a special invitation is extended to the ministering brethren.

Yours in hope,

Fred T. Sawyer,
Union Clerk.

Pinetown, N. C.

APPOINTMENTS FOR ELDER DANCY.

Elder C. R. Dancy of the St. Clair's Bottom Primitive Baptist Association, will preach, the Lord willing, in Fremont, Third Sunday morning, January 15th, at eleven o'clock, and at the Wilson Primitive Baptist Church Sunday night at seven thirty o'clock.

Elder Dancy will assist in the ordination of Brothers Milton Hooks and G. B. Pearce, as deacons of Fremont Church.

APPOINTMENTS FOR ELDER D. G. STAPLES.

Aycocks, 4th Saturday and Sunday, Jan. 21st and 22nd.

Lower Black Creek, Monday, Jan. 23rd.

Scott's, Tuesday, Jan. 24th.

Contentnea, Wednesday, Jan. 25th.

Healthy Plains, Thursday, Jan. 26th.

Sandy Grove, Friday, Jan. 27th.

Memorial, 5th Saturday and Sunday, January 28th and 29th.

Elm City, Monday, Jan. 30th.

Mill Branch, Tuesday, Jan. 31st.

Sappony, Wednesday, Feb. 1st.

Nashville, Thursday, Feb. 2nd.

Falls, Friday, Feb. 3rd.

Tarboro, 1st Saturday and Sunday, Feb. 4th and 5th.

Pleasant Hill, Monday, Feb. 6th.

Lower Town Creek, Tuesday, Feb. 7th.

Old Sparta, Wednesday, Feb. 8th.

Autrey's Creek, Thursday, Feb. 9th.

White Oak, Friday, Feb. 10th.

Pittman's Grove, 2nd Saturday and Sunday, Feb. 11th and 12th.

Cross Roads, Monday, Feb. 13th.

Pine Level, Tuesday, Feb. 14th.

Hannah's Creek, Wednesday, Feb. 15th.

Middle Creek, Thursday, Feb. 16th.

Creeches, Friday, Feb. 17th.

Beulah, 3rd Saturday and Sunday, Feb. 18th and 19th.

New Chapel, Monday, Feb. 20th.

Memorial, Tuesday, Feb. 21st.

Nahunta, Wednesday, Feb. 22nd.

Mewborn's Thursday, Feb. 23rd.

Farmville, Friday, Feb. 24th.

Upper Black Creek, 4th Saturday and Sunday, February 25th and 26th.

He will need conveyance.

E. L. Cobb.

JAN 26 1939

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXII.

JANUARY 15, 1939

NO. 5

HE DID EVIL IN THE SIGHT OF THE LORD.

"Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord.

And when the year was expired, King Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem.

Zedekiah was one and twenty years old when he began to reign and he reigned eleven years in Jerusalem.

And he did that which was evil in the sight of the Lord his God and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord.

And he also rebelled against King Nebuchadnezzar, who made him swear by God: but he stiffened his neck and hardened his heart from turning unto the Lord God of Israel.

Moreover all the chief priests, and the people transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem.

And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people and on his dwelling place:

But they mocked the messengers of God and despised his words, and misused his prophets, until the wrath of the Lord arose against his people until there was no remedy."—2nd Chron. 36:9-16.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

TO ELDERS \$1.00 PER YEAR

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new 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 subscribed 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 GOOD LETTER.

Elder M. L. Gilbert,
Dade City, Fla.,
Dear Brother Gilbert:

Occasionally since I was with you last, coming from the Lower Country Line Association, I have thought that I would like to write you a few lines. But feeling that I had nothing to say I have put it off until now, and find that I shall have nothing that will be of interest spiritually, for most of the time I am feeling poor in spirit, and not worthy to be called a son, just feel that servant's place would be too good for me, as the prodigal put it, as I do not feel to be allowed that blessed assurance that some of our brethren seem to have. Servants have to eat in the kitchen and not in the dining room. But, dear brother, if only I knew that I was a servant in the Lord to feed His children with the bread of life that came down from heaven that if any man eat thereof he shall never die, I would rejoice.

I was more than sorry that you did not come on with us to Wilson instead of stopping in Raleigh to take the train home. Mr. Gold was so disappointed. He was so anxious for you to come and spend the night with him. However, I enjoyed your company from the Association to Raleigh, and have felt that I wish that I could see more of you, talk with you more. You have always been so far from us, as to distance,

but feel that you have been nigh by the blood of Christ and his teachings through the columns of the Landmark. Some of your experiences written in the Landmark have taken hold of me very close in my feelings, with regard to the service to your churches, and visiting the homes of them that you serve, especially with those that do not have much means of this world's goods, but I felt held much of the precious goods beyond this world. They have been some of my experiences. I wish that I could tell you some of them, but I feel so unworthy of such favors of the divine Giver of all good that I am usually afraid that it would not be believed. It is possible that some day I can have that pleasure.

Since seeing you last summer I have had some very good meetings occasionally baptizing some, had five to join at one time and soon after leaving you there were three at the Durham church, one that was getting along in years that the brethren had given out she would never come. She was a sister of an old brother, Cobb Farthing, who was a deacon there years ago while Elder P. D. Gold served them, also other good brethren in the ministry.

Elder Hines left us a few days ago to visit Florida again for about two months. Hope he will enjoy himself again. I just wanted to go so much with him and his wife, I just have not gotten over it yet, and

if the Lord wills, I hope to go there some of these days. I wish I could go while you are living, but I don't see it any time soon now.

I hope, Brother Gilbert, these few lines will find you in your usual good health, and that you may be able to visit us some time in these parts, and come to my little house. I feel, dear brother, that you have that knowledge of God that passeth all understanding, and hope the Lord will spare you many more years for that blessed service. It makes us feel glad and sad when we think of the dear able brethren that have contended for the blessed faith that was once delivered to the saints, have passed away, but I am trying not to forget that our God is still at the helm, and is ruling all things after the counsel of His own will, and I feel that comforts the children of God that they can feel assured, that if they be one of them nothing can interfere with their final destination of safety beyond this veil of tears. I feel to hope that I am a believer in the fixed purposes of God having a definite rule whereby he has determined within himself before the world was just how things shall be. Hence the Apostle could say, "Having predestinated us unto the adoption of children, by Jesus Christ unto Himself according to the good pleasures of His will." Then He says again be not therefore ashamed of me, His prisoner, but be thou a partaker of the afflictions of the gospel. Oh, if the children are to reign with Him they must suffer with Him.

Brother Gilbert, I wanted to ask you something and if I don't get at it I will do a lot of writing and so

will get to the point. I want to know your mind and feelings, or at least church discipline according to the Bible.

There was a sister and her husband a member of the church. They, so far as the members knew, got along fine. But after so long the husband bought a car and wrecked it, and as he bought it on credit, he wanted her to mortgage her home which was not his, to pay for the car. She would not do so. He got very mad, and raised so much trouble in the home he had to leave. He then began drinking, and before he left got to visiting houses of not good reputation, that the church excluded him. He continued to visit the home and put notes on the porch threatening her. She became afraid of him and asked the courts for a divorce. The matter went on for some few months. All the members knew it but one, and when he found it out he asked her to ask the church to exclude her. She asked the church about it, saying she was willing if she had violated any church rule. They did not see it that she should be excluded, but this member has never become reconciled about it. All the others are. She has a good character and is a fine woman. The husband finally landed in the asylum and is there now but it was not known that he was really crazy for some time after the matters were closed between them.

If you will I will be glad of a few lines stating how you would advise in a case like this. I will not say how I see it or how my people see it.

May the dear Lord continue His choice blessings on you and yours

is my humble wish for Christ's sake.

Yours in hope,
E. L. Cobb.

Remarks

As to the questions submitted by Elder Cobb in the above good letter. I have already answered him in substance as follows: The husband should be excluded from the church; as his acts (Gal. 5:19-21) show that he was neither honest nor just. The wife should be retained, as her character indicates that she is both true and faithful.

Let the church disregard the advice of the brother to the sister. Be sure his error will find him out, if he is a loyal member of the church.

M. L. Gilbert.

The above letter was mislaid and should have been published before. My apologies to Elders Cobb and Gilbert.—J. D. Gold.

ETERNAL LIFE A GRACE AND A GIFT.

Text: John 17:2—"That He should give eternal life to as many as Thou hast given him."

By J. C. PHILPOT
(Part 2)

"This leads me to show the nature of the eternal life spoken of in the text; for the blessed Lord, in condemnation of our ignorance and many infirmities, has not left us in the dark as to what it really is, and in what it essentially consists. But for this gracious intimation from his own lips, we might have formed very strange and very erroneous conceptions both as to its nature and its

end. Groping in ignorance of its real character, we might have pictured to ourselves a Mohammedan paradise, or, as the wild untutored heathen, have dreamt of carrying out in heaven the pursuits followed upon earth. Or we might have pictured to ourselves a kind of Elysian fields, where a perennial Spring and eternal youth would yield such delights as now suit the unrenewed heart; and that heaven would be but a second earth, without earth's sorrows, poverty, old age, sickness, misery, and death. Even with the Bible in their hands, the most vague and loose ideas are still entertained by thousands as to the nature of eternal life, and what is the happiness and blessedness of heaven. But all such fleshly ideas are cut down to the very root, and all such vain delusions utterly extinguished by those words from the Lord's own lips which we have now to consider.

"And this is life eternal," or, as the words might be better rendered in harmony with the original, "This is the life eternal," the life, namely, of which he had just been speaking as his own gift, "that they might know thee the only true God and Jesus Christ whom thou hast sent." How these words not merely forever cast out all the vain imaginations of the carnal mind as to the nature of life eternal, but what a blessed ray of light they also throw upon the experience of believing souls, and what an assured evidence they give them that eternal life is even now in their bosom. The words are frequently incorrectly quoted. We hear them often uttered from the pulpit or quoted in books thus: "And this is life eternal, to know thee," etc. The

words read not so as they dropped from the lips of the Holy Lamb of God, but as follows: "And this is the life eternal, that they might know thee," etc. There is a marked difference in the two modes of expression. The words, as the Lord uttered them, are not so much an abstract definition of the nature of eternal life as something distinct from the persons who enjoy it, as an explanation of the peculiar privilege enjoyed by the people of Christ. We may now perhaps clearly see the force of the article which is suppressed in our translation, for the meaning of the words, slightly paraphrased, is "And this is the life eternal of which he has spoken as his to give, that they who have been given to him may know thee," etc. We are thus led from the mere doctrinal view of the abstract nature of eternal life to fix our eyes upon the special people to whom it is experimentally given. For who are "they" of whom the Lord here speaks? Those whom the Father had given to him, as the objects of his eternal love; those for whom he was about to shed his precious blood, and redeem to God by his atoning sacrifice, suffering, and death. He thus instructed them that this eternal life was not, as they might have dreamed, some shadowy greatness and exaltation in mansions of light, or some visionary bliss apart from the possession of grace and holiness; but that even upon earth it was given to them in the new birth; and that not only its very nature but its essential blessedness consisted in this, that they might spiritually and experimentally know the only true God, and Jesus Christ whom he hath sent.

1. The first branch of eternal life is, "That they might know thee, the only true God." Man by nature cannot know God. He "dwelleth in the light which no man can approach unto." No man hath seen or can see him, as he is essentially invisible. It is true that in the days of man's primeval purity God made himself known to Adam, but only as the God of creation: he was not known before the fall as the God of redemption. But in and by the Adam-fall, this knowledge of God was almost wholly extinguished. Tradition preserved for a while some relics of this primeval knowledge of God, but it grew gradually fainter and fainter till "darkness covered the earth and gross darkness the people." The very knowledge they had by tradition they perverted and abused; and yet a few inextinguishable sparks still illuminated the world. A conscience was still in man's bosom, sadly fallen, grievously defaced, but yet retaining some faint traces of the knowledge of God possessed by Adam in Paradise. But as to any spiritual knowledge of God, that none could have who were devoid of God's spirit. The Old Testament saints had, indeed eternal life as much as the saints of the New, for Abraham, Isaac, and Jacob will sit down in the same kingdom with God as the disciples, for whom Christ here prayed. There can be but one eternal life, whether it dwelt in the bosom of Abraham or of John. One main branch of this eternal life, then consists in the knowledge of the only true God. This knowledge must be communicated, or we cannot possess it. For the most part it is given us: "The

Holy Spirit shines upon the Scriptures, for in the Scriptures God has revealed himself, and applies some quickening word to the heart, thus begetting the soul into spiritual life. Thus James speaks, "of his own will begat he us with the word of truth" (James 1:18); and so Peter, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (I Peter 1:23.) We do not come to know God by any miraculous revelation; by any voice sounding in the sky; by any supernatural discovery of him in the clouds, breaking through them with flashes of lightning and peals of thunder. Not but what, as in Paul's case, Augustine's and Col Gardiner's a voice may have been heard from heaven, speaking, as it seemed, in audible accents, and this accompanying the more distinct and peculiar work of the Spirit upon the heart. But as in the Scriptures the true God has revealed his great name, so it is by the application of his word to the soul by the power of the Spirit that he or the most part makes himself known to the sons of men. A holy light shines upon the word of truth and is reflected from the sacred page into our understanding, communicating thereby light and life to the soul. In that light we see God, for we see light in his light, and as he is "the fountain of life," in his life we feel life. (Psa. 36:9). Thus divine light and life given by Jesus, through the application of his word of truth, make us to see and feel that there is a God, for faith is thus raised up in the heart to believe what the Scripture says; and by faith thus divinely communicated we

see God, who is invisible. You may not be able perhaps to trace distinctly when, how, and where God first made himself thus known to your soul; but you were conscious of a marked change that took place in your feelings at a certain most memorable period, and of a mighty revolution that then rolled over your breast, giving you altogether a new being and making you a new creature. Now look at the contrast between what you are and what you were. There was a time when you were almost uncertain whether there was a God or not; when you neither feared his frown nor sought his smile when you might have taken his name into your lips, but had no real knowledge of him; neither faith nor hope, neither love nor fear. But a time came, never to be forgotten whilst your soul has being, when other thoughts arrested your mind, and other feelings, like wave after wave, rolled in upon your conscience, and amongst them this as an overtopping billow, which seemed almost as if it would sweep you away into hell, that there was a just, holy, heart-searching God, and that you had sinned against him. For the Scripture in revealing God, and the Holy Spirit in applying it, do not reveal him abstractly as God; do not, for instance, say to us, "There is a God," as providence and creation make him known; but show us his character, how holy, just and pure—thus setting before our eyes God in his infinite perfections. In the same light and by the same teaching, we see and feel our sins before him. This revelation to the soul of the character of God plants his fear in the heart, which is "the

beginning of wisdom"; for the light which comes from heaven is not a dead but a living light; not a cold, straggling moonlight beam playing over a field of snow, but a warm sunlight ray, vivifying the heart into warmth and motion; for it is the very life and power of God. The light that illuminates gives the life that quickens, and both by their united action communicate faith and feeling. Like a man waking out of a sleep, or Lazarus coming out of the tomb, you wonder at the change which has taken place; and the others, as they look upon you, wonder too, for you are become one of "the men wondered at." (Zech. 3:8) "We are made a spectacle unto the world, and to angels, and to men." (1 Cor. 4:9.) But you realize in a measure those words—"If any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new." And amongst the old things passed away is the old, formal worship whereby you used to mock God; the old, ceremonious Pharaesical religion, whereby you worshipped him with your lips when your heart was far from him. Now you know and feel that God is a Spirit, and that those who worship him must worship him in spirit and in truth; for with regenerating grace invariably comes a Spirit of grace and supplications, and by that Spirit you are enabled to pour out your heart before God. Nay, at first you are so earnest in secret prayer and supplication that you seek him almost night and day. But at first he appears to you exceedingly terrible; you see little else, so to speak, but the dark parts of God's character. As it was with the

Egyptians and the children of Israel, the pillar of the cloud was light to one, but darkness to the other; or rather as it was at Mount Sinai, where there was "blackness and darkness and tempest, so that all the people that were in the camp trembled." So in the first manifestations of the righteous character of God, you see his wrath against sin, his inflexible justice, infinite purity, majesty and holiness, and that you, as a sinner by nature and practice, are amenable to his law and are verily guilty before him—a wretch justly doomed to die.

But there are very mingled feelings in the first work of God upon the soul, for besides the sensations of guilt and condemnation which I have named, there are many very earnest desires to know him for ourselves, to obtain his favour, live to his praise, seek his honour, and consult his glory. It is impossible to describe though, I trust, I have known the feelings in my own bosom, all that is contained in the knowledge of the only true God by the discovery of himself to the soul. We know its effects and fruits better than the thing itself; for there is a mystery in regeneration into which we cannot penetrate; as the Scripture speaks, "As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all." (Eccles. 11:5) But one main effect of this divine knowledge is to show us that God has a people upon earth, and to draw our affections towards them. Another effect is, that it makes us watch over our hearts, our lips, and the actions

of our hands. It makes also the conscience tender, the heart contrite, and the spirit broken. It makes us see and feel that heaven is everything and earth comparatively nothing; that the salvation of the soul is our grand concern, and that what becomes of the body in life or death matters little if the soul be saved in the bosom of God. Never is there more real uprightness of heart, or greater strictness of life than when God first sets his hand to the work. No hypocrisy is then indulged, no insincerity allowed; old and inveterate sins are broken off, evil habits forsaken, the world and all worldly company given up, and everything interfering with the salvation of the soul laid aside; and all this willingly and cheerfully through the constraining influence of God's Spirit at work in the heart. Religion is with a new born soul his all in all. He must have God for his friend or perish. To please God is his chief concern; to have his soul saved his inmost desire; what God approves he loves; what God abhors he hates.

Now though you may not be able exactly to tell when God first awakened your soul, have I in any way drawn out a map or chart of your course at a particular period of your life—anything resembling your feelings, desires, exercises, doubts, misgivings, sighs, groans, and prayers, when that mighty revolution took place in your soul which is called the "new birth," when you came out of darkness into God's marvellous light? I like to insist upon the beginning of the work of grace. It tends to establish the saints of God: it throws light upon those in whom

the work is in some measure obscure, and revives the hopes and expectations of those who have fallen, through the power of temptation, into darkness and deadness of soul.

2. But this is not the only branch of eternal life. There is "the knowledge of Jesus Christ whom he hath sent." How the Lord Jesus Christ here puts himself on a level with God. For could it be said of the highest saint or the most exalted angel, that a knowledge of him is a necessary ingredient of eternal life? We have seen that one main branch of it consists in knowing the only true God. But is that all? There is another branch of equal importance, of equal value—a branch that must be known by the same divine power—a personal, spiritual, and experimental knowledge of Jesus Christ whom he hath sent. Now what are we to know in Jesus Christ? First, we are to know his eternal Deity. It may be that your mind has been at times tossed up and down upon this grand, vital, fundamental point. You have wondered how Jesus, who lay in the womb of the Virgin, and was crucified upon Calvary's tree, could have been the eternal God. Infidelity may have racked your soul to its very center. I am sure it has mine, and does so even to this day. Yet you find that you cannot give this grand truth up, or you see that without it there could be no salvation for your guilty soul; that he must be God, or his blood could not wash out crimes like yours; that he must be God, or his righteousness would not avail to justify your guilty soul; that he must be God, or he could not now hear or answer your prayers. Thus, when we come to look at the things

of God in the light of the Spirit, we see that the deity of Jesus Christ is so involved in every gospel truth, in every branch of living experience, in every part of holy practice, that to give up that is to give up the Scriptures, and stand before him who is a consuming fire in all our sin and guilt and crime. I know what I am saying, for these are things my mind has been exercised with now for many years, and I preach to you only what God the Spirit, I hope and trust, has taught me.

But in seeing the deity of the Son of God, we see his eternal sonship, for the two are connected together. If not the eternal Son of God, he is not God; for the eternal sonship of Christ is intimately connected with the deity of the Lord Jesus. What sweet views does the child of God sometimes enjoy of the eternal sonship of the Lord through his own beloved Son, and salvation, pardon, and peace all involved in that most blessed mystery of the Son of God taking our nature into union with his own divine Person. The deity of Christ shines through the Scriptures as with a ray of light, and sometimes beams into the soul with a ray of heavenly life. In fact, it is the animating ray that quickens the whole spirit of a believer, and makes the life of God to be what it is in the soul in its power and preciousness. Take away the love of the Son of God to his church from all eternity, his atoning blood and justifying righteousness, and his present advocacy in heaven as an interceding high priest, and where is your guilty soul? Must not the law come down upon us with all its awful thunders unless divine blood has put

away its curse, divine righteousness become our justifying obedience and divine love be still pleading divine merit at the right hand of the Father.

But there is the pure humanity of the spotless Lamb of God—a pure body and a pure soul united to his glorious person as the Son of God, and Godhead stamping infinite merit upon all its gracious acts and sufferings, which we are also savingly and experimentally to know as a part of the true knowledge of Jesus Christ. O the precious blood that dropped from his sacred brow in the garden of Gethsemane and fell from his hands and feet on the cruel tree! And oh the efficacy of it to cleanse a guilty conscience, for Godhead is in every drop! If there were no Godhead in it, there could be no availing pardon and no real peace. So it is with the righteousness, so with the love, so with the grace, so with everything concerning the blessed Jesus.

Let me then again and again sound in your ears, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent;" and let me apply the subject to your consciences. Do you know the only true God by any revelation of his power and presence to your soul? Do you know Jesus Christ whom he hath sent by any manifestation of his love and grace? Has the mighty revolution taken place in your bosom of which I spoke as manifesting the new birth in its beginning and progress? Then you have eternal life; you shall never die. Sin may often dim your evidences; Satan often fights against your soul; clouds may

surround the throne of God and darkness beset your mind; but if you know by divine teaching and by divine testimony the only true God and Jesus Christ whom he hath sent, you have eternal life, and as sure as God is true will reign in his presence forevermore. Think upon these things; they are solemn realities. May God seal them home with his mighty power upon your heart and conscience!

(Submitted by a reader of the Landmark, who wishes his name withheld.)

WATCH.

To the Many Readers of Zion's Landmark, And To Whom It May Appeal To, Will Say, Dearly Beloved:

As I think it has been about the space of twelve years since my last letter appeared in the Landmark. I, for some reason best known unto God, have this question in my mind: Can we abuse our own privilege? Then I should say yes, by neglecting so many of our duties. Then Watch and Pray. Do we forget to pray? In times when all things go well with us, then is when we abuse our privilege. Be mindful of the things that are laid down for us to read and study. (Matt: 24:44.) "Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." Then is this not written for our consideration, to be ye ready. We are commanded to "Watch and pray." Not for the corruptible things of gold and silver. But for wisdom from on high, is what we should ask for. This brings to my mind the first earthquake that

I ever felt. It was 53 years ago last August—if memory serves me right. And to hear the praying that night, and the churches were soon filled without much begging that summer. The winter following the dance halls were about as full as the churches were. Do we see many privileges abused in this? Why do we forget to pray? Satan comes in his deceitful ways, saying unto many, it's time enough yet to pray. There is not coming another earthquake, but go and enjoy life in this glory world. If you speed your car to a hit and run you can speed so the other fellow don't get you. Then you will be out of his catch. These several are abusing their privilege by not refraining from being a criminal and bearing the guilty conscience of a murderer.

If the laws of our God were heeded, we would not feel so uneasy on our way to church, where we want to mingle our voices with the saints of God, instead of mingling our cries in some hospital, hit and ruined by some reckless driver. It's our privilege to give heed to the laws of our state and save many precious lives, but many thousands are wilfully abused.

Now it's our privilege to live and to let others live. For thou shalt not kill. "Cast not away therefore your confidence, which hath great recompense of reward." (Hebrews 10:35.) Wherefore He saith, "Awake thou that sleepeth, and arise from the dead, and Christ shall give thee light." (Eph. 5:14.)

Brethren, pray for me.

A. W. Thompson,
Kenly, N. C., R. 2.

TO THE ELECT OF GOD, GREETINGS.

Not many in this day of perilous times are contending for the simplicity of the gospel in its entirety. According to the scriptures and history, too, our God in His providence hasn't given the church rest and quietude very long at a time since the Apostles' day. Nor even did He give Israel of old, rest long at a time. Because, if we could notice some of the reasons we would find that in their carnality they loved idols, and being overcome of these vanities, would drift, as it were, into idolatry. Therefore, the Lord would and does give His people over (in part) to be filled with their own ways, until such a time when He is pleased to bring them back again into the paths of rectitude, but not without great afflictions of various kinds. Even so, is it today.

In this country, since 1832, the Lord has given His people comparative rest with the exception of minor divisions here and there over this country. And, what is true here is true, in part, in other countries as well. But history is repeating itself. And, we are waking up to find that the leaders of our people have caused them to err. And our people, as it were, do not want anything but good prophesying concerning Israel.

And if, and when, the Lord sees fit to stir His servant or servants, as the case may be, to speak of things that will uncover the skirts of carnal security, and lay the heart bare to the eye of wisdom, then, the cry goes up: Fuss-makers, trouble-tooters. Speak no more to us in that name. But "Watchman, what of

the night?" "Awake, thou that sleepest. Arise from the dead and Christ shall give thee light."

John R. Smith,
Reidsville, N. C., R. 5.

LOVES THE LANDMARK.

Dear Mr. Gold:

I am enclosing one dollar (\$1.00) for my subscription for another year to the Landmark, which I enjoy reading so much. I always look forward to the coming of the dear old Landmark. I enjoy reading the writing of all the dear brothers and sisters.

I hope the dear Lord will bless you to keep it going. It contends for the truth, if I know the truth.

I enjoy the pieces you put in the Landmark very much. I would be glad to see some more of your writings when you are blessed with the Spirit of the Lord to write.

May God bless all His little children everywhere.

Yours truly,
Elder W. A. Simmons,
Mayo, Fla.,
Route 1, Box 99.

HELPS SEND THE LANDMARK TO SOME ONE WHO CAN'T PAY.

Enclosed find check for \$3.00. Please apply \$2.00 on my subscription to Zion's Landmark and \$1.00 for sending the paper to others.

May we ever strive to "Remove not the ancient Landmarks which our fathers have set."

With all good wishes and kind personal regards, I am

Yours very sincerely,
Andrew J. Moore, Jr.,
Wilmington, N. C.

**HELPING THOSE UNABLE
TO PAY.**

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

Dear Sir and Brother:

Enclosed you will find a check for \$6.00 for which \$4.00 of it will renew my Landmark up to Sept. 1940. The other \$2.00 for which you will send the Landmark to some brother or sister who is not able to get it otherwise.

Since writing you last my health has not been much better and I haven't been able to attend church meetings, but occasionally, so I get much comfort out of reading the Landmark and like to see it come every two weeks.

Hope this finds you and your family enjoying good health and that the service you are rendering to the dear Landmark will continue in years to come.

Your friend,
J. W. Bryant,

Dry Fork, Va.

**SENDS LANDMARK TO SOME-
ONE UNABLE TO PAY.**

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

Dear Sir:

Inclosed you will find a money order for three dollars (\$3.00). Two dollars (\$2.00) to pay for my renewal to the Landmark, and one dollar (\$1.00) to add to your fund for those who are unable to pay for it.

I am the only Primitive Baptist in this section, and, except for three or four times a year, the Landmark is all the preaching I hear. It

means so much to me that I want to help send it to someone who would enjoy it, too. The last few issues have been splendid.

Wishing you much success in the future.

Sincerely,
Mrs. W. C. Sutherland,
Sutherland, Va.

RECOVERING.

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

My Dear Sir:

I am sorry that through neglect I have failed to renew my subscription at the time it expired. I was in the Baptist Hospital for a right serious gland operation and when I returned home to loved ones my recovery has been slow. I beg your pardon for the neglect and want you to attend the Fisher's River Association next July and observe our doctrine and order.

You will find enclosed \$2.00 to renew my subscription.

Very truly yours,
Elder F. P. Stone,
Dobson, N. C., R. 2, Box 76.

TO HELP SEND THE LANDMARK.

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

Gentlemen:

I am enclosing herewith my check for \$3.00. This covers my subscription for the Landmark to August 15, 1939. Please use the additional \$1.00 for sending the Landmark to some unfortunate person.

Yours very truly,
E. L. Parrish.
Winston-Salem, N. C.

ZION'S LANDMARK

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

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JAN. 15, 1939

**"FOR I DELIVERED UNTO YOU
FIRST OF ALL, THAT WHICH I
ALSO RECEIVED, HOW THAT
CHRIST DIED FOR OUR SINS AC-
CORDING TO THE SCRIPTURES."**

1 Cor. 15:3.

The Apostle Paul spent eighteen months at Corinth on his second missionary journey, founded a church there in the face of much opposition from Jews and others, his preaching was well received even in the synagogue till he boldly preached that Jesus is the Christ and that He was risen from the dead, after which he had to quit the Synagogue and confine his preaching to private homes or any other place where the converts were gathered together. The same gospel preached to them at the time of his visits among them was the same gospel declared unto them by letter.

The gospel of this early day is the gospel of the present day, it has un-

dergone no change, lost none of its power, nor parted with none of its sweetness, it has the same joyful sound, when preached by the Holy Ghost sent down from heaven into the hearts of God's ministers, for the plain truth declares it is preached by the Spirit and heard, believed, enjoyed and appreciated by the very Spirit that preaches it.

This great apostle said, "He received it not of man, neither was he taught it, but by the revelation of Jesus Christ."

We then conclude from the plain teaching of the scriptures that Christianity is a revelation, the work of the Spirit in our hearts, it shows us our sinful nature, it shows us our lost condition, and enables us to look into the "perfect law of liberty," like looking into a mirror which shows us our form, size, height, and our uncomeliness, and shows us the church in its sublime purity on the holy hill of Zion, bids us walk about this great city and tells the wonderful towers that grace it.

There is no new way unto eternal life, no near cut to the land of Canaan, there was what was known as the Philistine road leading from Egypt to the Promised land, which it is said to require only eleven days to travel, but this is not the pilgrim's way for the Christian's way is the way in which the Lord leads.

"He leads the blind by the way they know not, by the way they have not known" by a new and living way—a strait way, not that way that is straight without a curve, but a difficult way in which they wander forty years in a wilderness that yields us no supplies, but a way where the

Lord is visible both day and night; a pillar of cloud by day which shelters the camp of Israel from the heat of the burning desert sun, a pillar of fire by night which lights and warms the camp from the desert cold, so common in a land that is devoid of moisture.

The Apostle when guided and moved by the Spirit of God, which begot him from the dead, could not preach anything except that which he had received, and he did not receive it from men who had taught him in the schools of men, but in the school of experience in which the Lord by His spirit fully demonstrated His power in convincing of sin, and in His wonderful ability to save from sin. He opened our blind eyes and showed us the King's Highway of holiness over which no lion or ravenous beast shall trod, but the ransomed of the Lord shall walk there and though they be fools they shall not err therein.

This gospel, briefly stated, is that Christ died for our sins according to the scriptures, that is just as it was seen and foretold by the holy men of old who wrote as they were moved by the Holy Ghost when they saw His glory as the only begotten of the Father, full of grace and truth.

They described His person and character, showed what His work would be to do the will of Him that sent Him in saving His people from their sins and not to erect an earthly kingdom like that of David and Solomon which His own disciples thought He would do till He was crucified, when this hope perished, but when He arose from the dead, ascended to heaven, after commanding them to tarry at Jerusalem

till they should be endued with power from on high, then they were begotten unto a lively hope which lasted until it ripened into fruition and faith into sight and we see Him as He is and are satisfied.

B. S. Cowin.

IN MEMORY OF MY MOTHER.

For some reason, I know not why, I want to say something of my dear mother. It has borne on my mind for some time, and I don't feel like I will be satisfied until I do. Although it has been quite a while. Mother raised 2 children, all to be grown. She and father had it tough to raise them. I am glad to say that we didn't give them any trouble. I mean going out where they didn't know where we were, and when they spoke to us we knew what it meant.

On Saturday morning, the 25th of December, 1920, I don't feel like I will ever forget what she said to me. She said to me that morning about 8 o'clock that she wanted to see Steve, which is her baby boy. I told her that he would come soon. Sure enough, in a little while he came. I didn't know at that time what she wanted to see him about. In about 30 minutes brother told me what she wanted to see him for. She called him in the room and gave him some money. She told him that she wanted him to buy her casket, as she would need it in a few days. I feel like she knew it, for about 8 o'clock that night the good Lord took her away. She was not confined to bed. The doctor was to see her about two hours before she was called away from us. Little did I think that she would be taken away that soon, for she was sitting in the chair when the doctor came. She even undressed and got on the bed all alone. We asked her didn't she want us to help her to bed, and she said, "No, I can get there." The best I can remember that was the last thing she said. There was one of mother's dear boys called off to the World War; but dear mother lived to see him come home. Although he only stayed with her about 3 weeks, and the good Lord took him away. It troubled her so much in her old days. She told we children several times that she wanted to live to see her children grown and then she wanted to die.

Mother was a member of the Primitive Baptist church. I was small when she was baptized, but I can well remember it.

Mother and father had lots of company at church time. They lived near the Stump Sound church, where they are now at rest. They have nine children living to grieve over them, and three preceded them to the grave.

I went to the cemetery the other day and

it is something to think about to stand there and can't see them, but I hope some day that we can be with them and be satisfied.

Mother dear, who was so near,
Is taken away and gone,
It grieves my heart, 'tis sad to part,
And we are left to mourn.

Sleep, Mother, you are at rest,
We loved you, but God loved you best,
Your work is done, your trials are o'er,
I hope to meet you on the other shore.

Written by her youngest daughter,
Caroline Davis,
Holly Ridge, N. C.

L. W. TEMPLE

Friends over the states of North and South Carolina were shocked to learn of the passing of L. W. Temple, of Lake View, S. C., on November 22, 1938. Some men seem not to be made for death for there is in them a greatness that demands continued life for their splendid achievements and possibilities for limitless growth. Such a man was L. W. Temple. But such men strengthen our faith in that immortal world that gives full opportunity to such spirits as that of L. W. Temple.

From a long line of distinguished ancestors in England, the Temples brought to this country the physical strength, intellectual vigor, and high moral qualities that made them pioneer builders in a new world. And L. W. Temple was second to none of them in helping to build up the resources of his adopted state, South Carolina. Born during the dark days of Reconstruction, he developed those sterling qualities of character and strong moral fiber that could endure hardship without a murmur, and could turn defeat into success and new opportunities. At the same time, with all the fine conservative instincts of his forbears, he preserved the best of the old; devoted loyalty to his church and to the simpler fundamental virtues of life which always characterize the truly great.

Mr. Temple was born in Wake County, near Raleigh, on March 3, 1866. He came to Lake View, then Page's Mill, fifty years ago, and entered the mercantile business. Later he became interested in farming, fertilizers, cotton and real estate, and, at the time of his death, had extensive holdings in Dillon County, Marion County, Wrightsville Beach, Myrtle Beach, and Wake County. At one time he was President of the Bank of Lake View and was a receiver at the time of his death. He organized and was president of the Lake View Depository.

In 1889 Mr. Temple married Miss Alice Page, daughter of the late Captain Joe

Page and Mary Ann Ford Page of Lake View.

Surviving are his widow and the following children: Joe Page Temple, Dr. Wade Temple, Miss Alimae Temple, Lake View; Mr. A. R. Temple, New Orleans; Mrs. W. E. Price, Oklahoma City; Mrs. L. B. Daniel, New Bern; Mrs. Hunter Huss, Gastonia; Mrs. Roy Grinnell, Southern Pines; Miss Lyall Temple, Washington, D. C.; and fifteen grandchildren. He is also survived by a sister, Mrs. Ola Mason, Rock Hill, S. C.; and a brother, Mr. J. P. Temple, Selma, N. C.

A Friend,

Lake View, S. C.

RESOLUTIONS OF RESPECT

The church at Black River, Dunn, N. C., being assembled with one accord on Saturday before the third Sunday in November, 1938, requested that these lines be written in memory of our departed sister and mother in Israel, Mrs. Drusilla Jernigan.

She was born May 16th., 1858, and departed this life October 17th., 1938, making her stay on earth 80 years and 5 months.

She was the daughter of James C. and Mary Elizabeth Surles. She united with the Black River Primitive Baptist Church the Third Sunday in August, 1879, at the age of 21 years, and was baptized by the late Elder B. Wood, pastor of the church.

Sister Jernigan was married to Lewis P. Jernigan December 2nd., 1879, and to this union was born 7 children. Her husband and 3 children preceded her to the grave by several years. Three daughters and one son survive, Mrs. Sallie Gilbert and Mrs. John Holland of Dunn, N. C., Mrs. Alma Phillips of Jacksonville, Florida, and Mr. M. M. Jernigan of Newark, N. J.

Sister Jernigan was a faithful member of Black River Church for 59 years and two months and was never absent unless providentially hindered. She was present and communed with the church on Sunday before death came early Monday.

While she is missed by the church and mourned for by her relatives and friends, she is mourned for not as one without hope. She left behind evidence that there was implanted within, that living faith and hope which is an anchor of the soul both 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 has declared that all the Father has given me shall come unto me, hence the church of Black River 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 whose builder and maker is God, where sickness and death cannot enter, and parting will be known no more.

These lines are ordered recorded on our church records, a copy to the family, and a copy to Zion's Landmark for publication.

By the church at Black River while seated in conference meeting on Saturday before the 3rd Sunday in December, 1938.

Elder L. W. Turner, Moderator,
Sister Myrtie Moore and
Sister Leona Turner, Committee

RESOLUTIONS OF RESPECT FOR LAFAYETTE STATION.

Our Heavenly Father has again taken from us another of our dear members, but we do not think of him as dead, but as one that has fallen asleep in the arms of Jesus, where he is now resting from all his labors. He was born May 19, 1875, and he fell asleep on October 27, 1938.

Brother Staton united with Tarboro church, April 1, 1928, and was baptized by the pastor, Elder J. B. Roberts.

He was only sick four days. His dear wife said he talked of Jesus and what great mercies He had bestowed upon him, and sung "Amazing Grace." That was one of his favorite hymns. This hymn expresses the experience of a poor sinner. We feel our loss is his gain. His funeral was conducted by his pastor, Elder J. D. Fly, assisted by Elder S. B. Denny, in the midst of a large crowd of relatives and friends, with a beautiful floral offering.

Therefore be it resolved:

First: That we, the church at Tarboro, deeply feel our loss, but we hope to be reconciled to the Lord's will, who doeth all things well.

Second, That we extend our deepest sympathy to his loved ones, especially his dear wife, in this hour of sadness.

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

This done by order of Tarboro church in Conference on Saturday before the first Sunday in November.

Luna Barnes, Committee,
Elder Jas. D. Fly, Moderator
Luna Barnes, Church Clerk.

RESOLUTIONS OF RESPECT

On November 3, 1938, when it pleased the God of mercy to remove from our midst our much loved brother, James E. Pleasant. He was born October 29, 1885, making his stay here on earth fifty-three years and five days.

Brother Pleasant united with the church at Bethsaida on the first Sunday in October, 1915, at the water, and was baptized together with two other candidates, viz.: Brother N. G. Tart and Sister Sarah Lee, by

Elder James H. Johnson, who served the church in the absence of our pastor, Elder Xure Lee, in this October meeting.

Brother Pleasant had been in declining health for several years. But he was faithful to his church, and he loved the church. He visited the church regularly, when he was not providentially hindered.

He was married to Miss Annie May Barber on October 13, 1907, and to this union were born seven children, three of whom preceded him to the grave. He leaves to mourn, his wife, Sister Pleasant, four children and several brothers and two sisters, who were so kind and dear to him during his sickness at his home and at Highsmith's hospital in Fayetteville, N. C., where he passed away, desiring to become able to come home and greet his dear brothers and sisters at Bethsaida again, if it was the Lord's will.

Therefore, be it resolved:

First, That we, the church at Bethsaida, bow in humble submission unto our gracious Heavenly Father, who doeth all things well after the counsel of His own holy will, and we feel that our loss is his eternal gain.

Second, That the church extends to his bereaved family and those that are so near and dear by the ties of nature, our heartfelt sympathy, hoping that the good Lord will comfort them in their bereaved state of grief and sorrows.

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

Done by order of the church in Conference, Saturday, December 3, 1938.

Committee appointed to draw up and write Resolutions of Respect:

Brother Mack S. Byrd,
Sister Louisa Ennis, and
Brother Jason Allen.
Elder Xure Lee, Moderator,
Bro. Jason Allen,
Assistant Church Clerk.

DEACON JESSE R. BENNETT

Deacon Jesse R. Bennett was born in the state of New York, April 24, 1862, and died September 13, 1937, in Tampa, Florida.

More than a year ago the dear Lord took my true and faithful husband to Himself; and how long and lonely have been the days since, and were it not for that hope and grace that He has given me that I should meet him and all the glorified ones in heaven, I do not see how I could bear up under my pilgrimage.

He was not only good to me, but to his children and friend, as well as to his brethren and sisters in El Bethel church, whom he so dearly loved, and was equally loved by them.

My youngest son, who has deep Christian sympathy for me, has comforted me with the words of Jesus: "In this world you shall have tribulations, but in Me you shall have peace," and that there is a crown of life laid up for all that look for His appearing, where moth and rust cannot corrupt, nor thieves steal.

How great was his faith in God, as he took my hand just before his departure. He said: "Time is only short before I shall meet with the angels in heaven." Then he turned his eyes to the boys, saying, "I have tried to be a good father, and hope God will bless you forever and ever."

His lonely wife,
Molly Bennett.

3212 Giddens Ave.,
Tampa, Fla.

Mr. Gold: I trust you will publish this notice by dear Sister Bennett; for Deacon Bennett was a lovely character, and evidently a servant of the Lord's calling and qualification.

M. L. Gilbert.

MRS. ELIZABETH NEWTON

It has pleased our Heavenly Father to remove from our midst our beloved sister, Elizabeth Newton, born December 20, 1851, and died June 15, 1937. Sister Newton was the wife of the late R. L. Newton. She joined the Primitive Baptist church at Tar River, May 30, 1868, around 16 or 17 years of age, and remained a faithful member until her death. She was a firm believer in the doctrine of salvation by grace, and was faithful to every trust. She was, we feel, blessed to adorn the profession that she made, by her orderly walk, and Godly conversation, always ready in her affliction, to talk about the mercies and goodness of God.

In the passing of Sister Newton, Tar River church has lost a faithful member, but we humbly desire to bow in humble submission to Him that doeth all things well. We feel that our loss is her eternal gain.

Sister Newton leaves to mourn her departure six children and a host of grandchildren, relatives and friends.

We extend to the bereaved family our heartfelt sympathy, and may they from time to time be blessed to trust in the Lord Jehovah, for in him there is everlasting strength.

Done by order of the church,

Elder L. J. Chandler, Moderator
Lester Williford, Clerk.

APPOINTMENTS FOR ELDER S. GRAY.

Dear Mr. Gold:

Publish the following appointments, if you please, for Elder S. Gray, of the White Oak Association, in Zion's Landmark.

Autrey's Creek, Monday, March 13th.
Lower Town Creek, Tuesday, March 14th.

Tarboro, Tuesday night, March 14th.
Sparta, Wednesday, March 15th.
Red Banks, Thursday, March 16th.
Brier Swamp, Friday, March 17th.
Robersonville, Friday night, March 17th.
Flat Swamp, Saturday, March 18th.
Bear Grass, Sunday, March 19th.
Hayes Swamp, Monday, March 20th.
Skewarkey, Tuesday, March 21st.
North Creek, Wednesday, March 22nd.
White Plains, Tuesday, March 23rd.
Bethlehem, Friday, March 24th.
Elder Gray will need conveyance.

Very truly yours,
J. S. Salter.

BLACK RIVER UNION

The next session of the Black River Union will be held with the church at Seven Mile on the Fifth Sunday and Saturday before in January, 1939. The church is located near McLamb's Cross Roads.

All lovers of the truth are invited.
Many thanks for publishing same.

Yours truly,

Elder L. A. Johnson, Moderator
Bro. W. V. Blackman, Clerk,
Lester E. Lee, Assistant Clerk.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the church at Surl, N. C., beginning Saturday before the fifth Sunday in January, 1939. Elder J. A. Herndon was chosen to preach the introductory sermon, with Elder A. L. Holloway alternate. All lovers of the truth are invited to meet with us, especially ministering brethren.

The church is located on Roxboro and Oxford Highway No. 158, seven miles south east of Roxboro, N. C.

Clyde Satterfield, Union Clerk,
Timberlake, N. C., R. 1.

CONTENTNEA UNION MEETING.

The next session of the Contentnea Union Meeting is appointed to be held with the church at Upper Town Creek meeting house, Wilson County, N. C., the fifth Sunday and Saturday before in January, 1939.

Elder J. B. Roberts was chosen to preach the introductory sermon.

The church is situated about five miles east of Elm City.

A special invitation is extended our ministering brethren.

J. E. Mewborn, Union Clerk.

FEB 6

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXII.

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NO. 6

THE LORD SENT ^{University, N. C. Libr} INTO CAPTIVITY
FOR THEIR WICKEDNESS.

"Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary and had no compassion upon young man or maiden, old man, or him that stooped for aid; he gave them all into his hands.

And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon.

And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

And them that had escaped from the sword carried he away from Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

To fulfill the word of the Lord by the mouth of Jeremiah until the land had enjoyed her Sabbath: for as long as she lay desolate she kept Sabbath, to fulfill three score and ten years.

Now in the first year of Cyrus, king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

Thus sayeth Cyrus king of Persia, All the kings of the earth hath the Lord God of Heaven given me; and he has charged me to build Him an house in Jerusalem, which is in Judah. Who is there among you among all his people? The Lord His God be with him and let him go up."

—2nd. Chron. 36:17-23.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, 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 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 subscribed 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

YE MUST BE BORN AGAIN.

Dear Dr. Street:

Since reading your leaflet on "Saved and Safe If Born Again," I have been drawn in a measure, towards you as I hope, in a spiritual sense and I have a mind to write you in my little way on the work of regeneration of the Spirit. Jesus says, "Except a man be born again, he cannot see the kingdom of God." Again He says, "That which is born of the flesh, is flesh and that which is born of the Spirit, is Spirit." In natural birth, that which is born is flesh, and in the Spiritual birth, that which is born again is Spirit, and as in natural birth that which is born is passive, even so is it the same in the Spiritual birth. We came into the natural generation and all who have been born again came into the spiritual realm by spiritual regeneration. Our natural parents begat us by natural generation and our spiritual Parent begat us by spiritual regeneration, and as it was not on a condition of will or choice, on our part that we were born naturally, even so was it not on a condition of will or choice on our part that we were born spiritually. If our natural birth had been conditioned on our will and choice, we never would have been born, for we had neither will nor choice, we never would have been born, for we had neither will nor choice in the matter as we had no existence until we were be-

gotten or conceived and in like manner, we had no existence in a spiritual sense until we were begotten by the Holy Ghost and as we were not in existence previously, we could not have had any will or choice spiritually. "Who were born not of blood nor of the will of man, nor of the will of the flesh, but of God." As the natural child cannot believe anything in nature before birth, neither can the spiritual child believe spiritual things before spiritual birth. Life always precedes action in every sense, whether it is natural or spiritual, there must first of all be life. The scriptures abundantly teach that all Adam's posterity are dead in a spiritual sense and dead in trespasses and in sin, and therefore are children of wrath and totally depraved and in no sense can please God. "But God, who is rich in mercy wherewith He loved us, even when we were dead in trespasses and in sin, hath quickened us together in Christ and hath raised us up together and made us sit together in Heavenly places in Christ, that He might gather together in one all things in Christ, both which are in Heaven and in earth, even in Him."

(Not out of Him if you please.)

You may well ask then, who are in Him? All whom the Father gave Him in a covenant of grace. We hear Him saying, "Of all which Thou hast given me, I should lose nothing but should raise it up again

at the last day," (Resurrection day). "All that the Father giveth me, shall come to me and him that cometh to me, I will in no wise cast out." Again, "No man can come to me except the Father which hath sent me draw him and I will raise him up at the last day." Are there any conditions on the part of those drawn? Not at all. The condition is on the part of the drawing power of the Father. "And I, if I be lifted up from the earth, will draw all men unto me." Well, some will say, will He not draw the whole human family to Him? No, He will draw some of each nationality of men unto Him, "For I perceive of a truth, that God is no respecter of persons, but in every nation him that feareth God, and worketh righteousness, is accepted with Him," and so we see the sense of it is, as to the nationality and does not mean all the human race at all, for this would be Universalism and would do away with eternal punishment of the wicked, in fact there would be no wicked to be destroyed as all would be saved, for it is written, "He gave His life a ransom for all to be testified in due time." Ransom means to redeem from the bondage of sin, and redeem means to recover, to repossess that which was previously owned and the Church was given Christ in a covenant of grace before the world was." "In Thy book all my members were written before there were any of them."

Now I am sure that you will agree with me that life inevitably must and does precede action and this being true, an inanimate object could not exercise in any sense at all. It seems to me the most foolish

thing that a man could do would be to tell a dead person to perform some service or duty and this is exactly what we do every time we tell a dead or unregenerate person to believe on Christ or accept Him in order to have eternal life. Belief or faith in Christ, is not the cause of, but the effect of eternal life. If we find one believing or trusting in Christ, we find one in possession of that life before they believed, for without life it would be impossible for one to believe. This is also true in nature. It would be the height of folly for us to presume that a child could believe before it is born; that is, in natural things, and it is equally true in spiritual things, or Jesus would not have told Nicodemus he could not see the kingdom except he be born of the water and the Spirit. We cannot believe except we first see. Thomas said, "Except I see the print of the nails in His hands and in His feet, etc., I will not believe," just could not believe without seeing for himself although he was an apostle, not that he did not believe in the Christ, but he did not believe the report of those that He was risen from the dead.

"I shall see Him for myself and not another." When Christ was born in you, the hope of glory, then it was that you, too, believed in Him, and you could not believe in Him any sooner from the fact that you were dead in a spiritual sense and were just as inactive spiritually as you will be naturally when you are dead physically. "The natural man (unregenerate man) receiveth not the things of the Spirit of God, for they are foolishness unto him, neith-

er indeed can he know them, for they are spiritually discerned."

"This is the work of God, that ye believe on Him whom He hath sent." That is, it is not your work at all in the sense of believing or any other kind, but is the work of God. God works the belief in you or it could not be His work, but yours and if it was part God's and part yours, it would not be honest in Him to take all the glory and honor of our salvation to Himself and Paul would be wrong in his saying, "It is not of him that willeth nor of him that runneth, but of God who showeth mercy, therefore hath He mercy on whom He will have mercy and whom He will, He hardeneth," again, "And neither one not having yet been born, neither having done any good or evil, it was said unto the elder (older) thou shalt serve the younger, as it is written, "Jacob have I loved and Esau have I hated."

Thus we see, it all depends on the election of grace (unmerited favor) as to whether or not we are saved. God is under no obligation whatsoever to save any except the elect, (chosen). "Ye have not chosen me, but I have chosen you, etc."

Again, "Because I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Thus we see God did not begin to love His people, (the elect) but has loved them from eternity and we know eternity has neither beginning nor end. Therefore, He did not begin to love His people, but has ever loved them and because of this everlasting love, He has and will save them everlastingly, world without end.

"For God, who is rich in mercy

wherewith He hath loved us even while we were dead in sin, hath quickened us together in Christ, by grace are ye saved and hath made us sit together in Heavenly places in Christ, etc." We didn't know this until we were regenerated by the Spirit. It was revealed by His Spirit to us, "Because I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee," again, "I will draw them with the cords of a man," (the man Christ Jesus), the poet very beautifully expresses it in the words, "Jesus sought me when a stranger, wandering from the fold of God; He to rescue me from danger, interposed with precious blood." All this is brought out in the experience of Paul, while enroute to Damascus to persecute the Church. We note that Jesus sought and found him and like Jacob of old, in a waste howling wilderness and in a desert land, "He led him about and instructed him and kept him as the apple of His eye," and thus we see Jacob didn't find God, but He found him and didn't only find him, but led him and kept him. Why then should we presume to do the finding? "Go ye therefore and preach the gospel to every creature, he that believeth and is baptized shall be saved, etc." The meaning, as you go preaching, if you find one believing and already baptized, he is a saved creature, the baptism here is the Holy Ghost baptism. He is now fit for water baptism and Church membership. "He that believeth (not may or will believe after he is preached to) and is baptised (not will be baptized after awhile.) For God so loved the

world, etc." The elect world, not the whole human family, for Jesus told the twelve to "Love not the world, neither the things of the world, for he that loveth the world, the love of the Father is not in him." Again "Ye are not of the world, even as I am not of the world, but because I have chosen you out of the world, therefore, the world hateth you." So we can easily see that there are two worlds set forth in the scriptures and besides, it would be inconsistent with the Father for the Son to object to the apostles to love the same world His Father so loved, that He gave His Son to redeem. We hear Him saying, "This is the Father's will, that of all He hath given me, I should lose nothing, but should raise it up again at the last day." If He had given Him the whole human race, then all would be saved, and this would be Universalism, for He shall lose nothing which was given Him by His Father. "My word which goeth out of my mouth shall not return unto me void, but shall accomplish that which I please and prosper in the thing whereto I sent it," again, "He ruleth in the army of Heaven and among the inhabitants of earth and none can stay His hand or say unto Him, what doest thou?" Still we hear people, even preachers in their preaching saying, "God wants to do this, that and the other and people just will not let Him." What a stench such teaching must be in His nostrils and how weak in the light of the scripture. He does not, never has and never will want in any sense, for He says, "If I were hungry, I wouldn't tell you for the cattle of a thousand hills are mine."

Why then should He not do all His pleasure? Who can stop or thwart Him in His purposes? It is written again, "I will work and who will let it." The very idea of letting and not letting the great "I Am" do or not do is too weak to even mention and yet there are lots of people stalking up and down in the earth with just such garbage in their mouths and on the ends of their tongues deceiving the people, making proselytes and Jesus says, "When he is made, he is two fold more the child of hell than those who made them." The first covenant was a covenant of works which all the people broke and because of this God gave the gospel covenant or new covenant and then sent His Son to keep both covenants for His people because they could not keep them for themselves; for could they have done so, there would not have been any necessity for Christ to have died. Under this new covenant God says, "They shall not teach any more every man his brother and every man his neighbor saying, know the Lord, for all shall know me from the least to the greatest of them, for I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more." So we see, God introduces Himself to them by being merciful to them and by, in this way, manifesting Himself unto them and in them. Notwithstanding these plain declarations of scripture, men are trying to teach the people to know God and they are so foolish as to think they are doing it, but listen to what Paul has to say about it, "I never received it of man, neither was I taught by man, but by the revela-

tion of the Holy Ghost." Who then shall we believe, the inspired Apostles or uninspired men of today? I prefer inspiration which is the revelation of the Spirit of God. "Believe on the Lord Jesus Christ, and thou shalt be saved," has no reference whatsoever to regeneration, but refers to timely salvation. "And they cried out and said, what must we do and Peter said, 'Repent every one of you and be baptized, etc.'" and then told them to save themselves, not for hell, but from this untoward generation. (False doctrine and commandments of men which is idolatry). Those who asked "What must we do" had already been pricked in the heart, and their crying was not the cause of, but the effect of life, (Spiritual). When a child is born naturally, if it cries we know it is a live child, but the crying does not give it life. It cried because of life. So it is spiritually. In each case, whether natural or spiritual, life must and does precede action. This is so plain a child should be able to understand it and yet, there are thousands of learned men and women teaching to the contrary. Why is this? The answer is plain. "They have eyes and see not and ears and hear not." Again, "Unto you it is given to know the mystery of the kingdom, but to them which are without, it is spoken in parables, that seeing they may see and not perceive, and hearing they may hear and not understand lest (for fear that) they should be converted and I should heal them."

Again, "Ye believe not on me, because ye are not of my sheep. My sheep hear my voice and they follow me." We notice that the hearing is

put before the following just like John puts love, "We love Him because He first loved us." Paul asks the question, "Where is boasting then," and then tells us that it is excluded by the law of faith. Well, what is the law of faith? The scripture says, "It is the gift of God." Any object we have to work for in any sense, ceases to be a gift in every sense and becomes wages or pay. Eternal life is also the gift of God and so is repentance. "For how knowest thou that peradventure God will give them repentance." "And knowest thou not that the goodness of God leadeth thee unto repentance?" The scripture declares that we are saved by grace and this of itself is sufficient to exclude forever the idea of works on the part of the recipients of eternal life and everything thereto appertaining without any and all other reasonings. "For by grace are ye saved (not going to be, provided that you meet the conditions. It is in the present tense), through faith and that not of yourselves. It is the gift of God, not of works, lest any man should boast, for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Man cannot create anything. God only can create. Man may form or fashion things out of the created material, but formation is one thing and creation is quite another. To create is to bring into existence material out of nothing, and we know we can't do that and to form is to fashion things out of the created material, and we can't even do this independent of the Creator's help. "For in

Him we live and move and have our being, etc."

I have written the above with such ability as I trust has been given me by the great Creator of all material and with a hope that the Lord's people may know in part what I believe in these things and that at least some may be comforted and benefited thereby; and may the Lord have all the glory and honor and praise. Submitted in love, for the truth's sake.

Yours sincerely,
Obe Tingen,

Apex, N. C.

**WE HAVE ALL LOST
A TRUE FRIEND.**

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

Dear Sir:

Enclosed find check for \$2.00. For this please send me one dozen copies of the Landmark in which the obituary of the late Mr. L. W. Temple is printed. The remainder of the check is to be used to send the Landmark to some one who is unable to pay for it.

It may be that I can send some more for the same purpose later on. I hope to do this in memory of my husband, who loved the paper.

My daughter sent you the obituary some time ago, as you so graciously requested.

With sincere regards to you for your expressions of sympathy, and for your words of appreciation of the one who is gone from me.

Alice P. Temple,
Lake View, S. C.

We appreciate the letter and the donation from Mrs. Temple. Her

husband frequently made contributions to the Landmark to send the paper to some one unable to pay for it. In his passing the church has lost a loyal member, his state a true and generous citizen.

The Lord had blessed him with a good measure of this world's goods, and with it endowed him with a generous heart. He was kind, considerate, helpful and sympathetic with all, and loved the church and its people.

Frequently he has attended the associations in this state and has visited us in our home. We shall miss our valued friend, and commend his family to the keeping of Him who takes care of us all, binds up the broken heart and pours into it the oil of gladness, and the consolation that it is His will. God makes us feel that as His children we should realize that He loves us, and unless He calls us home how could we ever be with Him in Heaven and see Him as He is.

May God bless the bereaved hearts and make them submissive to this dispensation of His will.

John D. Gold.

**DO THEY UNDERSTAND WHAT
IT MEANS?**

Among the communications that come to me, some of them we do not publish because if we did it would call for rejoinders and heartaches and more trouble, and it seems that we have more than enough, for there are complaints about the order and discipline and fellowship of brethren whom these communicants do not like.

We wonder when we read these epistles if the writers really under-

stand what order, fellowship, brotherly love really mean in its broadest and sweetest sense?

It seems to me that if true love existed with these brethren for those they complain about, and if they loved the Cause sufficient to want to build the church and restore peace and harmony, and heal the wounds that have been open from dissension for a long time, and should be healed before they go hence, they would be more generous, kind and sympathetic and try to win the brother through love and kindness in the right way if they feel he is going wrong.

The Bible tells us how and what to do about making peace with thy brother, and I sometimes wonder if these fault finders ever think of these admonitions in the Bible. Have they ever heard of what the Saviour said to the woman at the well?

Since there is love and peace in heaven, and every person there is attuned to the will of God, and He does not allow bickerings and disorder up there with Him, I often wonder if these fault finders will be happy up there if they happen to brush up with a brother from the earth they have found fault with and refused to fellowship?

Submitted in love and for the peace of Zion, and I hope in line with the desire of the Saviour who came to bring peace and love and fellowship to the world, and to His bride the church, for certainly He would not want to be at enmity and finding fault with His bride.

J. D. Gold.

A GOOD LETTER.

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

Pardon me for being so slow. I had forgotten to send in my subscription for the Landmark.

I love to read the articles. It has so many good articles, that I don't want to miss any of them. It seems that it gets better all the time.

I haven't much to write about, but we have been having some fine fifth Sunday meetings. The churches in southern Illinois and the churches in western Indiana, and some of the churchest in western Kentucky have been meeting every fifth Sunday for more than a year. We meet alternately. Our next meeting will be at Old Beech Church, Salem Association, Indiana. These meetings are different from an association. There is no moderator to elect, no clerk, no treasurer, no minutes kept of the proceedings of the meeting, no reports of the last meeting, only an announcement of the next place to meet.

Think of it, brethren, three different states meeting every fifth Sunday to worship God. Everything is so harmonious, no big "I's" and little "U's." Each one delivers his message the best he can, God helping him.

The church to entertain arranges to have dinner on the ground at or near twelve o'clock, then the afternoon and night services. In fact the whole day is spent in worship of our blessed God. I think there were about six different states represented at our last meeting, and one brother from Little Rock, Ark., did some wonderful preaching from

Philippians 1:6. The dear brother taught us, comforted us and built us up in the most holy faith.

Submitted in love to the family of God.

C. H. Ferrell,
Harrisburg, Ill.

HELP THE MINISTER.

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

Dear Mr. Gold:

You will find inclosed a P. O. Money Order for \$3.00, which pays my subscription to Zion's Landmark to April 15, 1939. Hate to get behind like this, but Mr. Gold, I have a hard time. I am afflicted and worn out and my income is very small. I very much enjoy the paper, but when I get so I can't pay for it stop sending it as I do not want to be a burden on you.

May God's richest blessings rest upon you and yours.

Yours truly,
Elder Wilmer M. Stubbs.
Plymouth, N. C., R. 1, Box 319.

Having served the church faithfully, it seems to me the church should help you. When your time is out we will credit you from the fund donated by friends and this company.

May the Lord bless and keep you.
J. D. Gold.

SENDS LANDMARK TO SOME-ONE UNABLE TO PAY.

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

Dear Sir:

Enclosed you will find P. O. Money Order for (\$5.00) five dollars, of which four dollars is for Land-

mark, paying for year ending October 1938 and October 1939, and one dollar is for some one not able to pay.

Sorry I haven't paid it before. Will try to be more prompt in the future.

Fraternally yours,
E. R. Watson,
302 Cherry Grove St.,
Durham, N. C.

GIFT FROM ELDER ROBERTS.

We acknowledge with thanks \$1.00 from Elder J. B. Roberts, Farmville, paying for the Landmark to be sent to someone unable to pay for it.

A JOY AND COMFORT.

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

Dear Sir:

I hope you will pardon my delay in sending in my dues to the dear old Landmark. The Landmark is much joy and comfort to me, as I do not get to hear so much preaching. I enjoy reading it so much. I do not want to miss a single copy.

Yours truly,
Mrs. H. R. Brown,
Hurdle Mills, N. C., R. 1.

LOVES THE LANDMARK.

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

Dear Mr. Gold:

Enclosed you will find two dollars (\$2.00) for my renewal to the Landmark. I do not want to miss a single copy as we always enjoy reading it so much.

May the Lord bless you all,
J. W. Moorefield,
Reidsville, N. C., R. 1.

WORKING FOR THE LANDMARK

Mr. John Gold,
Wilson, N. C.

Enclosed find check for which please send the Landmark to Mr. T. B. Brantley 1107 Spruce St., Durham, N. C., for one year. I was real glad to have this new subscriber for you, and hope to secure many more this coming year.

Mr. Gold, we had a real nice Christmas with many blessings, for which I hope to be thankful.

Hope you and yours had what your heart desired, and may this new year bring to you much health, happiness and prosperity, and may we all enjoy that fine spirit of fellowship that belongs to the children of God.

Yours for a new year,
J. J. Whitley,

525 Holloway St.,
Durham, N. C.

FOR THE LANDMARK.

Dear Mr. Gold:

Enclosed you will find \$1.00 to pay my subscription to October 15, 1939. Thank you for keeping the Landmark coming to me until I could pay you up.

May God add His blessings to you and yours, is my prayer, for Christ's sake.

Let us hear from you often. I love to read your writing.

Jabie Harris,
Swan Quarter, N. C., R. 1.

ENJOYS THE LANDMARK.

Dear Mr. Gold:

Enclosed you will find two dollars to pay for my subscription to the Landmark which expires January 1, 1939.

I enjoy reading the Landmark, for I have been reading it ever since I was old enough to read. My father took it as long as he lived. I read his until he died and then I subscribed for myself. After I married and moved off, father would save his Landmarks after he read them, and when I went to visit him he would give them to me to read. I have some very old copies. Sometimes I get them and read the good pieces again, and they still seem new.

I hope the Lord will continue to bless you to publish the Landmark.

Submitted in love,
Mrs. B. L. Bartlett,
Fremont, N. C.,
Route 1, Box 358.

NEVER MISSED A SINGLE COPY.

Mr. John D. Gold,

I have been a subscriber of the Landmark since 1925, and have never missed a single copy. Am sending you a check to renew my subscription, which expires Feb. 1. I do not want to miss a copy.

Today is my eighty-second birthday, and my son is paying for my paper one year for my birthday present. Nothing could be more appreciated.

Bro. O. J. Denny, words cannot express how much I appreciated your picture or how much I enjoyed reading your experience, and if you will let me know your expenses for sending them to me, I will send it to you.

Our association will be at Willow Springs this year. Hoping to see you there, and all the editors if it is God's will.

Mrs. W. A. Cotten,
Holly Springs, N. C., R. 2.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder B. S. Cowin—Williamston,
N. C.

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WILSON, N. C. FEB. 1, 1939

CHARGE TO A YOUNG MINISTER.

(By Geo. D. Goddard)

"Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." II Tim. 4:2.

"Take heed unto thyself, and unto the doctrine continue in them; for in so doing this thou shalt both save thyself, and them that hear thee." I Tim. 4:16.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." Acts 20:28.

My brother, the personal qualifications of a minister of the gospel of Jesus Christ are of a nature existing in and required of all good men. If a man desire the office of a bishop (Elder) he desireth a good work." Unquestionably it must be accepted

that the desire for the work arises from a sense of duty made obligatory upon the man by inspirational (in breathing) of the Holy Spirit. It is no common desire, nor is it common to all men. It is assuredly a result of a divine call to the ministry.

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine; no striker; not greedy of filthy lucre, but patient; not a brawler; not covetous; one that ruleth well his house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?, not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them who are without; lest he fall into reproach and the snare of the devil." I Tim. 3:1-7.

All men should measure up to this high standard of living; for this is a demand set up for all men. But since all men do not live up to these requirements, the apostle here makes specific and personal this standard which should characterize the ministerial servant of the Lord in the gospel.

The "MUSTS" should be observed with care; "must be blameless" in the matter of having only one wife, vigilant, sober, good behavior, etc. "He must have a good report of them who are without." The world outside the church must not have just cause for criticism of the minister of the gospel. He is to serve those who are outside the church, in

matters of moral and general purport, that they have no excuse in any and all matters of ungodliness and unrighteousness. This matter of responsibility to the outside world on the part of the church and her pastor, cannot, should not, and must not be ignored. That unconscious, a spiritual power is a God-given quality, a "power divine," a characteristic of beauty, an attribute in the church which begets fear and love, respect and reverence, wherever and whenever it is seen. The humble pastor of the church of the Christ must not be of such a character, or bear such a reputation as will bedim or soil the spotless beauty of the church of Christ.

In Titus 1-7 Paul gives additional advice to the elder of the church that he be a "lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Hence he should be so informed on the teachings of the scriptures that at no time and under no circumstances will he be unable to meet the oppositions of ignorance and falsely so called sciences, entertaining no fears for the Holy Spirit is promised to enable him to speak.

As to spiritual authority, it is clearly evident from the contents and teachings of both the Old and New Testaments of God's word that the minister of the gospel of Jesus Christ is called by the Lord, as was Aaron and his house, to minister the Spiritual elements of His word. Christ Jesus, just before His departure, spoke directly and personally to those composing the

apostolic group who should go forth as ambassadors for Him and His kingdom, the church, saying: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly poison (thing) it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:15-18.

In Matt. 28:18-20, He says: "All power is given unto me in heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I AM with you always, even unto the end of the world." The duties are given with full authority to perform them. In His last moments on earth, He said, "But ye shall receive power; after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." But tarry ye at Jerusalem until ye be imbued with power from on high."

1 Tim. 4:6, the apostle speaks under divine inspiration and says: "If thou put the brethren in remembrance of these things (these teachings), thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, where unto thou hast attained." "Till I come give attendance

to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting (gift) may appear unto all. **TAKE HEED UNTO THYSELF AND THE DOCTRINE**; continue in them; for in doing this thou shalt both save thyself and them that hear thee." 2 Tim. 5:1, 2—I CHARGE THEE THEREFORE BEFORE GOD AND THE LORD JESUS CHRIST WHO SHALL JUDGE THE QUICK AND THE DEAD AT HIS APPEARING AND HIS KINGDOM; PREACH THE WORD; BE INSTANT IN SEASON, OUT OF SEASON, (all the time, in all places) REPROVE, REBUKE, EXHORT WITH ALL LONG-SUFFERING AND DOCTRINE." (PAUL'S last words to Timothy). Read 1 Tim. 6:11-17, A special charge.

To Titus Paul says: "Speak thou the things which become sound Doctrine."

The apostle Peter (1 Pet. 3:1-3) "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: FEED THE FLOCK OF GOD WHICH IS AMONG YOU, taking oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over "God's heritage, but being ensamples of the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

My brother, "Study to shew thy-

self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And to God the Father, and Jesus Christ His Son, and to the Holy Ghost, let all glory be ascribed both now and forever. Amen.

DEACON AARON P. TURNAGE

Aaron P. Turnage was born in 1849 and died October 18, 1938, making him 89 years of age. He lived at his home four miles from Farmville, in Pitt County, N. C., and was a pioneer citizen of his county, and a successful farmer. He was a son of the late Robert D. and Nancy Joyner Turnage, and was the last surviving member of a family of ten brothers and sisters. He married Miss Carrie Elizabeth Speight, and they would have observed their 65th wedding anniversary on Thanksgiving day. He related an experience of grace in June, 1901, was baptized together with his wife, by Elder A. J. Moore, and remained a faithful member of Tyson Primitive Baptist Church, with his dear companion for over 35 years; and served the church as deacon until his health failed.

"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." Rev. 14:13.

We feel to echo this truth, which was exemplified in his life; for he bore the fruits of the Spirit in his meekness, kindness and gentleness, and there was no better husband and father, who loved his family. Through the mercy and favor of God he was blessed with a loving and faithful wife, who survives, together with seven sons, as follows: J. R. Turnage of Durham, M. L. and D. L. Turnage of Greenville, C. A. Turnage of Washington, N. C., J. M. Turnage of Richmond, Va., and L. E. and A. C. Turnage of Farmville, N. C. Funeral services were held at his home, where a large concourse of relatives and friends (with many beautiful floral offerings) attested their tribute to his memory, as the last services were spoken by the writer, assisted by Elders Roberts of Farmville and Barnes of Elm City. His body was thereafter consigned to the tomb in Hollywood cemetery, near Farmville, there to await the resurrection morn. "He that believeth in me, though he were dead, yet shall he live." Therefore we know that he is better off, and sorrow not as others who have no hope.

May the Lord bless and comfort his faithful wife and their loving sons with

their families; that they may emulate his noble and exemplary life, is the prayer of his kinsman of like precious faith.

Julius C. Moore.

P. S.—Advocate and Messenger,
Elder R. H. Pittman, Luray, Va.,
Please copy and publish next issue.

CALLED HOME]

A brief memorial of the faithful Sister Lucinda Clifton, wife of Deacon Joseph Whitney for more than sixty-six years, who still survives with much physical and spiritual strength at the age of ninety-one. By their conjugal union nine children were born, four sons and five daughters, who lived to do honor and respect to this true loving mother. The subject was a devoted member of the church of the Primitive Baptists for over sixty-five years, and the writer of this notice was her pastor for more than forty years. But her spirit life was called to rest in Her Beloved, July 4, 1938. Evidently, all who knew her Christian life, and believe in a divine bodily resurrection, will never doubt but what there is a mansion prepared for her in that heavenly kingdom, where none ever grow old, to abide with the Lord God and all the redeemed forever and ever.

M. L. Gilbert.

HOMER O. VIA.

Homer O. Via, the subject of this notice, was born May 1, 1895, and died December 8, 1937, in Patrick County, Virginia. When quite a boy, the Lord appeared to him, showing him he was a vile sinner; then after a period of time, mourning and prayer, appeared again, showing him that his sins were all forgiven. Later on he was received and baptized into the fellowship of the brethren, at the church called Old Union, in Patrick County, Virginia. Later on he professed a call to the ministry. This he tried to put away by leaving home, and finally was called into what we call the World War. In this he was gassed, from which he never recovered, but at the close of the war and after spending much time in different hospitals, finally came home, and was married to Miss Violet Hall, of Floyd County, Virginia. To this union were born five children, three boys and two girls, one little girl preceding him to the tomb. A little while before he became so feeble he could not go around, he was liberated to preach, but being feeble in body he never spoke many times in public, but all during his suffering he preached to those who came to see him and wrote many good articles for publication. He knew the doctrine and never failed to declare it.

Brother Via was dearly loved by all who knew him and we all miss him so much. To know him meant to love him. Just a tribute to his dear companion. All the

years of his afflictions she seemed to never tire in waiting on and caring for Brother Via. We would say to her and the little children, May the good Lord be a husband and father to you all. We feel that the distance is not far between you all and your dear husband and father.

The funeral was preached at his home by Elder Emmett Bryant, Emmett Stone and the humble writer, in the presence of a large number of relatives, friends and countrymen, then he was laid to rest near his home by the members, the American Legion.

Let me say, words cannot express our high admiration for Brother Via and his wonderful traits of character. To these few lines we add a poem written by Brother Via during his last days on earth.

May the dear Lord bless his wife and children and save us all for Christ's sake.

J. W. Wyatt.

When born in this world of woe
Little did I know 'twould be my foe.
For several years I grew at ease,
And was happy my parents to please;
I thought I was good and kind,
And a better boy you wouldn't find;
But when about my twelfth year
You could find them everywhere;
I wondered if there was one so bad,
Or one so lonely and sad.
Some strange thing had happened to me,
And for my life I couldn't see.
Mama carried me to church one day;
I heard the preacher sing and pray;
Then he preached a beauty I saw and see,
That's never faded nor grown dim to me.
His face was comely and shining bright;
Never before had I seen that sight;
And it was most three years before
I got to see it any more.
Long and gloomy were my days and night;
I did lots of wrong and no right;
A worse boy you couldn't find,
And oh, what a troubled mind;
My sins before me like mountains rolled,
While all alone I often strolled;
Indifferent my playmates had grown;
And little interest in me was shown.
The reason, I guess, was in me,
For now I'm beginning to see
The love for things I once enjoyed
Has most all been destroyed.
The future was but a gloomy day,
And I couldn't see the way;
When I looked for peace and rest,
I found trouble in my breast.
My appetite wasn't good,
And in meditation I often stood,
Being a problem I couldn't solve;
Then it was I did resolve,
With comrades to play;
But couldn't do this, I found,
For more trouble rolled around.
It seemed my days were numbering few,

And I knew not what to do,
 My case is an outside one,
 And to compare with me there is none;
 I would exchange the little ant,
 For ease my soul did pant.
 It was in the early part of May,
 While working far from home one day,
 The long evening shades appeared,
 And somehow that evening I feared
 That death would me overtake
 Before the morning did me awake,
 Out on a hill I pensively stood
 And viewed the country what I could;
 The sun was sinking in the golden west
 Swelling woe and misery filled my heart;
 In earnest I bid farewell to all
 For death's victim I must fall.
 I tried to pray, but knew not how;
 I can only receive my fate now.
 While journeying home I desired to tell
 My parents and homefolks farewell,
 Though time was too far spent now,
 And darkness was appearing somehow;
 Though nearly to my home I'd got,
 Here and now death is my lot.
 Beside the road I sunk or fell,
 Just what happened I can't tell.
 Then I was lifted by a light
 Shining beautifully soft and bright,
 Enchanting joy and love divine,
 I thought then would ever be mine.
 My raptured soul no pain did know,
 The Lord mercy on me did bestow.
 I craved to tell of a Saviour complete
 Who lifted me to my feeble feet;
 Who gave me hope and restored my soul
 And mountains of darkness from me did
 roll,

But soon that spirit of doubt
 Had come to toss me about;
 Doubts and fears were mine to bear;
 Tho' unwelcome followed me everywhere.
 The people I always highly esteemed,
 I now view as the Lord's redeemed;
 If one of these people I could be,
 What joy it would afford me;
 If only at their feet I could reside,
 Or some place among them hide,
 And hear that story old and sweet
 That our fathers used to repeat,
 How the members and elders would go,
 Through cold and sometimes rain and
 snow,

And what enjoyment they would meet
 Where they could feel at their brother's
 feet.

These days are days of yore;
 It seems I can't have any more;
 What preaching I heard I would kinder
 steal,

For unworthy I did feel
 To sit among and take a part
 Of those things dearest to my heart.
 Now to the war we boys went,
 And to the front we were sent;
 Many brave comrades had to fall;
 But God's wisdom knew them all,

Many's faith was tried in that hour
 And often God showed his power
 When shells couldn't burst or bullets hit,
 But harmlessly passed as He intended it.
 And back to the States many boys came
 Tho' changes were and changes will be,
 I hope God's love changed me.

—Homer O. Via,

Sept. 3, 1938.

IN MEMORIAM.

As raindrops fall from heaven above, so do our tears fall from hearts that are lonely and sad since the departure of one so dear—a wife, mother, friend and neighbor, as Mrs. Ben Cuddington. Ora was born on October 17, 1910 and died October 27, 1938, making her stay with us only 28 years.

On Tuesday morning, October 25, 1938, Ora was taken to the Goldsboro hospital in a serious condition. Even though we knew her condition to be serious, we did not think the end to be so near. She was confined to her bed only three days. She suffered so much those three days. We have to stop and ask ourselves—Why did she have to suffer so much? During the brief period of illness all was done for her recovery that could be done, by husband, doctors, nurses, relatives, friends and neighbors. God's will had to be done; so she silently, peacefully and gloriously slipped away to be safe in the loving arms of her Lord Jesus. Now her troubles and trials are over. Christ needed one more shining angel, so He called Ora to be with him and to be another jewel bright.

Ora has left us lost, bewildered, amazed, hardly knowing what to do. Life seems a long road without her cheerful directing. We cannot understand why the Lord takes away the ones we love so much, but maybe it's to make heaven sweeter. She was so faithful and true. No one can ever take her place. Her husband and children will miss her so much. The sound of her footsteps and the humming of her sweet songs will never be forgotten. Ora always had a sweet smile on her face, and was always ready to say something pleasant to those around her. Our love will be here for her as long as we live.

She leaves to mourn their loss, her husband and five small children; her parents, Mr. and Mrs. W. P. Rose, all of near Kenly. She also leaves three sisters, Mrs. Guilford Holland, of near Kenly; Mrs. Erma Rose Stone, of the Philippine Islands; and Miss Mozelle Rose, of Richmond, Va.; and six brothers, Purcell Rose, of Asperm, Ga.; Worth, Elbert, Hubert, Billy and Bobby Rose, all of near Kenly. She also leaves a host of other relatives and friends to mourn her departure.

Her funeral was conducted by her pastor, Rev. W. R. Williams, at Piney Grove

Free Will Baptist church, of which she was a member at the time of her death. She was laid to rest in the Rose cemetery, under a beautiful mound of flowers, to await the resurrection morn. There will be nothing to molest her happiness there, yet we hated to give her up.

We bow in humble submission to His will and trust that when we have gone the last mile of the way, we may all meet in an unbroken circle in the house not made with hands.

"I cannot say, and I will not say,
That she is dead, she is just away,
With a cheery smile and a wave of her hand,

As she wandered into an unknown land
And left us dreaming, how very fair
It needs must be, since she lingers there.
And you, oh you, who the wildest yearn,
For the old time step, and that glad return
Think of her going on, as dear,
In the love of there as the love of here.
Mild and gentle as she was brave,
When the sweetest love of her life she gave
To simple things:—where the violets grow
Pure as the eyes they were likened to.
The touches of her hand have strayed
As reverently as her lips have prayed
When the little brown thrush that harshly
chirred

Was as dear to her as the mocking bird,
And she pitied as much as a man in pain
A writhing honey bee wet with rain;
Think of her still, as the same, I say,
She is not dead, she is just away."

A sister-in-law,
Annie Cuddington,

Kenly, N. C., R. 1.

RESOLUTIONS OF RESPECT

Whereas, it has pleased God in His infinite wisdom, to remove from us our beloved brother and deacon, H. G. Harrelson, who passed away peacefully at his home April 13, 1936.

Brother Harrelson seemed to have the full measure of a deacon's gift and served his church acceptably.

Brother Harrelson was born in Columbus County, N. C., Dec. 11, 1863, where he lived and died, with the exception of a few years which he spent near his church in Horry County, S. C.

On Feb. 17, 1886, he was married to Miss Nana Wright, and to this union were born eight children, six of whom, together with his wife and other relatives and friends too numerous to mention, are left to mourn not his but their loss. But they do not mourn as those who have no hope. For they have every reason to believe that their loss is his gain, and that he has been called to his home not made with hands, eternal in the heavens.

Brother Harrelson joined the Primitive Baptist Church at Mill Branch November, 1886, where he remained a faithful member until February 27, 1898, at which time Black Creek Primitive Baptist Church was organized, and he, together with his wife and others, united with this church by letters from Mill Branch.

Brother Harrelson was ordained as deacon, August 1898, and Saturday before the third Sunday in June, 1904 he, with his wife, called for letters of dismissal. On Saturday before the third Sunday in March, 1905, Brother Harrelson and his wife came back and were received by Black Creek church, where he remained a true and faithful member and deacon until his heavenly Father called him from this vain world to that home beyond the skies where we have a sweet hope of meeting him in "the Sweet By and By."

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 Zion's Landmark, a copy sent to the family of the deceased and a copy recorded in our church book for future reference.

Written by order of Black Creek Church, in Conference Saturday before the fourth Sunday in August, 1937.

Elder W. C. Edwards, Moderator,
M. K. Alford, Church Clerk.

HARLEY WILLIAM REASON

It is with a sad heart I try to write the death of our dear father, Harley Reason. God in His infinite wisdom saw fit to visit our home, taking from us our beloved father, husband and brother.

Harley W. Reason was the son of the late Raleigh Reason. He was born March 12, 1881, and died June 29, 1938, making his stay on earth 58 years, 3 months, 17 days. He was united in marriage to Bettie Harrell, in October, 1906. To this union were born 12 children, five girls and seven boys. One girl and one son died in infancy. He leaves to mourn their loss his wife, four daughters and six sons, and four brothers, eight grandchildren, several nieces and nephews, together with a host of relatives and friends.

He was a devoted and kind husband, and loving father. We feel that no earthly friend is able to bind up our wounded hearts, but we hope the God of all mercies will comfort and enable us to realize

that the Lord giveth and the Lord taketh away, and blessed be His holy name.

We loved our dear father, but we feel like the dear Lord loved him best and has taken him out of this old sinful world to that beautiful and glorious home above that He has prepared for all His redeemed family.

Papa united with the Primitive Baptist Church at Wite Oak the first Saturday in February, 1935. Papa was sick and sent for Elder E. L. Cobb to come and preach for him, and papa joined the church on his bed.

Papa lived a devoted and faithful member until his death, always filling his seat when he was able. He enjoyed visiting the brothers and sisters and having them visit him in his home as well as in the church.

Papa told mama not to greve after him, for he was going to a happy home, where there would be no more sorrow and pain to bear. Papa was laid to rest at White Oak Church cemetery under a beautiful mound of flowers to await the resurrection mornig.

Elder E. L. Cobb and Elder Boswell preached his funeral, which was papa's request. He did not want us to grieve for him as he felt like he would be better off. But, oh, how we miss him at times. I don't feel like I can live without him, but I have a humble hope that some sweet day the same good Lord will carry me to that home above, where there will be no more aches and pains, no death, nor sad farewells.

I cannot say, and I will not say,
That he is dead—he is just away;
With a cheery smile and a wave of the hand
He has wandered into an unknown land,
And left us dreaming how very fair,
It needs must be, since he lingers there.

Gone, I know, without amiss
To a purer, better world than this,
Where he has met those gone before,
Who watched to meet him at the door.
Gone to the peace where He who gave,
Prepared his soul to save.
But, oh, how bitter is the cup,
We have to drink to give him up;
But we can't tell, God knows best,
His soul is now at rest.
He's an angel by us given,
To join his brothers up in heaven;
His mother and his aunts,
Called together all the saints.
They gathered together around the throne,
To meet the soul of this little one.

Written by his daughter,
Mrs. Maggie R. Norville.

SISTER FANNIE BENNETTE HEWETTE

By request I will try in my feeble way to write just a short memorial of our dear sister, Fannie Bennette Hewette.

Sister Hewette was born April 30, 1858, and died October 3, 1938, at the age of 80 years, five months, and three days.

She united with the church at Piroway, August 9, 1888, and was baptized by Elder McLennon Wright. She united with the church of Wilmington, by letter about the year 1908.

She was a faithful member 50 years, one month and three days, and was a beloved and faithful member of the church of Wilmington about 30 years, never failing to answer to her name until the last meeting before she died.

Therefore, be it resolved, that the Primitive Baptist Church, of Wilmington, has lost a true and faithful member, and that we bow in humble submission unto our heavenly Father, who doeth all things well, as we feel that our loss is her eternal gain.

That we extend to her bereaved family our deepest sympathy in this hour of grief and sadness.

That a copy of these resolutions be placed upon the church records, and a copy be sent to Zion's Landmark for publication.

Done by the order of Conference, Nov. 19, 1938.

Edward J. Scott, Clerk.

UPPER MAYO ASSOCIATION

The next session of the Upper Mayo Association is appointed to be held with the church at Axton, Va., beginning on Saturday before the Third Sunday in May. All lovers of truth and peace are invited to come and be with us. We are looking for a good meeting.

Elder J. A. Fagg,
Winston-Salem, N. C.

APPOINTMENTS FOR ELDER GRAY

Dear Mr. Gold:

Please announce my two appointments at Aycock's, Tuesday, February 21st., and White Oak Church, Wednesday, Feb. 22nd.

I fell and knocked my ankle out of joint Christmas night and had to go to the hospital, and now my ankle is back in joint. I have to go on my crutches. I hope you are well.

Your little brother in Christ, I hope,
S. Gray,
Kinston, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

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PRIMITIVE OR OLD SCHOOL BAPTIST

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NO. 7

CYRUS MOVES TO REBUILD THE TEMPLE.

Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

Thus sayeth Cyrus king of Persia, the Lord God of Heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house in Jerusalem which is Judah.

Who is there among you, of all his people? his God _____ and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God) which is in Jerusalem.

And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver and gold and with goods and with beasts, beside the free will offering for the house of God that is in Jerusalem.

Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go to build the house of the Lord which is in Jerusalem.

And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerualem, and had put them in the house of his gods.—Ezra 1:1-8.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, 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 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.

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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

A LOVE THAT EXCEEDS ALL OTHERS.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John 4:1.

The greatest gift, perhaps, that could be bestowed upon any one is love; spiritual love; and it is a priceless gift that is given to every vessel of mercy when they are born again. Because that Spirit by which they are born is a Spirit of love. 1 John 4:8. The text tells us that it is bestowed upon us. Now anything that is bestowed is given gratuitously; therefore it is without money and without price. Is. 55:1.

The poet, Toplady, knew that, when he wrote:

"Nothing in my hand I bring,
Simply to Thy cross I cling."

The apostle does not attempt to tell the height, the depth, nor the breadth of this love, but he just simply calls the attention of the beloved brethren to it by saying: "Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God."

Being born again, and having this love bestowed upon us, brings us into a very close relationship with God, the Father, His Son, Jesus Christ, and the Holy Spirit.

Now we want to say something about this relationship. "That we should be called the sons of God."

What a wonderful blessing to the people of God! If we are sons, then we are children, and if children, then heirs; heirs of God, and joint heirs with Christ. Rom. 8:17. Children, can we grasp the meaning of this language? If I understand it, it means this, that Jesus will share every blessing in heaven with His bride, and while they are in this world, He will withhold no good thing from them that walk uprightly. Ps. 84:17.

"Oh for such love let rocks and hills,
Their lasting silence break;
And all harmonious human tongues,
Their Saviour's praises speak."

The apostle John, it seems, had a greater understanding of the power of this love that the Lord bestows upon His people, for he has very much to say about it in his epistles, and he is spoken of in the scriptures as the disciple whom Jesus loved. John 13:23; 19:26; 21:30.

And John loved Jesus, also, for he leaned on his bosom at the Supper table. The disciples were very much troubled, because Jesus had just told them that one of them should betray Him. Peter realized the fact that John was much beloved by the Master, therefore he beckoned to him, that he should ask who it was that should betray Him. John 13:24.

The love that was bestowed upon John was pure love, for he stood by

the cross in company with the three Marys, during the terrible suffering of his Lord and Master. And, although Jesus was suffering the terrible agonies of death, He did not forget His mother. "When Jesus, therefore, saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home." John 19-25-27.

Now let us remember the admonition of John: "My little children, let us not love in word, neither in tongue; but in deed and in truth." John 3:18. This means to my mind that we should not go about boasting about our love, but make it manifest when the opportunity is offered. For John could not understand how the love of God could dwell in us, when we did not make it manifest. John 3:17.

This manifest love of God is what the apostle Paul calls charity. 1 Cor. 13th chapter. He says: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

This means that we might have the tongue of an orator, and speak great swelling words, and appear to be very pious and charitable,

and have not charity (the love of God) we are nothing. Herod was a great orator, and appeared to the wise men to be very pious, and to have a desire to worship the Holy Child Jesus, when in reality, he desired to kill Him. Matt. 2:16-18. For he was a very wicked man, and came to a sad end. Acts. 12:21-23.

We may be able to deceive some people, but we cannot deceive the Lord; for we are told that: "The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15:3.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up." Does not make a vain show, does not cause us to envy one another. It does not hold ill will or malice against any. It lays aside all malice, all evil speaking, guile and hypocrisies. It does not entertain an evil report, nor does it repeat a slander. Surely to have this heavenly love, is the greatest of all blessings. It hungers for, or covets earnestly the glory of God, the peace of Israel, and its labor is one of love. How can people that bite and devour each other, be in possession of this love? How can people that delight in confusion be born of God, who is not the author of confusion, but of peace, as in all the churches of the saints?

Jesus said: "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35. Love that reaches from one to the other, and does not boast of it. For pure love vaunteth not itself, is not puffed up. It relieves the suffering; it suffereth long and is kind, it loves better things than

these that are in the region of selfishness.

If trouble breaks out as a plague of leprosy in the tenth of Israel, he that loves peace becomes a mourner in Zion; and wears the sackcloth of a sad and heavy heart; nor can he rejoice until there is peace in Zion. Such will be very careful not to lay any stumbling block in a brother's way.

Now brethren, let us labor for peace, deny self, hate the garment spotted by the flesh, endeavoring to keep the unity of the Spirit in the bond of peace. Eph. 4:3.

"Love is the golden chain that binds
The happy souls above:
finds,
And he's an heir of heaven that
His bosom glow with love."

J. E. Herndon,

R. 2, Box 79, Danville, Va.

EXPERIENCE OF W. L. PRUITT.

It has been on my mind for sometime to pen some of my travels in experience among my friends the Primitive Baptists. It has been my pleasure to travel, in the past year, nearly two-thousand miles among Primitive Baptists. In this travel I have met some of the most Christ-like Primitive Baptists I ever met, believing in "Salvation by Grace." By their fruits ye shall know them. How true this is. We see an apple tree before its fruits come to where we can see it. We have no right to say, by their fruits ye shall know them. In this travel, if my poor heart deceives me not; I have been impressed to travel eastward. Not long after this impression came upon me I had some

dreams about traveling eastward. I dreamed of being in a beautiful field. In this field was a meeting house. I thought I was standing in this field just above a building looking north eastward. I heard a voice within speaking clearly "This is your field, and you will have to work it." About this time a member from this church came to me and said, "Brother Pruitt, I feel like this is your field." It's members esteem you highly. I thought I began to speak of the Lord and His goodness toward His people. The longer I talked the heavier the burden was to try to go and speak for them.

Sometime later I had an impression to come upon me to visit the precious old mother in Israel, who is at the age of ninety-four years, Mrs. Jane Clayton, near Roxboro, N. C. There I met a lovely band of members of the grand old church. How my heart did rejoice with these good people. Surely the Lord was in the place and we knew it not. I was asked to talk some. Feeling my weakness I tried to be submissive to their wishes. On Saturday night following I was called on again by members of the family. It seemed like I could not go, so I went out and tried to pray to God to enable me to speak a few words for their comfort. I felt some relief. I went back into the house and tried to find some scripture that seemed to be on my mind. One of the good sisters found it for me. I tried to talk from it, but all at once the light went out, and I had to sit down in shame. I said, "My friend, my light is gone." In a short time it came back so I tried to talk again. They all seemed to enjoy it. That night I had an-

other dream. I dreamed I was in their home. I thought it was the most complete home I ever saw. Every member was dressed in white. I thought they were the most beautiful and the happiest people I ever saw. The next morning I was asked to tell my dream, so I did. One of the precious sisters cried out and said, "I saw a beautiful light around your head last night just before you began talking the second time." I never will be able to tell any one just how this made me feel. A few days later I returned to my home as the days happily passed away. During this time I had another dream. I thought I was traveling eastward along a beautiful highway. I came to the forks of this road, one went to the right, the other to the left.

There stood a public building at my right. I was stopped by someone for a short time. I soon cleared it up with him and passed on. I entered into a large beautiful field of wheat. It seemed like it had not yet matured. I saw it's condition. There I heard a small still voice saying, "Son, be careful," so I awoke. My impression grew stronger to travel in that direction, so I wrote a true friend of mine that I was coming his way, so, on December 29, I left my home for the highway in the direction of Danville. When the hour arrived for the bus to leave near where I live the ground was covered with ice. Some other people who were standing near, said, "The bus will be late today. We have not seen it today." So there I began walking up and down the highway. Night began to draw near, and it was still freezing. A prayerful feeling came over

me, and I said, "Lord, if it is Thy will for me to go, make the way possible. About this time a young man drove up and said, "I will carry you to Danville." He carried me to a place to spend the night. The next morning the ice seemed to be all melting away, so I went on, and caught a bus for the place where I had promised to meet my precious friend. When I arrived at this place, at the forks of the road, there stood my old friend that I had written to, waiting for me. I soon told him why I was late, so he carried me to the right of this building. We soon came to his home.

On the following night neighbors and friends began to come in. Some were members of the Primitive Baptist Church, others who were strong believers of salvation by grace. Then I could see a fulfillment of this dream that I had about the wheat field. Some who had never yet taken up the cross. I could only be careful, that I was told in my dream. I tried to give them a word of encouragement, which I felt to be my duty. On Saturday night following a precious yoke-fellow of mine, Elder E. C. Oaks, by appointment preached in this home a comforting sermon to all true believers in Christ. The writer tried to speak a few words, according to promise, but soon gave away, feeling too burdened to speak. So that night, while in this home I had another dream of being in a field in an easterly direction. I thought the field was covered with the most prosperous crops I ever saw. It seemed like the laborers were few. I thought I traveled for some distance and I met only a few laborers. I

began to preach to them. I said, "God only speaks and it is done. His commands stand fast. He has promised never to leave or forsake." I said unto them, "The laborers are few, pray ye, therefore the Lord of the harvest that he would send laborers into his harvest." When I awoke from this dream next morning I was lying on my bed preaching at the top of my voice. When I arose in the morning I could do nothing but walk the porch and cry.

I will now try to close. Please publish this in Zion's Landmark, by request. Other Baptist papers please copy.

Your unworthy brother in hope,
W. L. Pruitt,

Axton, Va.

SPIRITUALLY PROFITABLE TRIP.

My Dear Mr. Gold:

I have just returned from a little trip down into your state that seemed to be profitable from a spiritual standpoint, and being requested by an aged sister to write for the Landmark for which she is a recent subscriber, I again venture to do so. I have not been in a mood much of the time lately to try to write anything for publication. I have fears of a waning interest in things divine, yet realize that the treasures of earth are nothing to be compared with them. Satan with his fiery darts does dry up the moisture of the spirit, leaving one dry and dull. And finally a sense of spiritual desertion and barrenness becomes alarming so that we wonder when a smiling day will once more appear. With almost despairing thoughts we

view our sad plight and wonder if we have indeed ever tasted that the Lord is gracious, if we have ever been with Jesus, having grave fears that we have possibly deceived ourselves and others, too. Such have been my thoughts in seasons of darkness and dismay when rebellious thoughts and feelings, which can only add to one's uneasiness, arose. Then it is we need to feel the presence of the Lord, to be subdued by love divine, to have comfortable sensations of a Saviour's love which casteth out fear, to hear the joyful sound, all of which is to experience the restoration of the joys of salvation.

Now on my trip to Flatty Creek Church, I seemed to be revived again. At the conclusion of a sermon preached with power by the pastor, I felt to be refreshed and enlivened so that I could return with joy and gladness, and not have to come away empty and miserable. I like to go among the people at Flatty Creek. My first visit among them on the occasion of the 1936 session of the Kehukee Association, lingers in my mind; I still have pleasant reminiscences of same. So I am glad that in the providence of God I found this church where I find a hearty welcome. I knew the late Elder Charles Meade, who, I understand, was at one time pastor there. I heard him preach in Norfolk more than a quarter of a century ago when I was under the law and could not rejoice under the gospel as I have many times in recent years, but I liked the way he addressed his hearers. On my way to work one morning I read in the Landmark of his death, and this,

coupled with meditations on the church, resulted in my being melted down in tears. The tears streamed from my eyes in a manner uncommon with me for I was not given to crying; it was rather painful to me, if I may use such an expression, and it seemed that I wanted to get free of what I hope was a feeling of contrition. I walked away from my fellow-servants on the wharf to a point between some buildings where I would not have to try to restrain the tears, but could pour them out in profusion, and when I boarded a boat to cross the Elizabeth river I sought a place on the extreme back end of the same where my weeping would be little noticed.

I hope that a good work had been begun in me long before the experience just mentioned, that I had a love for the church notwithstanding the bitterness and anguish of soul through which I had passed, and during which if the floodgates had been opened it would have been a great relief. It was long after this before I was enabled, I hope, to claim a hope, long before I received the sentence of justification where I had felt the sting of the condemnation of the law. But the time of love did come when, I hope, I was convinced of righteousness which is not of the law, but the perfect righteousness of Christ, wherewith I felt to be clothed. Then it was, if I am not mistaken, I entered the Sabbath of rest which is a foretaste of that eternal Sabbath of rest that remaineth for the people of God within the veil.

In hope,

C. W. Vass,

1515 Lincoln St., Portsmouth, Va.

A GOOD LETTER.

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

Dear Mr. Gold:

I am enclosing a good letter which I received some time ago from a very dear and devoted sister, Sister Ella Bulluck. This letter is the answer to a letter of mine which was published in the April 15, 1938 Landmark.

It was so much comfort to me that I have decided, after asking her permission, I would ask you to please publish it in the Landmark. Hope that others may enjoy reading it as I have. Just such letters as this cheer you along when you are cast down. It has been a great pleasure to receive many letters like this from Sister Bulluck, also some from other brethren and sisters.

It was indeed a real pleasure to meet Sister Bulluck at the Association at Nashville. Hope to see her again in the near future.

Wishing you much success in the future, and hoping you will write some more good pieces for the Landmark.

Yours sincerely,

(Miss) Carrie Lee Howard,
Bailey, N. C.

Lifts Up The Soul.

Dear Sister Howard:

Your letter was a feast indeed to me. I feel it is too good to keep for my eyes alone, so I am writing to ask your permission to send it to Mr. Gold to have published in the Landmark. Just such letters as these cheer you along when you are down and out. I feel so cast down at times that I can say, "I am far away from the Saviour, not a ray of

light can I see, and I wonder if Christ the Redeemer died for a sinner like me." My hope is like a little spark of fire almost gone, and then probably a sweet letter like yours can come, or I read some good piece in the Landmark, or I go to preaching and the preacher tells of the wonderful love the Lord has for His people, and relates some experience that you can witness with. It lifts your soul up and your hope revives. It seems as if there has been fuel put on this little spark and it kindles and burns, and then you are uplifted and rejoice.

I feel that if I could have gone to the Association and spent the night with you, it would have been a pleasure that would have long been in my memory, but it was not to be, but maybe sometime we will meet and be together.

Yes, I am trying to serve as clerk, but how unworthy I feel. Sometime I look at Brother Fly sitting as Moderator and feel that if they knew how sinful and mean I am they wouldn't even fellowship with me, much less let me sit up there with him and try to serve the church as clerk. But with the help of the Lord I will try to do the best I can, for without His help I can do nothing.

I want to tell you of a feast I had Thanksgiving. It was not a feast of the good things here to eat, although I had plenty of that, but a feast I would say sent from heaven above. My sister, Sister Mewborn and I went to the Falls Church at Rocky Mount and heard seven different sermons; then we took dinner with Brother Fly's family. Brother Turner and his wife were there. We

enjoyed Brother Fly's and Brother Turner's discussion of different parts of the scriptures so much. Then we came back to Tarboro and took supper with Sister Mewborn and heard three sermons at Tarboro church that night. I think it was the most joyful Thanksgiving I have ever spent.

Well, I am waiting for an early reply giving your permission to sending your sweet and comforting letter to Mr. Gold. I do not feel worthy to receive your letters, but nevertheless I am so glad to get one.

I hope we may meet sometime, for I would love so much to see you.

With lots of love,

(Miss) Ella Bullock,

Conetoe, N. C.

LOVES THE LANDMARK.

Dear Bro. Gold:

I'll make no excuses for I suppose you get tired of them. I know I am ashamed of my delay in sending in my subscription. Please allow me to say your patience must equal that of Job, and I assure you I do enjoy reading the dear old Landmark.

I attended the association in Salida, California, in September. I live about 135 miles from Bakersfield and 280 from Salida, so you see I don't get to go to church often, and the paper is a source of comfort to me if I am ungrateful as it must seem to you. Please pardon me. My address is 1728 Chorro St., San Lins Obispo, Calif. Inclosed find two dollars to pay my subscription a little longer.

Wishing you much happiness and success in the coming year, I am

Yours in Christian bonds,
(Mrs.) Betty Johnson.

IT IS OUR PLEASURE.

Dear Friend Gold:

When I broke the seal on your short message containing its valued Christmas present, as has been your custom to do for years, I felt most grateful to you than ever before, or any other one from whom I had received a gift this season. While you have been so favoring me at this time for years, I wondered if you should make me such a loving sacrifice, when I was already in debt a hundredth part more than I could ever repay. My only response has been, "I thank you." When I wrote "I thank you," if I had not known your great heart, and been near you I might have expected to see when I said it a risible of contempt play upon your countenance.

May our dear Lord's mercies and blessings continue with you.

Your friend sincerely,
M. L. Gilbert,

Dade City, Fla.

I deeply appreciate the service Elder Gilbert and the Editors of the *Landmark* have rendered the paper, and may God's richest blessings be theirs for the coming year.—J. D. G.

**WANTS THE LANDMARK TO
KEEP GOING.**

P. D. Gold Pub. Co.,
Dear Friends:

I am enclosing a two dollar money order to pay my subscription for the dear old *Landmark* another year. I am a few days behind. This pays me up until January, 1940. I will say I hope the Lord will bless the able staff of editors to keep the *Landmark* going, because I am getting old. I am 69 years old and

don't think I'll be here much longer.

Think, O my soul, another year,
Of thy short life is past,
I cannot long continue here,
And this may be the last.

Much of my precious time is gone,
Ne'er to return again,
Now swift my passing moments run,
Of those which yet remain.

I read your last piece in the *Landmark*, and enjoyed it very much. I hope the Lord will bless you to write again.

I will close, hoping the Lord will bless you and yours.

From a friend, I hope,
J. T. Hudson,

401 Queen St.,
Edenton, N. C.

LIKES TO READ THE TRUTH

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

Dear Publisher of *Landmark*:

I notice my subscription expired in August, and I will send check for \$3.00 for another year and a half, which will bring me up to Feb. 1940.

My mother and father received the *Landmark* and read it and I'd get a bundle when I'd go home, to read, and I remember my mother wrote me to renew or have it discontinued and I don't remember about it.

I'm very fond of reading and I like to read the truth.

Wishing you a prosperous New Year.

I am yours to serve,
Mrs. G. T. Franklin, or
Mrs. Mae Bell Franklin,
Bassett, Va.

**A SPLENDID WISH FOR THE
NEW YEAR.**

Dear Mr. Gold:

Please find enclosed P. O. Money Order for \$1.00 to renew my subscription to the Landmark.

May the good Lord bless you in the publication of the Landmark, and that all of the dear saints may come together in one common bond of love and fellowship one for the other, is the prayer of

Your unworthy brother,
(Eld.) R. L. Cook,

Social Circle, Ga.

**DOES NOT WANT TO MISS
A COPY.**

Dear Mr. Gold:

Enclosed find Money Order for one dollar to renew my subscription to the Landmark to June 15, 1939. I don't want to miss a copy of same. I have been reading it for 40 years off and on, and enjoy it, and don't want to be without it in my old age.

Do you have any of our Lloyd's Selection Hymn Books, and what style and price?

T. A. Batten,
First Street, Clayton, N. C.

Elder E. L. Cobb, of Wilson, is agent for Lloyd's Hymn Books.—
J. D. Gold.

LOVES THE LANDMARK.

Dear Mr. Gold:

I am writing you a few lines to let you know how I appreciate the Landmark. My sister, Mrs. J. W. House, died last November the fifteenth, so her children had the Landmark sent to me. I don't feel like we are strangers. I guess

you remember Susan A. Edwards, who nursed your dear mother, so I am the last of the family on earth. I think she came home to nurse me. I am not so sure. My mother nursed a great many people.

Mr. Gold, is your sister living and well? My prayer is that God will take care of us.

I am enclosing a two dollar post office money order to the P. D. Gold Publishing Co.

Mrs. J. W. Pittman,
Tarboro, N. C., R. 2.

I have three sisters, Mrs. Richard Winstead, of Mullins, S. C.; Mrs. Williams Spicer, of Goldsboro; and Mrs. Gilbert Clarke, of High Point. The health of all three is very good. I remember Susan Edwards very well and her kindly ministrations to my mother.

J. D. Gold.

ELD. COBB ASSOCIATE EDITOR.

We take pleasure in announcing that we have added the name of Elder E. L. Cobb, of this city as Associate Editor of the Landmark, and we believe that he will be of great value to the paper and promote the cause of Christ and His church.

Elder Cobb is well known among the Primitive Baptists of the state and the country at large and has been received by the Primitive Baptists with a due appreciation of his ability as a minister and brother, for he is pastor of a number of churches in North Carolina and has visited associations in various parts of the country where he has been heard with pleasure and profit.

Editors and Publisher of
Zion's Landmark.

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 B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.

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WILSON, N. C. FEB. 15, 1939

"CHRIST OR CHAOS."

By A. V. Sims

Graymont, Georgia

Most of my readers already know that I am afflicted with a heart trouble that at any time, and surely will, sometime, give to me my passport from this wicked world to that blessed home with my Saviour, so long and ardently hoped for. The reflections open up a broad field for thought, not taken very seriously by very many human beings. Only those, who feel that their days are numbered and "the time of departure is at hand," can realize just how I feel, as I lie upon my bed dictating one more appeal to the Lord's people, as my dear wife puts this appeal on paper.

The three little words heading this article—"CHRIST OR CHAOS"—is a quotation from the great Statesman, David Lloyd George of Great Britain. He was referring to the unreliability between nations,

the great lack of confidence in human kind, the great lack of spirituality among religious professors and the awful catastrophe just ahead of our tottering civilization, and suggested that it was either "Christ or Chaos" in the near future of this old world. All of which to every person who has his eyes open much acknowledge the truth of this self-evident prophesy.

Let me say that when one knows that his days are numbered and he is nearing the end of his mortal existence, he has a desire to balance his accounts with God and man and close the ledger to everything earthly. Such is my desire this afternoon. Even if God should spare my life a few years longer, those years would be sweetened with the knowledge that I have no rancor or bitterness in my heart toward any human being or desire for reprisal against any who, any time, may have done me wrong. At the same time, I would bow my trembling knees at the feet of any, who might hold a grievance against me and plead for charity and forgiveness. I could live so sweetly in an atmosphere of this kind the short time allotted to me and then leave the world as I came into it—without an enemy. I know it can be that way and I am happy in the hope that it will be that way for I may truly say with David—"Oh, God, Thou hast taught me from my youth, and hitherto have I declared Thy wondrous works. Now also when I am old and grayheaded, Oh God, forsake me not." (Ps. 71:17) And it won't—I know—He won't, and I shall see the King some day"—it won't be long—it may be soon.

But the time that is yet allotted to me here will be spent grieving over the poor old Church to whom I have given all of the active part of my life. My service, I know, has been imperfect, but I have tried to teach my people the indestructible virtues of a Godly life and how that God desired fruit—abounding fruit to their account, thus giving testimony to that abounding grace which He has planted in their hearts.

But, as I look over the field now, I see them as having forgotten their "first love." Not treating each other as brethren, and laboring together for the glory of God, but "biting and devouring one another and consuming one another." And even those, who are not at war, have rocked themselves to sleep in the cradle of carnality and seem intoxicated with the spirit of worldly gain.

Once a happy, united people, glorifying God in their moral lives and in the worship of God, but now are divided into warring factions all under the camouflage of "Gospel Order." Thirty years ago, the Primitive Baptists of Georgia divided about equally into two factions—one party calling themselves "Old Liners" and derisively named the other "Progressives," but the "Old Liners" have continued to war among themselves until there is now no less than thirteen different factions of Primitive Baptists in Georgia having no fellowship for each other, but treating each other as aliens. And all factions, including my own are slowly but surely dying, as it is proper that they should. The reports from the Associations of these various factions that I have

heard from this fall show a loss in membership since their reports last year. Is it not about time that the Lord was coming to us as He did at one time to His people of old with that awful denunciation—"Oh, Israel, thou hast destroyed thyself?"

And these discordant factions, it may be seen, are the more inexcusable for the belligerency when it is known that all factions are preaching the same sweet old doctrine of "Salvation by Grace." I do not know of a single exception. The entire complaint is over the question of one's own little sphere.

As an illustration, let me call the reader's attention to the fact that for centuries it has been known that all Primitive Baptists did not practice Feet Washing in connection with the Lord's Supper, but never until recently has this difference affected the worship of our people. We have always received our Northern brethren into our Churches; had them preach for us; gave them our money with a strong solicitation to come again. This is still the rule with most of our churches. However, a few of our most belligerent ministers, knowing that their popularity was waning and their leadership was being questioned, set up bars of non-fellowship against his brethren who differed with him and declared them to be in "disorder." There are several little spots in Georgia and Florida where these preachers have succeeded in demoralizing the churches and getting some pieces of churches to follow them as leaders. For, be it known to all the world, that Primitive Baptists in this section have some ministers who prefer to be big preach-

ers in a little crowd than little preachers in a big crowd; and when this egotistical spirit has taken a firm hold upon them, the destruction of the peace of the churches and the breaking of the hearts of God's people is a matter of small moment. "The leaders of my people do cause them to err" is as true today as when God said it nearly 3,000 years ago.

I have already told you, dear reader, of my precarious physical condition, but there is one more thing that I must call attention to and get it out of my system before I go hence and be no more. It is this: From the beginning of my ministry 56 years ago, all of the divisions that have come to the Primitive Baptists of Georgia, Florida and Alabama have been inaugurated, engineered and conducted by belligerent, vindictive, self-appointed ministers, who felt that their popularity was waning and leadership was being questioned, and their vitriolic attacks against humble, God-fearing and God-given ministers of the same faith has been inspired by that evil spirit and desire "to be the greatest in the kingdom of God." But the saddest and most lamentable effects are always to be found among the common membership whose only desire is to live together peaceably and worship God acceptably. These, for no fault of their own, have seen their churches torn asunder, families divided and the name of God dishonored!

But is there no remedy? If there is, what is it? This is a most difficult question to answer. There are so many factions, whose alienation was brought about by so many foolish issues and the whole affair is such a

tangled mess that it seems an impossible undertaking to offer a plan that would fit every case. Then, too, it may be that everybody is not ready for an adjustment of these troubles. So far as my knowledge extends, there is at least 90 per cent of the membership of all the different factions who ardently desire reconciliation and peace, but no one seems to know what to do or where to take hold. They are afraid that any proposition coming from them would not receive the approval of everyone and they, too, would become victims of suspicion and classed as "disorderly."

However, despite the risk of further persecution, I have it in my heart to offer a remedy—and I know it is God's remedy—and cannot fail. It will be found in Ephesians, 4th chapter and 11th verse:

"And He gave some, apostles; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in unity of the faith," etc.

It is here set forth very clearly that God's way of bringing together His people in the unity of the faith is through the preaching of His precious gospel. Since this is true, my proposition is this: Let every church and every preacher of every faction, who preach "Salvation by Grace"—(and they all do)—and let them preach the gospel of Christ freely to each other. They are not required to endorse, officially of any. Let all parties know that the pure, sweet gospel of Jesus Christ will not contaminate them with something evil and they spread the in-

fection among others. The gospel of Christ carries with it no evil infection, but will—as surely as God has said it—bring God's people together—joyfully together. This precious gospel, preached in its purity and power will wipe out differences and melt away organs and icebergs and we would all learn that we are yet one people and there would be little left to settle.

An illustration of what I am trying to say, let me tell you of a little bitter experience I once had with one of our ablest and best preachers. I felt and still feel he did a great wrong. I was wounded to the heart. I did not care to meet him any more. I would avoid meetings where he was expected to be. Finally, we met at an association and he was appointed to preach. I found a seat a safe distance from the pulpit, determined I should not be interested in anything that he might say. I would not even look in his direction—Oh, "I had it bad." But pretty soon he was saying some good things and while unguarded, I caught myself looking in his direction and saw tears in his eyes and before I knew it he was preaching the "juice out of me." Well, the debt was settled, for I felt that the bitterness I had carried against one of God's ministers was a far greater sin than any wrong committed against me. Since then, he and I have entered into a sacred agreement: That which of us should pass out of this world first, the other should preach the funeral. And it was the sweet, blessed Gospel of Jesus Christ that did it all. And any people who bar the precious gospel from their pulpits are standing on thin ice.

Brother, sister, I have dictated

this letter with a prayerful heart. Have you read it that way? If so, please sit down and write a postal, if nothing more, and tell me if it is "CHRIST OR CHAOS" with you. This appeal is made of every member of every faction of Primitive Baptists everywhere who preach "Salvation by Grace" and who love the blessed Lord.

May God add His Blessing

Comment.

About 45 years ago, I had a limited acquaintance with a number of South Georgia Baptists, most of them now gone; but I still like to think of the love and unity that seemed to prevail among them.

I spent a part of one Thanksgiving Day, in the early nineties, in the home of Elder A. V. Sims, as the guest of the late Miss R. Anna Phillips, who was then living in the Sims home and who was for many years a friend of the late Elder P. D. Gold and a frequent contributor to the Landmark columns. Knowing something of the high regard our united people then had for Elder Sims, I am passing his article "Christ or Chaos" along to Landmark readers.

The statement, by Elder Sims, that there are now THIRTEEN different groups of BAPTISTS in Georgia, all preaching Salvation by Grace, is not so bad, perhaps, after all. Originally independent churches were the rule and not the exception among our people. If all are well grounded in the doctrine of salvation along through the merits of a crucified Redeemer, what does it matter, as to whether or not they sit in general council. If the differences are minor and have to do

largely with immaterial things, we are after all, willing to leave each independent group to handle their own affairs, and will not feel impelled to lose sleep or waste time in trying to iron out all the minor differences among them. May we not say that an agreement to quit calling each other names, would be in place, and becoming of all who claim to be followers of Christ. Known unto God are all His people. It is not within our power, to divine, and say this man is accepted of God, and I can call him brother, nor to know or say who among men, not within our group, is or is not an object of God's love and grace.

Very many of the ministers in "the good old days" referred to in Elder Sims' article, were farmers or local tradesmen who worked for a living and served their local churches and as a rule, enjoyed the confidence and respect of the people of their respective communities.

Later came good roads, automobiles, and along with these changes, the regulators, or would-be leaders, who made other men's charges and matters a part of their own, and often to the distress of the old faithful, local pastor, who felt he was being imposed upon by outside ministers, with the result that in many cases division came, some being "for Paul, some for Apollus, some for Sepsus," apparently, without remembering that all the increase must and does come from God the Father of all.

Who is to blame for such a condition? Have we not all known ministers who had little standing at home, go far afield in trying to lead the other man's flock and forgetting the first part of the scriptural in-

junction, which is to "Take heed unto thyself and the flock over the which God hath made thee overseers." Almost 100 per cent of my time as a minister has been spent in humbly, and maybe poorly, serving my people. Those who have continued to call for my services, and though some may prefer that we be crowded into a corner, if we do not follow their lead, we still believe that, as surely as God lives, that much of the trouble in the past and present, has come from a lack of proper appreciation and respect for the God-given right of individualism. God is not the author nor the saviour of man-made laws and regulations, not in accord with the plain teaching of the Bible, and the sooner we realize the right of local affairs without intrusion from without, the sooner we will see more lasting peace in the church as a whole.

If a church in Georgia wants to wash feet, let them do it, gladly. If one in Maine prefers not to wash feet in public, let them be the judge, and it is none of our business. To seat or not sit with this, that, or the other party has bred much trouble, and after all it is not so important as to whether you have to stand or sit in the assembly of men, where the late Philpot of England said, "Satan was frequently in the assembly, and a guiding spirit." How do you stand before God? Let us remember that "It is better that a millstone be hanged around your neck and ye be cast into the sea than that you offend one of these, my little ones." May we all have charity, which is the bond of perfectness.

O. J. Denny.

MR. A. S. MYDETTE

"It is not all of life to live—nor all of death to die." "Dust thou art, and unto dust returneth, was not spoken of the soul."

Uncle Alfred, as he was my darling mother's brother, was born May 18, 1856, and died October 30, 1938, living 82 years, 5 months and 20 days. His mother had entered her 99th year, he being 75 when she passed away.

Of course he did not claim perfection, far from it, yet he was perfect as far as mortal life goes. Being possessed and full of the love and fear of God, he could be nothing more but goodness, yes great in goodness and good in greatness, hating the very garment spotted and stained with sin and uncleanness, always returning good for evil.

While he never made an open profession of religion, yet he lived in the light and spiritual knowledge and wisdom of God, and truth, and died in the full triumphs of that faith that was given in and for him from the foundation of the world, having that desire to depart and be with Christ, feeling assured that through and by and with that same grace and faith it would all be turned into possession.

He leaves to mourn his going a widow, three children, twelve grandchildren, one great grandchild, with hosts of nephews and nieces, and other relatives and friends. Their loss is his eternal gain. I trust each and every one of his loved ones will emulate his life, and ever keep his spotless life before them, and when they come to lay down in death, all will be well.

His sister, Sarah E. Williams, followed him the sixth of January, having lived 77 years. She, too, died in that same faith, having been a member of the Primitive Baptist Church for over 48 years. She loved and rejoiced in the truth, having no confidence in the flesh.

We weep not for them as those who have no hope, for we are well assured they are basking in the smiles of God's love and resting from their labors.

From one that loved them devotedly—their heartbroken and sorrowing niece,

Effie H. Carawan,

Swan Quarter, N. C.

MRS. LIZZINIA LONG WILLIAMS

This dear, sweet lady was called from this world to a brighter world above, to forever be with Jesus, on March 30, 1938. She was 88 years of age. She leaves two children, Mrs. Ben Farmer of Rocky Mount, N. C., Mr. George Williams, several grandchildren and one sister, Mrs. Fannie Whitfield, of Hobgood, N. C. Her husband, Mr. A. J. Williams, died many years ago.

She was a faithful member of Pleasant

Hill Primitive Baptist Church for many years. She was a kind, tender, loving wife and mother and is so greatly missed by all who knew and loved her, but we cannot grieve for her, for our loss is her eternal gain.

Oh, the tender love of mother,
What with it can compare,
Always caring for her children,
Helping their their burdens bear.

Always patient, kind and loving,
Always trying hard to please.
With a spirit of forgiving,
Helping all to live in peace.

No more shall sickness break your rest,
No pain to make you smart.
No more shall doubts disturb your breast,
Nor sin afflict your heart.

Adieu, vain world, the spirit cries,
All tears are wiped away.
Your Jesus fills your cup with joy,
And fills it every day.

We often sit and think of you,
When we are all alone,
For memory is the only thing
That grief can call its own.

Written by,
Alice Williford.

RESOLUTIONS OF RESPECT

It is with sadness we attempt to write a tribute of respect for our much beloved sister in Christ, Bettie Sumlin. Her kind, gentle life and devotion to her church speaks louder than anything we might write or say. Sister Sumlin was born July 24, 1858, and fell asleep in Jesus Nov. 29, 1938. She was married to James R. Sumlin, Feb. 25, 1877, who preceded her to the grave by 21 years. She was the daughter of William H. and Louiza Tolston. She was afflicted and unable to walk for two years before her death, but with all her suffering she still kept faith in Christ and bore her afflictions with patience.

Sister Sumlin joined Tarboro church Saturday before the first Sunday in August 1923, and was a faithful member until the end. Realizing all her help must come from God, she told me the Lord had shown her some beautiful places. She was a firm believer in the glorious doctrine of salvation by grace. She was blessed with a spiritual mind. Her trust was in her Lord for her salvation. She loved to talk of Jesus and His goodness to poor sinners.

She had two children and a niece, Lena Boseman, that she raised, and her daughter and niece cared for her in her affliction.

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tions. She would often say "Lena is so good to me."

Her funeral was conducted by her pastor, Elder Jas. D. Fly, assisted by Elder J. S. Corbett. Among a host of friends and relatives she was laid to rest beside her husband, beneath a mound of flowers.

The golden gates were opened,

A gentle voice said, "Come,"
And with a smile upon your face,

You entered that beautiful home.

Resolved first, That we bow in humble submission to God's just and holy will, and we express our deep sympathy to her loved ones.

Second, That we ever cherish in our memory her faithfulness which she set before us as a bright and shining light. We deeply deplore her death, and she will be greatly missed.

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

Done by order of Tarboro church in conference Saturday before the first Sunday in December, 1938.

Elder Jas. D. Fly, Moderator
Luna Barnes, Church Clerk.

"THE CHRISTIAN MAN"

My father was a Christian,
T. F. Holadia was his name,
He was kind to everybody
And always was the same.

Sometimes he would get very blue,
He would bow his head
And ask God what to do
And soon he would revive.

No matter how tired when his day's work
was done
You could always hear him mumbling,
I used to wonder what he was saying,
But soon I learned that he was praying.

Most every night he prayed aloud
For each and every one,
But now we hear his voice no more,
His work on earth is done.

He left us most a year ago
How sad it was to part,
But now we know that he is at rest,
And has a happy heart.

He was taken sick on Friday night
And angels soon were there
To smile and welcome his sweet soul,
And take him in the air.

He always prayed both night and day,
To keep his garments clean
That when his work on earth was done

He would go to that land unseen.

It seems so sad at Bethlehem
Since him we see no more,
But we will pray to meet him
On that shining shore.

We look out on his sandy grave
And view that lonely place,
But we never shall forget him
And his sweet smiling face.

Written by his loving daughter,
Mrs. Lydia Phelps,
The year of 1932.

RESOLUTIONS OF RESPECT

Whereas God in His infinite wisdom has called from our midst our precious Brother Y. T. Weaver, who departed this life April 17th., 1938.

Brother Weaver united with Black River Primitive Baptist Church at a called conference September 20th, 1891, during the eleventh annual session of the Seven Mile Association, which was held with this church, and was a faithful member, always filling his place at his church meetings as long as his health would permit.

Brother Weaver was sound in doctrine, and a firm believer in salvation by grace.

Words cannot express our deep sorrow caused by his death, we feel that from this world of toil and strife he is present with the Lord.

Therefore, be it resolved, first, that we bow in humble submission to Him who doeth all things well; second, that we extend to his loved ones our sympathy; third, that we record a copy of these resolutions in our church records, and send a copy to Zion's Landmark for publication, and a copy to his family.

Done by order of the church at Black River in conference, December 17th, 1938.

Elder L. W. Turner, Moderator,
Brother J. H. Norris, Committee.

APPOINTMENTS FOR ELDERS WILLIAMS AND ROBBINS

Dear Mr. Gold:

Please publish the following appointments for Elders J. W. Williams and C. L. Robbins:

Briery Swamp, Tuesday, March 21.
Flat Swamp, Wednesday, March 22.
Robersonville at night.
Bear Grass, Thursday, March 23.
Skewarkey, Friday, March 24.
Hayes Swamp, Saturday and Sunday,
March 25th and 26th.
Spring Green, Monday, March 27.
Conoho, Tuesday, March 28th.
Mt. Zion, Wednesday, March 29th.
Lawrence, Thursday, March 30.
Tarboro, Friday, March 31.

B. S. Cowin.

MAR 10 1939

U. N. C.
CAROLINA RO

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXII.

MARCH 1, 1939

NO. 8

THE PEOPLE RETURN TO JERUSALEM

University N. C. Library

"And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabal the son of Sheattiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God.

And they sat the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening.

They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required.

And afterward offered the continual burnt offerings, both of the new moons, and all of the set feasts of the Lord that were consecrated, and of every one that willingly offered a free will offering unto the Lord.

From the first day of the seventh month began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid.

They gave money also unto the masons and the carpenters, and meat and drink and oil unto them of Sidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant they had of Cyrus king of Persia,"—Ezra 3:1-8.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- Wilson, N. C.

TO ELDERS \$1.00 PER YEAR
\$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!

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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.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

FORGIVING ONE ANOTHER.

Paul tells us in his letter to the Colossians, 3:13, "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

Now this is very plain language, nevertheless the Holy Spirit of God works in the heart of His children to this very thing. For without Him we can do nothing. When we remember the time we first saw the light—realizing what hell deserving sinners we are, and that we stood justly condemned by God's righteous law. Praying to God in our helpless condition to deliver us from the awful pit, in which we seem bound. In His own time He delivered us, then we felt that the burdens had been rolled away, and we felt as new born babes, we could not keep from loving everybody. We wanted to talk about the wonderful works of God in our poor hearts, and His wonderful love He had for us. It was then that we were established in love. For God is love.

Oh, it was a time of rejoicing. For we had felt His power working in us. Saying your sins are forgiven, and they shall be remembered against you no more forever. It was then that we could say "He is my Saviour." He suffered on the cross in my stead. Now we have passed out of darkness into His marvelous light. Jesus has revealed Himself

to me, and in me, by the working of the Holy Spirit. We have been humbled, having the desire in our hearts to sit at the feet of the brethren, and be satisfied. We esteem each brother to be better than ourselves. This experience was a happy occasion with our soul. Everything looked as if it had put on new life. If we had any enemies, our desire was to see them, and ask forgiveness, because Christ had forgiven us. We also wanted to make our wrongs that we had done to any one a right. Because the love of God was shed abroad in our hearts. We had been given the spiritual understanding of your subject. As Christ forgave you, so also do ye. When we first saw the church, we saw it in its purity. We did not look for the faults in the brethren, and sisters, they all looked alike, and we were satisfied and happy. Just to be counted as one of the little ones. When we manifested before the church that we had been made ready to forgive our enemies, and ask forgiveness of them whom we had wronged in any way, or had offended, it was accepted by the church as manifestation of the truthness of the dealings of the Lord in our hearts. We then had an understanding of the spiritual meaning of what Paul wrote to the Colossians 3:21, "Fathers, provoke not your children to anger, lest they be discouraged."

God has never changed, neither has the working of the Holy Spirit ever changed. It is the same yesterday, today and tomorrow. It always leads one in the way of love and holiness. It makes one humble. It prevents us from seeking the high places in the church. Eph. 4:30. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:31. "Let all bitterness, wrath, anger, and clamour, and evil speaking, be put away from you, with all malice." Eph. 4:32. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." These scriptures, spiritually, bring to our remembrance when we first saw the church. It is exactly what we could see in our brethren. That inborn spirit in us was love. For God is love. He that loveth is born of God. When one is blessed to walk in the Spirit (for God is a Spirit and He seeketh such to worship Him that worship Him in Spirit and truth.) There is a bearing of fruit, the fruit of the Spirit. We manifest in our lives that we are the children of God. Through the manifestation of the Spirit in our lives—others may see our good works and glorify our Father who art in heaven. Jesus never told His children what to do and then not give them the strength to do it. He says, "Lo I am with you all the way." He says, "if your enemy thirst—give him drink. If he hunger, feed him." He also tells us to pray for our enemies. Prayer is the sincere desire of the heart. So when we pray for our enemies, it is out of a pure and sincere heart. Then we manifest in

our conduct toward them the same desire in which we had in our heart when we prayed for them. It is contrary to the very nature of man to do these things. It is purely a work of God in our hearts. 1 John 4:4. "Ye are of God, little children, and have overcome them: because greater is He that is in you, than He that is in the world." 1 John 4:11. "Beloved, if God so loved us, we ought also to love one another. It has pleased God to hide these from the wise and the prudent, and reveal them unto babes in Christ.

1 John 4:8. "He that loveth not, knoweth not God; for God is love." 1 John 4:9. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. For in Him we live and move and have our being."

The Spirit of God leads us to be merciful, kind, humble, meekness, with long suffering. Colossians 3:13. "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Colossians 4:6. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

Galatians 5:14, 15, and 16. "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." 1 Jno. 1:9. "If we confess our sins, he is faithful and just to forgive us our sins, and

cleanse us from all unrighteousness." 1 John 2:9. "He that sayeth that he is in the light, and hateth his brother, is in darkness even until now.' We ourselves know that we are in darkness, if we hate our brother. Pure and undefiled religion does not manifest itself in hate. Pure religion purifies and elevates and fortifies the soul. It is love, aspiration and faith, high thinking and noble living. It is the strength of character and unselfishness of conduct and adventuresomeness of life. It heightens one's vision and wisdom, and undergirds his resolution and increases his endurance. It broadens his sympathies and quickens his conscience. It causes one to lend a helping hand wherever he may be of help to suffering humanity, whether within or without the church. It leads one to be glad and rejoice that God is the great final judge, and not man. We will do well to remember that Jesus went about doing good. There was no guile found in Him. A grain of corn is not quickened except it die. Then it puts forth in newness of life. So is every one that is born of that incorruptible seed that liveth and abideth forever. He has put on Christ, and behold old things have passed away—and all things become new. Then we can say with Paul: "The thing I once loved, I now hate—and the things I once hated, I now love. This is the experience of God's children. In spite of the clouds of sin and evil which throng around and about us, and among us, we are never hid from His sight. God was not far from His people though He was hidden by the clouds that hovered around

Mount Sinai. But some time we can see Him, but dimly, because of the veil of the flesh. But, oh, how precious are those few moments, precious they are, to a child of God. It seems to be an anchor of the soul, and revives our faith, strengthens our hope that we are the children of the living God. It is a personal experience that we are having, communing with God, basking in His love. Sometimes when we see the church in all its magnificent beauty. Every one seeking to esteem his brother better than himself. All trying to make it comfortable for each other. All things being done in decency and in Bible order. Feel to say, surely the Lord is in this place. It is then we see a glimpse of our Saviour. How precious are such moments. This experience takes us back to our First Love, when we first saw the church, (spiritually) we could see no fault in them. We were not looking for faults in our brethren, so we did not see them. Yes we are to have trials and tribulations in this world. But our prayer is that God in His infinite wisdom and love may give us strength to withstand these trials as He did to Paul, thus being a good soldier, one that needed not to be ashamed to own His cause. Let us remember that God never slumbers nor sleeps. He has promised never to forsake His own. There is nothing that can separate His love from them that fear Him, those whose names are written in the Lamb's Book of Life slain from the foundation of the world.

St. John 8:12. "Then spake Jesus again unto them, saying, I am the light of the world: he that fol-

loweth me shall not walk in darkness, shall have the light of life." We quote 1 John 9:9 again, "He that sayeth he is in the light, and hateth his brother, is in darkness even until now." James 1:18. "Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures." James 1:19, 20, 21, 22, 23. "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God. Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass." James 1:24. "For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." James 1:26. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

Brethren, my heart's desire and prayer to God is, that He will give us grace to love the people of God wherever they may be, on land or sea. And that we may be blessed to lay down the things that make for strife and confusion. And that we may be blessed with that Spirit of sincere prayer for our enemies. And that we may walk before in a way that begets love and fellowship one with and for another, looking forward with hope for the time that

when we all shall be called together. Let us be desirous of peace, and be found working for the thing that we say that we desire. James has already told us plainly about, proving our faith by our works. Faith without works is dead. Time in this world is short. "Work for the night is coming." 1st. Thes. 5:19. "Quench not the Spirit." If we feel that we have done aught to our brother, and we feel sorry for it, let's tell him our feelings. Should we feel that our brother has aught against us, let's treat him right.

There is no possible way for us to blot the memory of our brother out of our minds. But let's in the name of the Lord, look over him for good, and not for evil. Let's don't speak harshly of him, thereby making matters worse. Do unto others as you would have others do unto you.

2nd Peter, chapter 1, verse 10, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fail." 2nd Peter 1:12 and 13. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."

Love is the golden chain that binds. Kindness is the language that the deaf can hear and the dumb can understand.

Submitted in love for the cause of the church.

Fosie W. Ashworth,
Box 917, Danville, Va.

FOR PEACE AND LOVE.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I am fully aware of the fact that I do not have the right, by any means, to take up space in your good periodical, *Zion's Landmark*, which was so very dear to our forebears, but in reading the articles from your pen, I am more and more impressed with the fact, that in each our hearts, there surely is a similar flame of the old line Primitive Baptist belief, which even if it is not burning brightly, as it should, if we were connected with this branch of the church, still, it is there and helps us along our pilgrimage, and many times in our lives, has "poured in the oil of gladness and consolation that it is His will."

And when I read what you say in the last *Landmark*, under the heading "Do they understand what it means," you express my sentiments far better than I could have possible done, when you ask the above question on "what order, fellowship, and brotherly love really means, in its broadest and sweetest sense." Yea, verily, the third paragraph you write, strikes a most responsive chord in my heart. How do those finding fault and stirring up strife and dissension in the church, causing bickerings, and disorder, heartaches, and bitterness, where love and fellowship should abound, how do they reconcile themselves to the truths of God's word in the many places in which just this very thing is given special emphasis.

Just a few references will suffice. "If ye have not the spirit of Christ,

ye are none of His." "Happy is he who condemneth not, that which he alloweth." "He that is without sin among you, let him first cast a stone at her." "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

So far as I am individually concerned, I endeavor to throw the mantle of charity over my dealings with my fellowman, whenever the least thing occurs, that disrupts, or is likely to, the even tenor of our contact, as I fully realize my own short comings, and the daily, and hourly need of guidance of Him who rules the destiny of mankind. I have no desire, and less time for fault finding, or anything that would be a stumbling block in the way of a fellow traveler. Consequently, when I learn of strife and contention, and the many little things which bring trouble, not only in the church community, but also in the homes, around the family firesides, where professed Christians make up the home circle, like you so truly say, I too, "wonder if they really understand what order, fellowship, and brotherly love really mean in its broadest and sweetest sense."

To those who persist in this church demoralizing custom, we can only commend them to "the Sermon on the Mount." And if their hearts are still bitter toward a fellow being because he does not measure up to their standard, let him next read and ponder over the 13th chapter of 1st Corinthians, and if this does not change their idea along this line, it really seems that nothing will do so, but a heart thoroughly regenerated

as was the apostles' on his way to Damascus.

This is submitted in the same spirit in which you write, and perhaps would not have been written, had not your ideas and my own been in such perfect accord on this most important subject.

Wishing you lengthened years of usefulness in the great work you are doing, and heaven's richest blessings upon your every effort,

I am, very truly,

Dr. Will Crawford,

Oak-Glen,

Goldsboro, N. C.

P.S.—I am not taking this liberty of writing as one might say, 'just so' but have been requested by members of the church, and also my esteemed friend, Elder Elijah Pearce to contribute to the Landmark when I felt inclined.

Remarks.

Will state that the above is deeply appreciated and we want him and all others who desire the peace of Zion and the upbuilding of the church to let us have their views. If every one will be of the same mind and peaceful purpose, love and humility will soon flourish.

J. D. Gold.

LIFE ETERNAL.

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

In the foregoing Jesus was speaking to the Father just before He was taken by the Jews. Of whom was He speaking? The world at large? No. Of the elect of God the Father. Read the preceding

verse. "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." He does not even imply that it was any choice left to the world to choose or reject Christ. "As many as Thou hast given Him." Read further in the same chapter. "I pray not for the world, but for them which Thou hast given Me; for they are Thine." If He had wanted to save the entire human race, why did He not pray for the world to accept the salvation which He would offer? But He said, "I pray not for the world." "Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition: that the scripture might be fulfilled." John 17:12. The most popular doctrine in the world today is that Christ offers salvation to all who will accept it. That to obtain eternal life you must let Christ come into your life, etc. But, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Can anyone know Him except by divine revelation? No. Paul said he was not taught it of men. Eternal life cannot be bought; "it is a gift of God." "By grace are ye saved."

I cannot understand, naturally, how anyone can read the Bible and not understand, but we are told that "they shall see and not perceive, hear and not understand." There surely is a people redeemed from under the curse of the law, bought with a price. They are ransomed with the precious blood of a crucified Saviour, and they have eternal life. Why should One so holy be given as a ransom for an uncertain number of people? Talk about let-

ting God do anything? Letting? "Yea, before the day was, I am He: and there is none that can deliver out of my hand: I will work, and who shall let it?" Isaiah 43:13. "This people have I formed for myself: they shall shew forth my praise." Isaiah 43:21.

"Why do the heathen rage and the people imagine a vain thing?" Why do they talk about helping God save souls? "Is my hand shortened that it cannot redeem?" "They have not known nor understood: for He hath shut their eyes, that they cannot see; and their hearts that they cannot understand." Isaiah 44:18.

"But what manner of people ought we to be, etc?" The world does not accept the church of God now any more than it did when Christ was on earth. But "Ye are the light of the world." Let us lay aside all strife and contention among us and live so that the world must say as it was said of Peter, "Surely thou art one of them: for thy speech betrayeth thee."

I have only hinted at the subject. It is a precious one to me. I am unable to express myself as I would like. But I submit this to those of like precious faith, whom I love, I hope, for Christ's sake.

Mrs. W. C. Sutherland,
Sutherland, Va.

EIGHTY-THREE YEARS OLD.

Dear Landmark Readers:

It was in October that I last wrote you concerning the association at dear old White Oak. The thought of it yet lingers with me. Many were there I never expect to see any more here on earth. As the poet

says, "Happy souls, how fast you go and leave me here behind." I'm nearing my 83rd year, and if I live to see the 19th of June, I'm planning to have my birthday celebrated here at my son's, Alex, new home, Trenton, N. C. I'm visiting him now. My son, Manly and his new wife took me here Sunday. We helped them eat their first Sunday dinner in their new house. I'm so glad to say I can yet visit around among my children and relatives and friends, which are quite numerous, and all so good and kind to this old sinner. How can I thank the Lord for thus blessing me? I cry so many times for joy, especially when under the sound of the preaching of the dear old Primitive Baptists, that I have loved so many years. I think we will have preaching monthly now. Bro. Humphrey is to begin it the fourth Sunday.

Elder Gurganus, as some of you know, is our pastor the 4th Sundays at White Oak, January, April, July and October, and I try to be there to meet him. Elder Pollard has been quite sick. I so rejoice that he is up again. I hope this letter finds you all as well as you can expect. Its full of love to all the Old Baptists who may read it. I'm as well as usual. My eyes bother me some, but thank God I can write some without glasses. My hair is turning dark again. I'm a curious old being, but I'm a Primitive Baptist, and please pray for me. One who loves you all, wherever you may be. Sister Surratt, write to me at Maysville, N. C., care of Manly Higgins.

Mrs. Susan Higgins,
Trenton, N. C.

COPY OF LANDMARK DESIRED.

Will some one who has a copy of Zion's Landmark containing the experience of Mattie J. Everett, sister of Elder T. A. Stanfield, of Reidsville, who desires the article which is entitled "A Lone Wanderer," republished in the paper, kindly send it to us. If some one who has a copy of the paper will kindly lend it to us we will be pleased to return it to them as soon as the article is published. Elder Stanfield thinks that it appeared in the Landmark sometime during the years 1881 and 1882.

Also if any one has a copy of the "Speckled Bird," written by the late Mrs. Ham, of Fikeville, will be pleased to have that also.

Thanks very much.

J. D. Gold.

**AN APPEAL TO HELP BUILD
THEIR CHURCH.**

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

Will you please publish the following in your paper?

An appeal for help to pay for our church house in Middlesboro, Ky.

We, the Primitive Baptist church at Pinnacle View, which was recently organized, are greatly in need of your assistance right now, and will appreciate all you can do for us, much or little. Our pastor, Elder Lee Hanks, is willing to donate fifty of his Church Histories to help us. This Church History; History on Creation by Elder Hassell, Twelve Marks of the Apostolic Church, sixty pages, by Elder Hassell, London Confession of Faith, Black Rock Address, Elder Goodby's exposition of Arminianism,

Primitive Church founded by Christ. The founders of all other denominations. This history shows the faith and practice of our people, and should be in every home, regardless of your denomination. The original price of this history was \$2.00 each. We send you now ten of these histories for \$10.00, or 5 for \$5.00. You can sell them out to your friends, and lovers of the truth. They are full of useful information to all God's children. Please send us an order for as many as possible. You can't lose, and can aid us greatly. This may be your last opportunity to ever get such a book again. It is well worth \$5.00 to a true seeker after truth. Thanks in advance for your assistance.

Address all contributions to,
Mrs. H. D. Redmond,
Church Clerk,
Trustee and Treasurer.
Cumberland Gap, Tennessee.

GOOD MEETINGS.

Dear Editor:

I am enclosing P. O. Money Order for one dollar, which will pay my subscription to the Landmark up to January 1, 1939. I have enjoyed reading it many years.

We continue to have good meetings at our church, Stuart, Va. One was baptized at the December meeting.

I wish the publishers and the many readers of the Landmark God's richest blessings during the New Year, and am thankful for His many mercies of the past.

Desiring your prayers, I am, a sister in Christian love,

Mrs. K. E. Adams,
Stuart Va., Box 67.

TAKING LANDMARK 40 YEARS.

Dear Mr. Gold:

I am reminded today that my subscription to the Landmark expired last Wednesday, Feb. 15th. I am enclosing check for \$1.00. Please pardon me for these two day's delay.

Have just received February 15th issue today, and was glad to note that Elder E. L. Cobb had been put on the staff as Associate Editor. Hope I will see more of his writings. I have been a regular subscriber over forty years, and I want to take the Landmark as long as I live. I heartily endorse the way the Landmark is managed. It carries no strife, and gives no account of church troubles and no divisions in associations.

I am yours for peace and the up-building of the Landmark.

A. B. Denson,
Rocky Mount, N. C.

Elder Denson has always been a good friend of the Landmark, getting subscriptions and writing for the paper. Succeeding father as pastor at the Falls of Tar River church, he has maintained it in peace, love and the warmth of Christian fellowship. May he live many years to serve his Lord and people.

J. D. Gold.

LANDMARK IN HOME FOR SIXTY YEARS.

Dear Mr. Gold:

I'm sending you two dollars (\$2.00) for renewal of my subscription to Zion's Landmark. The Landmark has been coming to my home for the past 60 years, and

have enjoyed reading it so much. My eyesight has left me for the past two years, so that I can't read, however it is still a great joy and comfort to me to have someone else to read the Landmark for me.

I was 86 years old the 4th of last October. I realize the good Lord has bestowed so many blessings upon me and have so much to be thankful for now in my declining years.

May God's blessings rest and abide with you and yours.

Sincerely,
Mrs. B. H. Trott,
Maysville, N. C., R. 2.

LOVES THE LANDMARK.

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

Dear Sir:

Enclosed you will find a two dollar (\$2.00) money order, to renew my subscription to Zion's Landmark for another year. I want to take it as long as I can see to read. I am 85 years old and reading the Landmark is my best pleasure.

I will close,

A little sister, I hope,
Nannie Phillips,
Rankin, Tenn.

GRATEFUL FOR THE LANDMARK.

Dear Mr. Gold:

Will you please publish in the Landmark that some one has paid my subscription to the paper for one year, and I thank whoever did it. I enjoy reading it very much.

You rs in hope,
S. N. Redford,
Valley Springs, Texas.

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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 B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.

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WILSON, N. C. MARCH 1, 1939

AN ANNOUNCEMENT.

To the readers of Zion's Landmark, greetings:

Mr. John D. Gold, owner and publisher of Zion's Landmark, has asked Elders Gilbert, Cowan and myself, for permission to add Elder E. L. Cobb, of Wilson, N. C., to the editorial staff.

Mr. Gold has become very much concerned over the divided condition among our people, in many sections, and expresses the hope and belief that Elder Cobb will give added strength to the paper and lend influence to the hope that more unity will prevail among our people.

No one will object, I am sure, to giving Mr. Gold a rather free hand in his efforts and desire for more liberality among our people, and yet I am also sure that we have very many among us who will steadfastly oppose compromises at the expense of order, and a well established belief in what it takes to con-

stitute an orthodox doctrinal position.

On the part of the present staff, let me say, in behalf of all, that perfection is not found among men. We are all sinners, and if saved in eternity, and in time, from the pollutions of sin and satan, it is because of the imputed righteousness of the Lord and Saviour Jesus Christ.

We will not expect perfection from any of our editors, contributors, nor from its readers; but may we not agree, one and all, to throw the mantle of charity over all, and implore the God of peace to bless us all to be as charitable to others as we expect others to have charity in their hearts and actions toward us.

How feeble the best efforts of men to still troubled waters; but when God rules and over-rules, and says, "Peace be still," there is that perfect calmness in the soul which God and His Christ alone can give. I feel to leave my part of it all in His hands, and to His name be all the glory for any degree of peace and unity that may come, now or hereafter. To His name be all the praise. Amen.

O. J. Denny.

AN ACCEPTANCE.

Dear Readers of the Landmark:

If I could I would express my appreciation to our Landmark staff and to Mr. John Gold for their kindness in permitting my name to appear on the Landmark staff as associate editor. But I am fearful that it will be too much like myself, a failure, for that is my true feeling, and have been for a long time nothing but a failure and a mistake. I am, I trust, appreciative of their

kindness, but let me say it is in fear that the Lord will not bless my journey in its connection. But in my acceptance I am doing so feeling that my trust is in the Lord, and without Him I can do nothing, but through Him which strengthens me I can do all things. This, I believe, was Paul's language and I am wanting it to be mine.

I have been reading the Landmark for over 20 years, that is since I have been a member of the church, which is 22 years the fourth Sunday in February, as I joined in 1916, and I must say that I am in some measure acquainted with what it has stood for since and before for I have since joining read its pages back of 1916, and do not wish to be any hindering cause to its continuing, neither do I feel that I would be of any change to its betterment. But would, if I am impressed to do any writing, let it be in harmony with the true feelings of the people of God that read its pages and subscribe for it. The uppermost in my mind is to proclaim for that doctrine taught in the Bible called among us "salvation by grace and grace alone," which is not studied out by man, for the apostle says he learned it not of man, neither was he taught it by man, but by the revelation of Jesus Christ.

Paul says if it is by grace it is no more of works. But some contend it is by works. Then He says it is no more of grace, to contend for that we differ with the teaching of the scriptures, for "Thus saith the Lord" it is by grace. In Romans, Paul says, "For whom He did foreknow He did also 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, He also called and whom He called, them He also justified, and whom He justified, them He also glorified." Then he says: "What shall we say to these things, if God be for us who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things." I feel whatsoever things best suited for our case, for He has promised to supply all our needs, according to the riches of His grace by Jesus Christ our Lord. I am glad that He said "us all" for to me it means all of like precious faith. May our God bless us in such a manner that we have all things in common, and look for the good old way, is my prayer for Christ's sake.

Yours for peace and good-will,
E. L. Cobb.

THE LORD BE PLEASED.

Human nature is selfish and wants to be pleased; but the better spirit would be "The Lord be pleased," though it be a cross for us to bear.

David, when in bondage, said: "Be pleased, O Lord, to deliver me." All the Lord's people, being in bondage by virtue of their sins, have no other source from which true deliverance can come, save from the Lord. In their slumberings and forgetfulness of God they feel to be secure from all harm; but if awake to their true condition before God they may well cry, with David: "Be pleased, O Lord, to deliver us."

There is but one delivering power, but many conditions from which we need deliverance.

David prayed for the deliverance of his soul. No other power could give such a deliverance. "For He shall deliver the needy, when he crieth." (Psalms 72:12) All power in heaven and in earth was delivered into His hands, therefore He is the Holy One, who hath, doth and will yet deliver His people, not only from their enemies, but in times of great falling away and disobedience. He doth deliver them into the hands of the enemy for correction, and the destruction of the fleshly desires, and conduct. It is then they awake, and call upon their only source from which deliverance can come, and we are abundantly taught, that "He hears their cry, and delivers His people from their unrighteousness.

David not only prayed for the deliverance of his soul; but said "Wilt Thou not keep my feet from falling?" Who among us does not feel that God, alone, through Christ, can order our steps, that we may not fall into evil paths.

David prayed for deliverance, from enemies, from deceitful men, from blood-guileness, from persecutors, from workers of iniquity, and all sorts and conditions peculiar to a wicked world, and amidst it all, had faith to believe that he would overcome all earthy things that annoy and seek to destroy, and that, in the end, He, with all the true Israel of God, heaven and immortality, would be their portion.

With such an abiding faith in God, it is no wonder that David said: "Thou art my fortress, my high tower, and my deliverer." (Psalms 144:2.)

"They that are in the flesh, (only) cannot please God." (Rom. 8:8)

Why not? The Bible answers, saying, "Without faith it is impossible to please God." (Heb. 11:6) Many things are impossible, with men; but with God nothing is impossible, except with God it was impossible for him to lie. (Heb. 6:18)

God is high, holy, above sin. He doth not, cannot sin. It is He, only, through the sacrifice of His Son, that sinners can or will come before Him, made white and pure by the cleansing blood and righteousness of the Lord Jesus Christ.

May we not all be fair and honest in saying: "In me, that is in my flesh, there dwells no good thing"? Am I better than my poor sinful brother? Do I need his sympathy and forbearance? If so, may I not be as charitable to others as I would like for others to be towards my imperfections?

If, in the mercy of God, I may be more established than my weak brother, should I not bear with him, if I have reason to expect the stronger brethren to bear with me? Should I seek to be pleased at the expense of others? We read, "For, even Christ pleased not himself." (Rom. 15:3) Though He pleased not Himself, yet God said of Him, "This is my beloved Son in whom I am well pleased."

Amidst all the continuing contentions of creatures, nothing changes the will and purpose of the Creator and Deliverer, and, we are taught that all the hosts of sinners saved shall behold God and His Christ and shall cast their crowns at His feet and crown Him "Lord of all."

Not only Lord of creation, but of divine revelation, preservation, res-

urrection and eternal glorification of all His people.

The Lord be pleased. We sometimes hear men talk of what the Lord wants to do. And of what the Lord wants His people to do. Self should be abased, and God's name be glorified; but all glory must come from the source of life, light, love and immortality. We, of ourselves, cannot glorify the Lord, but are, like David, beset with our own sins and forgetfulness of God and His blessings; yet, He who hath delivered, will yet deliver, and in the end, all will join in the song of redemption without a discordant note, saying, "Thou art worthy, for Thou hast redeemed us unto God and to Thy name be all the glory." Amen.

O. J. Denny.

THE GOLDEN RULE.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

This is the golden rule, about which much is said and written but little done towards obeying it. If all who profess to know the Lord obeyed this rule as spoken by our Lord, what a wonderful and glorious land this would be, and what a pleasant place to live in if all would obey the golden rule.

The scriptural command is to "do good unto all men, especially unto those who are of the household of faith." Christianity is love, and to live according to this rule is love manifested, to "Lay aside all anger, wrath, malice, hypocrisies and evil speakings as new born babes desiring the sincere milk of the word that ye may grow thereby."

The poet says: "We've no abiding city here, then let us live as pilgrims do," which means to "set your affections on things above, and not on things of the earth, for ye are dead; and your life is hid with Christ in God, so that when Christ, who is our life shall appear, then shall ye also appear with Him in glory," and where our treasure is there will our hearts be also.

If even Baptists lived according to this rule there would be no regulators or dictators among them, there would be none to watch over them, to find some little error or mistake in doctrine or man-made discipline, so they could cry out disorder, and declare non-fellowship for those who believe in Jesus as their only salvation, who begins the work of grace in the heart and finishes it in the day of Jesus Christ.

If we loved them with a pure heart fervently we would not expose every little departure from the path of rectitude, but would show them their error and help them to mend their ways, if we expose them to show our smartness we only degrade ourselves, for he that exalts himself shall be abased, and he that humbles himself shall be exalted. It is certain we can never grow strong in the grace which is in Christ Jesus, divided into many factions, for our Saviour's prayer for His church as being one and not many factions or divisions but "That they may be one even as we are one." Our Saviour did not declare non-fellowship for the erring churches of Asia, but warned them to repent and do their first work or He would come and chastise them. He did not condemn the woman taken in

adultery, but told her to go and sin no more.

If the good Lord treated us as we treat one another we would be cast off from His presence forever because we are so stiff-necked and stone-hearted we expect others whom we claim have sinned, to come and bow to us and ask forgiveness and if we cannot forgive without their asking us we do not forgive at all, and our prayers are all vain if we do not forgive everybody, even our enemies when we pray "Forgive us our sins as we forgive those who sin against us."

"Should you feel inclined to censure
Faults you may in others view,
Ask your own life ere you venture
If it has not failings too."

Suppose we grant to others the same privilege we take and ask them to prefer charges against us, and what a sad condition we must be in when we can see other people's faults (our brethren) and cannot see our own, and if we would get the beam out of our own eye we could see the mote in our brother's eye.

I am asking the brethren not to go beyond or fall short of the doctrine and discipline of our Lord and Saviour, but am pleading for the unity of those whose belief and practices are the same, whose love to God and His church is a fire that never goes out, and in whose bosom the Spirit of God animates them to the true worshippers of Him who has said, "He that believes in me shall never die."

Let us be sure that our doctrine is not church doctrine, and our disci-

pline is not church discipline, but that the doctrine we preach and believe is Bible Doctrine, and the discipline and order to which we subscribe is genuine Bible Discipline, given by inspiration from Jesus Christ in whom are hidden all the treasures of wisdom and knowledge.

This is a day in which the Apostle Paul says that men shall be lovers of themselves, covetous, boasters, proud, heady, highminded, lovers of pleasure more than the lovers of God, having a form of godliness but denying the power thereof. Are we among that number?

B. S. Cowin.

MARTHA AND T. F. HOLADIA

My mother died some time ago,
She died in the month of May,
The angels came to her bedside
And took her soul away.

She was not sick so very long,
Some three days or more
When Jesus called her to dwell with Him
On that beautiful shore.

Her health was bad for most eight years;
Her work was laid aside.
It seemed to trouble her so much,
She could not be satisfied.

She trudged around till she became blind,
She could not see her way.
It seemed to trouble her so much,
That she would often say:

"I do not dread the sting of death,
I am prepared to go,
To leave this world of sorrow
And live with Jesus forever more."

Father dear was taken away,
How sad it was to see
Our blind mother sitting there
Weeping so bitterly.

We led her to the grave
Where he was soon to lie.
She said she never would be satisfied
Until she was by his side.
Jesus took my father first
And then He took his bride.
Now they are both at Bethlehem
Sleeping side by side.

It seemed so hard to give them up
 And how we missed them so,
 But when our work on earth is done
 We surely have to go.

It seems so sad when I go back
 To visit my old homestead,
 But still I can rejoice, knowing that they
 are happier
 Now that they are dead.

Written by their loving daughter,
 Mrs. Lydia Phelps.

The year of 1932.

NATHANIEL THOMAS PEELE.

Way out in a country graveyard,
 Where the birds have no need to fear,
 Lies a grave and how I love it,
 For it's that of my husband dear.

Death came three years ago today,
 And took my dear husband away.
 I miss him here at home,
 I miss the sweet smiles on his face.

He was kind to everybody,
 To his friends he was ever true.
 Did I love him? Oh! so dearly,
 And I know he loved me, too.

I miss your dear sweet face,
 Your kind and loving ways,
 Now your work on earth is done,
 You left this world of sorrow to reign with
 Jesus in the Promised Land.

Days of sadness still come over me,
 Tears of sorrow will always flow;
 But sweet memories keep him near me,
 Yet he is with God, who loved him so.

But some day I hope to join him,
 In that better world above,
 Where I clasp my arms around him,
 With God, in His kingdom of eternal love.

Written by,
 Mrs. N. T. Peele.

SISTER ANNIE E. HOLLAND

By request of the family, I will try to write the obituary of this very dear sister, Annie E. Holland. She was born April 27, 1873, died December 17, 1938, making her stay on earth 65 years. In early womanhood she was married to Cleero Womble, and to this union one son, Joseph Womble, was born. Their life was a happy one together until for some reason, best known to God Himself, he was taken away, and she was left to fight the battles of life alone except for her little boy who was a great comfort.

In April 1901 she was married a second time, to J. W. Holland, a very good and

kind man, who yet survives her. To this union were born 9 children, 6 girls and 3 boys, all of whom are living, and one stepson, A. T. Holland, J. O. Holland, J. A. Holland, of Nashville, N. C., and W. W. Holland, of San Antonio, Texas. The girls are Mrs. E. L. Rose, Mrs. E. M. Rackley, Mrs. Elizabeth Glover, Mrs. Will Harper of Nashville; Mrs. N. E. Hardy, of Reidsville, N. C., and Mrs. M. B. Dickens, Whitakers, N. C. Thirty-three grandchildren and three great grandchildren also survive.

She was a firm believer in the Primitive Baptist doctrine from early childhood and joined the church at the Falls of Tar River in 1926, and lived a very consistent member until her death. She was a woman of a very pleasant disposition, never speaking evil of others, always trying to build up and encourage one in trouble, ever ready to lend a helping hand to all she saw in need. She loved her church and was always there unless providentially hindered. She enjoyed having her brothers and sisters from all the churches visit her and felt that she could never do enough to welcome them in her home. The Falls was the last place she ever went except the doctor's office. When she was able she went far and near to attend associations, union meetings, etc. It was one of the greatest joys of her life to sit and hear different preachers expound the scriptures, and she always looked forward for her Landmark. She had a stroke of paralysis fourteen months before she passed away, and after the stroke it was very difficult at times for her to speak what was on her mind. She was confined to her bed only a few weeks, but was always pleasant, kind and never finding fault with any one that cared for her these last days, but always looked on with a smile.

She was a true and faithful wife, a kind, loving mother, and a loyal neighbor, ever ready to administer to the sick, troubled and distressed. I have known her for over forty years and never knew anything against her. She has only crossed over on the other side, where I feel she is sweetly resting from all her earthly cares and labors and is basking in the sunshine of love. May the bereaved husband and children be blest to follow the example she has set for them and may God direct their steps that they, too, may be prepared to meet her in that heavenly kingdom and join her in praising God with all His holy angels where all is joy, peace and love, forevermore.

Her funeral was conducted from her home by Elders A. B. Denson and R. H. Boswell, where many of her friends and loved ones were gathered to pay their last tribute of love and respect to this very worthy sister. Both Elders spoke very comforting words to the bereaved family.

May the Lord bless, guide and protect them as they travel through life, and give them a sweet hope for a great reunion with their dear one, who is sweetly sleeping in Jesus.

We shall sleep, but not forever,
There will be a glorious dawn,
We shall meet, to part no never,
On the resurrection morn.

Written by a sister in Christ, I hope,
and one who loved her,

Hattie A. Whitfield,
Rocky Mount, N. C.,
R. 3, Box 164.

W. S. RICE

William Shephard Rice was born in Pittsylvania County, Virginia, on April 23, 1888, and died December 10, 1938, at the age of fifty years, five months, and one day. He was called from the shores of time to that happy mansion not made by hands, eternal in the heavens. While his afflictions were severe here, we feel it was but light compared to the unfading glories of that bright world beyond the vale for all the redeemed of our blessed Jesus. He was in ill health for several years and had been confined to the house most of the time for the last twelve months. But while passing through the furnace of affliction he ever seemed strong in the faith once delivered to the saints, with a spirit of resignation to the will of his Father, ever looking forward to his happy reward beyond the tomb.

The unworthy writer called to see him during his afflictions many times, and always found him seemingly firm upon the rock of Eternal Ages, with his affection drawn heavenward. As the wise virgin with her lamp trimmed ready to meet his blessed Jesus with the Holy Angels in the open firmament of heaven, he seemed to face death with a pleasing smile as though all was well with him, viewing the City of the living God and death as the only gate through which he could enter.

Brother Rice leaves his wife, children, and grand-children to mourn his death.

Brother Rice was received in Bush Arbor Church on the second Saturday in June 1917. His funeral was preached by Elders W. C. King and T. A. Stanfield.

May God reconcile us all, especially his dear wife and children to the end that our loss is his eternal gain. His body now lies in the Bush Arbor Cemetery, there to await the summons from on high to arise and reign with Christ forever in that world that has no end.

May God bless all who mourn.

R. T. Simmons.

Whereas we, the Church at Arbor, being in regular conference on second Saturday in February, have read and approved the above obituary of Brother W. S. Rice. And

request that a copy be sent to his bereaved family, a copy sent to Zion's Landmark for publication, and a copy be spread on our minutes.

Done by order of the church,
Elder W. C. King, Mod.
Bro. J. D. Simmons, Clerk.

February 11, 1939.

BEAR CREEK ASSOCIATION

The Bear Creek Primitive Baptist Association is appointed to convene in the 55th Spring Session with the church at Running Creek, Stanley County, North Carolina, commencing on Friday before the first Sunday in May, 1939. Running Creek Church is located in western Stanley County about three or four miles north of Red Cross Bus Station, on Charlotte and Albemarle hard surface road No. 27. Those wishing further information please write to sister Mary Little, at Stanfield, N. C. Sister Little will confer with Brethren G. C. Eudy and R. F. Almond as to final arrangements. We extend a cordial invitation to brethren, sisters, and friends to attend. Elder W. C. Edwards is appointed to preach the introductory sermon with Elder H. L. Almond as his alternate. At this meeting I will have some Lloyd Hymn Books.

J. W. Jones, Associational Clerk,
Peachland, N. C.
3-1-15, 4-1

MEETING CHANGED.

Please publish in Zion's Landmark that the regular meeting service at Black River Primitive Baptist Church at Dunn, N. C., has been changed from the third Sunday and Saturday before to the fourth Sunday and Saturday before, the Saturday service to be at 2:30 P. M., Sunday service at 11:00 A. M. Also we extend an invitation to all lovers of the truth to meet with us.

Thanking you for this and past favors,
I am,

Yours very truly,
(Elder) L. W. Turner,

Erwin, N. C.

APPOINTMENTS FOR ELDER N. D. TEASLEY

Saturday and Sunday, April 22nd and 23rd.—Old Sparta.

Sunday Night, April 23rd—Robinsonville

Monday, April 24th—Hayes Swamp.

Tuesday, April 25th—Bear Grass.

Wednesday, April 26th—Flat Swamp.

Thursday, April 27th—Spring Green.

Thursday, April 27th, at night—Tarboro.

Friday, April 28th—Pleasant Hill.

Friday, April 28th, at night—Nashville.

Black Creek Union Saturday and Sunday.

cp 286.4

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THEY RAISE THE LORD.

"Now in the second year of their coming into the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of the brethren, their priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord.

Then stood Jeshua with his sons and brethren, Kadmiel and his sons, the sons of Judah, together to set forward the workmen in the house of God: the sons of Hedadad, with their sons and their brethren the Levites.

And when the builders laid the foundation of the temple of the Lord, they set the priests with their apparel, with trumpets, and the Levites, the sons of Adaph with cymbals, to praise the Lord, after the ordinance of David the king of Israel.

And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the House of the Lord was laid.

But many of the priests and the Levites and chief of the fathers who were ancient men, that had seen the first house when the foundation of this house was laid before their eyes, wept with a loud voice: and many shouted aloud for joy, so that the people could not discern the noise of the shouts of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off."

—Ezra 3:8-13.

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TO ELDERS \$1.00 PER YEAR

\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

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Each subscribed 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

MORATTOCK CHURCH OLDER THAN U. S. GOVERNMENT.

(By John W. Darden)

Back before the establishment of the Government of the United States of America, Morattock Church was probably the best known spot (except Somerset, the huge plantation of the Collins family, on Lake Phelps and Buncomb Hall, the luxurious home of Col. Edward Buncomb, near Roper) in Washington County.

It was established by the Kehukee Primitive Baptist Association assembled at Shoulder's Hill, Va., on May 14, 1785. Two other local churches were instituted at this association, one at South Quay, Va., and one at Bear Creek in Dobbs County, N. C. I might add that Dobbs County was located along the Neuse River above New Bern some 40 or 50 miles.

Morattock was located in Washington County (then Tyrrell County) about two and one-half miles south of Plymouth near Morattock Creek. Roanoke River was known locally at that time as Morattock Creek, the Indian name for that river. What is left of the church building now stands on Morattock Road and has for the past century and a half been a meeting place for all generations of this section.

Little is known of the church from the time of its institution in 1785 until 1791, when it was received by the

Kehukee Primitive Baptist Association assembled at Flat Swamp in Pitt County, as a regular congregation of that association. I find that, at this association, there were two other churches received by that body, Matamuskeet Church in Hyde County and Bear Creek in Duplin County. From 1791 to January 27, 1798, it was conducted by the local membership together with at least one representative of the association and the records were kept by the representative of the association. On January 27, 1798, however, they began to keep their own records and I now have before me the complete church records of that interesting institution from that date to the present time.

From the best obtainable information, the deed to the property upon which Morattock Church now stands was from one Joseph Everett to the United Baptist Church, John Garrett and others, deacons. This deed bears date of December 28, 1789, and is recorded in book 10, page 405., office of Register of Deeds, Tyrrell County.

The records show that the first meeting held in the Morattock Meeting House was on January 27, 1798. I quote below the minutes of that meeting (spelling the same as shown in minutes) :

"Morattock Church Book

"January 27, 1798.

"Wrote by Malachi Corprew, Clerk.

"January 27, 1798, Morattock meeting met according to appointment at Morattock Meeting House. Sermon preached by Brother Amoziah Biggs, from these words, 'How often would I have gathered ye together, even as a hen gathereth her chickens under her wings and ye would not.'

"Conference was then opened in form, then proceeded to business.

On motion that Brother Corprew be appointed Clerk.

"Then ordered by the conference that there be a letter of dismission for two members to be at liberty to join any other Church of the same faith and order.

"Then Dismist."

I have been unable to find any record that would show when the first building was erected. It is shown, however, that it was constructed before the meeting of January 27, 1798 and that it was of log construction of sufficient size to hold 200 people. This building was burned in 1863, during the War Between the States and while the Federal Army occupied Plymouth. A new building, the one that stands there now, was constructed in 1865. It is interesting to note that even during the trying times of the Civil War, after the building had been burned, they did not miss their regular meetings. On June 11, 1864, they appointed a committee to confer with the county commissioners, then called wardens, and to try to obtain their permission to use the county home, then called poorhouse. The committee, consisting of Brother Benson, Brother Thomas Latham and Brother David Ayers (then spelled Airs), obtained this

permission and the church used this place for their regular monthly meetings until the new church was built.

During the life of this interesting old church it has entertained five sessions of the Kehukee Association. These were held in 1809, 1814, 1830, 1849 and 1880. There are still many people living who remember the last one of the great meetings.

Morattock Church is much the oldest church in Washington County. There is mention, however, of the establishment of St. Andrew's Parish on the West bank of Keardrick's Creek about the same time that this church was established.

A careful study of the minutes of this old church has revealed many interesting things. For the past 135 years this church has held its regular monthly meetings on the third Saturday and Sunday in each month. On Saturday, April 14, 1804, this time was adopted by the church in conference at its regular monthly meeting time and it so remained until they ceased to hold services there a few years ago.

At the meeting on January 27, 1798, there appeared to be no regular minister in the pastoral care of the church. However, on Saturday, April 21, 1798, at the conference session, a man by the name of Shaw indicated his desire to join them and related his experience of grace. He had come from some other church of the same faith and order and, therefore, did not have to be baptized at this time. At the meeting of the church on Saturday, May 26, of the same year, he was selected as its regular pastor or elder. At this meeting every member of the

church was exhorted to attend the meetings of the church regularly and "to pray night and morning all who are not deprived by disorder of family or infirmities of body."

One thing that impresses me most, as I read the early record of the church, is that they expected and demanded that every member attend church regularly. In June, 1798, a committee was appointed to visit members who did not attend church at that time and inform them that they must attend church regularly and to advise them that "The sin of omission is as serious as the sin of commission." If a member was absent as many as three meetings without an excuse or reason that was satisfactory to the majority of the members present, he or she, as the case might be, was promptly excommunicated from the church. As the years went on, many members were so handled.

In the year of 1809, the church entertained its first session of the association. There were many present from various parts of the country. It was estimated that there were more than a thousand visitors present. At the next conference of the church one sister was excommunicated because she had kept wicked company during the association.

From the very beginning of this church, it seemed to grow and by the year of 1860, it was the largest organization in the county. It had as its members the leading citizenship of this section of the State.

The meeting of the association of 1849 seems to indicate that the church was then at the height of its power. This was perhaps the great-

est meeting that has ever been held at this old church. There were 3,000 visitors in attendance at this convention, with around 300 from the Georgia Association alone.

In the early part of the year of 1861 when it became evident that there would be a great war in this country, the good people of Moratock, in accordance with a demand of conference, spent three days, Friday, Saturday and Sunday, at the church in fasting and prayer. This was done with the hope that war might be averted.

The church has enjoyed the ministry of some of the very best preachers of the Kehukee Association. Elder Shaw, Joseph Biggs, Arnet Waters, George W. Carrawan, William Gray, Clayton Moore, Redin W. Peacock and many others have held long pastoral charges. Perhaps the longest pastorate ever held by any one minister was that held by the late Rev. N. H. Harrison, whom most of us remember. His youngest brother, A. L. Harrison, who is now pastor of the Primitive Baptist Church in Front Royal, Va., assisted in this work and held the pastorate himself for several years before leaving this section.

On August 20, 1864, N. H. Harrison offered himself a candidate for baptism, relating his experience of grace, and he was received and was baptized at Moratock Bridge the next day. One year from that time he was admitted to the ministry, and while he did not hold the pastoral care of the church from that time, he was very active in the church until the last year or two of his life.

From the organization of the church, it had been the policy of the

organization, as it was with most other churches, to admit colored people as members. At the close of the Civil War, at least one-third of the membership were colored people. In 1866, it was decided by the colored people to withdraw from Morattock and build a church of their own. They gave notice to the church that this would be done. On April 14th, of that same year, a committee, consisting of N. H. Harrison and Edward W. Ayers, was appointed to confer with the colored people to try to get them to remain with Morattock Church. They did withdraw from the church and built a church building for themselves near the west end of Morattock Road, known as Piney Grove. A few colored people retained their membership with Morattock, where they remained until they died.

During the past five or six years there have been very few services held at this church. About one and a half years ago, the building being in very bad repair, its roof fell in. Since that time it has been left there to rot and decay. There are only a few members left now to care for this old landmark.

During the period of its existence Morattock has been the mecca for hundreds of thousands of people. Even within my recollection, to mention Morattock and the Third Sunday in August, seemed to excite the people to attend that church services at that time. They would come from miles around and the gathering seemed to be more like a homecoming than a church service.

It seems to me that it is a shame that this old meeting house should be left to decay, since it has been

for more than five generations such a popular place. I suggest that the people of Washington County join together in a movement to restore this old church. It should be kept as a historical shrine for the future generations of this county and section. Let us join the few surviving members in an effort to make this landmark a permanent institution, as a token of our love and respect for our former generations.

I suggest that on the Third Sunday in August, 1939, the entire section of the State be invited to join a pilgrimage back to Morattock, as did our forefathers in 1849. I shall be very glad to have your views expressed in the press.

EXPERIENCE.

After the Lord had wisely put forth His "hand" and "touched" all that I had, while in Florida, which amounted to about \$6,000, as stated, the Lord returned me here to my native state, with not a dollar which I could call my own. I spent a time among my relatives, but as a prophet has but little or no "honor" among his own kin, I became much distressed about my situation; so much so that I was led to go to my Lord in special prayer. In substance, I asked the Lord to isolate me as far as possible from all men, so that I could be above with Him and the angels of His presence, which has wonderfully accompanied me since God called me into His service. Almost simultaneously with my prayer, I walked down a street of the town in which I was then stopping, and walked into a lawyer's office, who is a first cousin of mine. After a degree of conversation, he, not

knowing anything about my special prayer, said to me: "John, I have a 25-acre farm, with improvements, plenty of wood, etc., about seven miles from town, which has no one on it at present; and, if you wish to go there and live, though it is rather isolated, it is yours for the remainder of your life, free of any charges, if you want it that long, and providing that I live as long as you do."

I said, "Ennis, that is the Lord's answer to my prayer. That is where I wish to be." I at once took possession where I have been now for more than six years. The Lord has blessed me wonderfully in so many ways, Mr. Gold. I am as happy here as I could expect to be on earth. Three years ago I was deeply impressed and led to dispose of some of my meager holdings; lock up the rest, and, to go on a very strange mission, which took me first to Riverdale, Md. From there I was directed to go to Baltimore, Md., for several days. From there I was told to go to Terra Alta, W. Va., where I spent a few days, after which I was sent back to the same two named cities in Maryland.

While at Riverdale, I was wonderfully directed to go directly to Birmingham, Alabama, and to take a certain train, which I had not planned to take, via Roanoke, Va., and Chattanooga, Tenn. I obeyed in every detail. After a brief time in Birmingham, I was told to turn back, and to go immediately to Richmond, Va., via Atlanta and Raleigh, where I stayed nineteen days. I was then directed to return to my little farm here.

With \$60.00, I first went to Riverdale, Md., not knowing until I had

spent my allotted time there, where God would send me next, etc. On that meandering and strange journey, \$135.00 were handed to me, in God's own way, so that I was much more than reimbursed financially, and divinely overjoyed spiritually. Philip was directed to take a certain journey for the glory of God and for the good of others, but he was not informed at the first by the angel of what he should accomplish, but he knew later. To date I know not for what purpose the Lord sent me on that journey, but He knows, and that is sufficient, at least for the present. I may understand later concerning it.

After returning here from said journey in February, 1936, the following June 22nd, at about 3:30 p. m., an angel of the Lord appeared to me; the details of which I shall not, for brevity's sake, begin to tell you in this already too lengthy letter; but will some day, if the Lord wills. July 6th, or 14 days later, the Lord sent another angel to me, about 8:00 p. m., the outcome of which, combined, is most wonderful. What I have related to you in this long message, are some of the major reminiscences of my meandering ministerial life, and labors of love.

On that long journey I did not preach a public sermon. I was not asked to. My conversational contacts with individuals was God's way of having me to serve Him and others on that mission. On that journey I tempted my Lord, who had sent me, was providing for me; and was using me wonderfully, by insisting on going out of the Lord's marked out way for me, though I

was repeatedly warned not to do so. That night I retired with two of as good eyes as you may have, but when I arose next morning I was entirely blind in my left eye.

I knew that such was the effect of God's chastening rod for my stubborn act of disloyalty. It is a fearful thing to face (wrathfully) into the hands of God. That eye is entirely sightless to date, but I believe that in God's own time my sight will be restored. Whom the Lord loveth He chasteneth; I am glad. Otherwise I would be a bastard—believer—and not one of His children.

While in Florida, on a certain occasion, the Lord made known to me that I must make a sacrifice, which, for a time I stubbornly refused to make. Almost suddenly I was afflicted with pestiferous small boils, from the top of my head to my toenails. For days I suffered inexpressibly, until I was forced to fall on my face; beg God for forgiveness, and promise if He would relieve me of my affliction that I would immediately make the sacrifice.

I began at once to recover, and in a very short time I was entirely well, without a particle of medicine, or even the knowledge of a doctor that I had been so badly afflicted. I made the sacrifice at once gladly. Just before leaving that state, after I had lost my all, financially, I flew into a fit of madness, because I had been robbed of all, and cursed and raved—not at God, but our loose economic system, and its human operation—which curses remained on my tongue until the night of July 6, 1936, though I had never before cursed—not when I was a graceless youngster.

I was not reconciled to my losses like Job, but, like Peter, I denied my Lord by cursing and lying. I prayed, mourned, shed rivers of tears, suffered, cursed and gave vent to my madness, at times, for more than six years, or until I was thoroughly chastised. While God was gloriously blessing and using me in the meanwhile, He would not, nor did not answer my prayers and pleadings for deliverance from so great a struggle until He sent His second angel to me the evening of July 6, 1936. From that hour, thank God, the curse was taken from my tongue, which I had brought on myself. My malice ceased to rage, and, since that night satan was put far behind me, so that I have had not the slightest temptation to swear, and I smile at the things that previously enraged me.

But, while weeping and suffering endureth for a night, joy will be mine in the great morning of heavenly glory, where the spirits of just men are made perfect.

Devotedly,

John E. Gore,

Mitchell's, Va.

LOVES THE LANDMARK.

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

Enclosed is a money order for two dollars (\$2.00) to renew my subscription to Zion's Landmark from March 15, 1939 to March 15, 1940.

I certainly do enjoy reading the Landmark very much and intend to continue reading it.

Yours very truly,

Mrs. J. Dawson Roberson,
Robersonville, N. C.
R. F. D. 2.

A GOOD LETTER.

Mr. J. D. Gold,
Dear Friend:

Enclosed in this you will find money to renew my subscription to Zion's Landmark for another year. The articles it contains are as good sermons to me. It seems to grow better each issue. They comfort and instruct me. And I often wish I was capable to write like those dear ones. I would then feel like I was doing some good in the world, or unto the household of faith. Am also pleased that you do not print dissensions and differences of opinion of those who strive about words to no profit, but keep its pages spiritually pure and wholesome.

"How good and pleasant it is, for brethren to dwell together in unity."

Our Saviour gave commandment that we should love one another, and without love we are not abiding in Him. "If you keep my commandment you shall abide in my love." "And this is my commandment, that you love one another."

We miss the joys of salvation when we are led by our fleshly mind, and always receive chastisement, which is not joyous, but grievous. But afterward it yields the peaceable fruits of righteousness, to them who are exorcised thereby. Then we do not despise the chastening of the Lord, or faint when we are rebuked of Him, but rejoice that He has given us repentance, and hope by this that we are children of God: for if we are without chastisements, whereof all are partakers, we are not sons. I hope he will always chasten me when I go wrong, even in my thoughts, for as a man thinketh so is he, and it is written, "Keep

thy heart with all diligence, for out of it are the issues of life." Most deceitful above all things and desperately wicked, who can know it, and if our hearts condemn us, God is greater than our hearts, and knoweth all things. And knowing our own weakness, we should have patient forbearance one with another, loving one another, not taking up a false report and spreading it, but with love serve one another.

Our time here is short, and if by reason of strength our years shall be fourscore, yet is our strength labor, and sorrow, and shall soon pass away.

So we cry, "Cast me not off, in the time of old age, forsake me not when my strength faileth." And He has promised not to forsake. So let us trust on, hope on, pray on, until He calls "Come home." Hoping then to meet the dear household of faith, and be ever with our Lord.

Good-bye,

Sallie B. Holland,

Axton, Va.

**DOES NOT WANT TO MISS
A COPY.**

Dear Mr. Gold:

Enclosed you will find \$2.00 to renew my subscription to Feb. 15, 1940. I am hoping that this will reach you in time to keep you from stopping my paper, for I hope to never miss a copy as long as I live. I feel like I couldn't spend this amount of money in any other way, to enjoy it any better than I do for a subscription to the Landmark.

Yours truly,

J. M. Goodwin,

Dunn, N. C., R. 6.

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 B. S. Cowin, Williamston, N. C.
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COME LET US REASON TOGETHER.

As an unworthy Editor of Zion's Landmark, I have been asked many times, and from people living in many sections of the country, to make an effort to bring about more unity among our people. Some have almost threatened me for not taking an active part in urging our people to unite under one common banner, that all may be as one people, in name, if not in reality.

The readers of the Landmark have doubtless noted that I have not said much about proposed peace meetings or other means or ways suggested from time to time.

I have often feared to say what I believed, lest I be misunderstood. I hope in writing this letter that I may be in the right spirit and that what I may say will be accepted in the same spirit, with the agreement on the part of all that I am imperfect and do not expect perfection from any earthly source.

(1st.) Permit me to say that all the wisdom of the world combined cannot bring sinful men and women into common agreement, where and when the flesh and devil are in agreement. On the other hand, if, and when, the Lord rules in the hearts of His people to His honor and glory there is unity.

"Where the Spirit rules in the hearts, fruits of the Spirit are manifest, and against such there is no law." (Gal. 5:22, 23.)

Paul said to the Church at Galatia, "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." He gave the reason. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would." (Gal. 5:16, 17.)

Who is Paul talking to and about? To the people of God. Who else knows what he said to be the truth, by their experience? Only those who have been taught of the Lord, and who can witness with Paul when he said, "When I would do good evil is present, and the good I would do, I do not; but the evil I would not do, I find myself doing." Therefore, he could say, "Lord, deliver me from this body of flesh."

This brings us to say that I believe God knows, and will rule and over-rule all things that hurt, or supposedly hinder, the coming of His people out of great tribulation, who have come, and will yet come to a saving knoweldge of their need for His love and mercy. He hath loved His people with an everlasting love and with His own blessed love and kindness He will draw them unto Himself in glory.

Now, dear readers, may we not with one accord, agree that we are the sinner, and that there is but one and only one Saviour. Agreed so far. May we not agree also that there is but one and only one Mediator—Christ the Lord? If there is a Saviour, there must be the saved. Who are they? John was given, in a vision, to see an innumerable host from every nation, kindred, people and tongue, coming up out of great tribulation with garments washed in the blood of the Lamb.

This being a true vision of the final and glorious assembling of the saints in glory, with their Palms of Victory, and song of redemption upon every lip, we are brought to this line of thought.

God is King over all His saints. He liveth and abideth forever. So will His bride.

David said, "Thou art my King, O God." If that was true, David was God's subject or object of love. Therefore, David said, "In God we boast all the day long." It is evident that David had a well grounded hope in His King, who was none other than the Eternal God, the Supreme Ruler and Governor of the world.

For a king to reign there must be the governed as well as the governor. The governed in the Kingdom of God, embrace all the true Israel of God, of every nation, kindred, people and tongue. Who believes this truth? Only those who have been brought to a saving knowledge of their need of salvation. With this knowledge of their need, they have been, experimentally, taught their nothingness, and yet that there is a God of mercy, and thus they come

before Him as prayerful creatures.

How glad to know that with such knowledge, "An Highway appears, and it is a Highway of holiness." "No ship with its galley of oars, nor any unclean thing shall pass up that Highway; but the redeemed of the Lord shall walk there."

Not "may walk" if some human condition is complied with, but "They shall walk there, and they shall come to Zion, with songs of everlasting joy and praise upon their heads." This song of everlasting praise, will not be a praise of self or selfish things; but a song of praise to the Holy One,—the One Delivering Hand that can and doth save His people of every age and cilme.

"David's King, and our King, if we are objects of His love, is an everlasting King, and His Kingdom will endure to all eternity. Proof text: "Behold, a King shall reign in righteousness, and Princes shall rule in judgment." (Isaiah 32:1) Another proof text: "A man, (the man Christ Jesus) shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry (land) place, as a shadow of a great rock in a weary land."

John said in fulfillment of the above, "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea, and I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, 'Behold the tabernacle of God is with men, and He will dwell with them, and God Himself shall

be with them, and they shall be His people, and God Himself shall be their God and King.'"

This certainly teaches that the great God and King of heaven knows and will save His people.

Not only will He receive them unto Himself in glory; but that, "God shall wipe all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are (to be) done away."

Earthly kings often rule by force; but the King of Saints rules by love, and if ye love Him it is because He first loved you.

Jeremiah said, "The Lord is the true God." He is the Living God and Everlasting King, or King of Eternity, without beginning of days or end of time."

May we not say with Jude, "Now unto Him that is able to keep you from falling, and 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. Amen."

O. J. Denny.

READERS OF ZION'S LANDMARK.

Fifty years ago when I first began to read Zion's Landmark, her Editors were Elders P. D. Gold and P. G. Lester. Perhaps there were no believers in Christ and the church at that time that were readers of the paper but what believed its Editors contended steadfastly for the Apostolic doctrine: that all salvation from sin and iniquity is of the Lord and by His grace; that all God chose

in Christ before the world out of Adam's fallen race, He predestinated to be conformed to the image of His Son; that all things that pertain to life and glory "work together for good to them that love God and the called according to His purpose; that all the chosen and redeemed of the Lord should in time be created in Christ Jesus unto good works, which God before ordained; that at the end of time the dead in Christ should be raised in His image with immortal and glorified bodies, also the living saints should be conformed to His image, all the wicked shall be raised to damnation.

In 1910 Elder Gold placed my name on the Editorial staff, and since then others have been placed on the staff. I am sure that no reader of the paper fifty years ago, who was then a reader of the paper, and a believer in Christ and in apostolic doctrine and peace of Zion, and is a reader today, but what will say its editors are contending for the same principles as they did then. Now, in view of the word of "the truth of the gospel," which makes all believers as little children, and often as less than the least of all saints, and at times, the greatest of all sinners.

When Paul said he had the "care of all the churches," it bespoke his great love and interest in the peace, wisdom and fellowship of all the churches of the household of faith. If all our preachers were Pauls in the sense of being meek, humble and desiring the welfare of Zion as their chief concern, then might we expect to see the church of Christ all living in peace and union, as the church did at first for some 200 years.

Unquestionably God led inspired men to use proper words and expressions in leaving on record what He would have His people know in this time state. It is written, "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, (that is to the end of time) that we may do all the words of this law." Deut. 29:29.

In most every state of our country there are some talented preachers, as well as in other parts, who use today great swelling words. I have heard able preachers in several states, but I do not know of a state that has the pre-eminence as to preacher gift, and were able to tell preachers in other states where to get on and where to get off. Yet there are some possessed with a vain, pretentious manner, and from bewitching teachers often prefer words and expressions of uninspired men to that of inspired. "This persuasion cometh not of Him that calleth you." Gal. 5:8.

Would that all of our people respected God's word enough to use it in preference to the words of wise men. If all were to speak as the oracles of God, or as the scriptures as Paul and Peter advised, none would have to draw an inference as to what they meant. If all would use Biblical expressions on mooted questions, bickerings and dissensions would soon disappear, and God would bless and prosper our people as a city set upon a hill.

M. L. Gilbert.

THE FATHER'S LOVE.

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not." 1st John 3:1.

The beloved apostle, John, writes more abundantly of love than all other writers in both the Old and New Testaments.

In the world in which we live there are many sorts of love, but it is the kind of love he has under consideration that makes us the sons of God and calls us by the right name. The world does not call the Apostolic church by that name, but Paul says: "That after the manner of what ye call heresy, so worship I the God of our fathers." There is a vast difference between religion and Christianity; for all men have some sort of religion, but the strife and turmoil in the nations which have long been noted as Christian show us that "all that glitters is not gold." and "not every one that says unto me 'Lord, Lord,' shall enter into the kingdom of heaven."

This love is not assumed, pretended or feigned, but real, given or bestowed upon them by God the Father, not because they have done some great deed that brought Him under obligations unto them, but He loved them when they were dead in trespasses and in sin, while they were dead and had not the Spirit of God in their hearts, and had no knowledge of God, it was and is now, such as these that He kills by sending His Spirit into their dead souls and quickens or gives life which is eternal, bestows upon them His love that makes them the

sons of God, not according to the way the natural man thinks and speaks, but as God has decreed, "That no man can come to Me except My Father which has sent Me draw him, and I will raise him up again at the last day." This same Apostle when in the isle which is called Patmos, saw a pure river of life proceeding out of the throne of God and of the Lamb. This river is altogether different from the rivers that flow through the earth; for they rise in the highlands, a tiny stream and increase in size and volume until at last they empty into the great ocean of waters prepared to receive them. They flow downward while the river of God's love flows to "make glad the city of God from the holy place of the tabernacle of the Most High."

It flows into the hearts of God's humble children—the lowest places on earth, yet lifts their redeemed souls to Mt. Zion, the highest place known to those who have been born of God.

It flows everlastingly, "In summer and winter shall it be." Sometimes we get in such straightened circumstances we think that it does not flow for us any more, and "We will some day fall by the hand of Saul," only to find His grace is sufficient for us.

There are many kinds of love in the world and all lead to idolatry. The love of pleasure which people labor for and spend all their substance to obtain, only to find eventually they were looking at a mirage—something that did not exist, and so-called pleasures when once gratified nearly always leave a sore that will not heal, and we

hear Him say, "Thy sin is put away, but the sword shall never depart from thy house."

Pleasure, money and self are the three gods mostly worshipped in this great God-given country in which we live and call our own.

Pleasure vanishes like a mist, money takes wings and flies away, and self-love is the very lowest form of idolatry, a running sore which nothing short of the grace of God will ever heal. The only real pleasure the writer has ever found since it pleased God to open his blind eyes, lies in doing the things that the Spirit of God bids me to do, and having a clear conscience toward all men, yet I do not claim eternal life by doing these things, for eternal life does not consist in doing but in "being" conformed to the image of God's dear Son, and "doing" the thing grace has enjoined upon us, and by virtue of the love of God in our hearts and so, thankful for that love bestowed on us freely without money or price, we desire to maintain good works not to purchase favor, but to "work out our own salvation." "To show forth His loving kindness in the morning and His faithfulness every night."

There is no fear in love. Every passion of mankind is under the law, but love is under no law. They that love are born of God. They hate all manner of sin, every motion of the flesh, every contrary thought.

They that love God love all He has made. They will not willingly trample upon the smallest insect nor crush a wild flower.

They love and pray for all men, but especially they that are of the household of faith.

They love to associate with each other, and to mingle with them that have tasted that the Lord is gracious, to lift their voices in praise and their eyes of faith in adoration to Him who has given them all things to enjoy.

B. S. Cowin.

JOHN R. GURLEY

The death of our highly esteemed friend, Mr. John Gurley, chief of the police force of Wilson, at his home in Wilson last Wednesday brought sincere sorrow to our hearts here, and also to his many friends in the county, where he was universally esteemed for his many fine traits of character. There was no veneer about John Gurley, no thin surface show, or pretense to be any other than what he really was, and this was more in evidence the longer you knew him.

His was a most friendly character, made up of all the attributes which are essential to the nobler traits of manliness, courage, kindness, combined with an ever ready interest in the welfare of his fellow-man, all of which had been so generally held in high regard by our good friend, that it had become a second nature with him, and spontaneously came to the surface, on all occasions. For many years we had known him, even before he had reached mature manhood, around his parents' family fireside, just over Little River, where it had been our good fortune to do a good part of the family practice for many years, before the death of his good parents. And for a good many recent years, he has come to see us when visiting his old home, especially at the Christmas season. And he was often accompanied by his good brother, Andrew Gurley, another good friend of ours. Last Christmas their sister, Mrs. Viola Pipkin, accompanied them, and ever since Christmas, he stopped here in passing, and called in to see us. And it is such true friendship as he and his good brother Andrew have always shown us, which gave them an exceedingly warm place in our heart. And the ties of friendship and brotherly love grew stronger, and entwined themselves around our heart more closely as the years have come and gone. For many years he was in the army, and saw service in China, Philippine Islands, and Mexico, having been with General Pershing in Mexico, and also with him overseas in the World war. After returning home and being mustered out of service he was on the police force at Greenville, and from there went to Wilson, and was made chief, where he has served faithfully and effi-

ciently for several years before his seemingly untimely death. His funeral was conducted by the beloved Elder S. B. Denny of the Wilson Primitive Baptist church, and he was buried in the family cemetery near the home where he was born and raised. The funeral rites were conducted with both Military and American Legion honors.

His was one of the largest funerals ever seen in the country. It was not only as large one as we ever attended, but was decidedly the most impressive we ever witnessed. The pall bearers were policemen in uniform from Wilson and four honorary pallbearers were policemen from Greenville, members of police force, all in uniforms. He was loved and esteemed by every one who knew him, as you do not see men of his many fine traits of character every day, and if you should, they did not radiate friendliness such as came from his manly heart. We do not think there were many dry eyes in the vast assemblage around his last resting place, when salutes were fired, and taps sounded. Even the pallbearers, as did many others, wept bitterly as the hushed stillness around us newly made grave blending with the whispering winds in the cedars overhead, adding to the throbs of sorrow in every heart as the echo of the sounding taps floated over the air, and reminded those who had loved him in his life, were then saying the last farewell, till resurrection morn.

On his bier we drop a white flower plucked from the garden of memory, which will never wither as it is watered with the tears of love and friendship which lived in our heart for many, many years.

"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.

"But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the
boundless deep,
Turns again home.

"Twilight and evening bell
And after that the dark,
And may there be no sadness and farewell
When I embark.

"For tho' from out our borne of time and
place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar."

God Rest His Noble Soul.

Dr. W. B. Crawford,
Goldsboro, N. C.

MRS. G. R. MASSENGILL

In loving remembrance of our dear mother and grandmother, who departed this life 4 years ago, March, 1936. Mother was born December 10, 1868, making her stay on earth 68 years, 3 months and a few days. At the age of 18 she was married to G. R. Massengill, who preceded her to the grave five years before her departure. To this union were born 9 children, five girls and four boys. One boy preceded her to the grave 35 years before her departure and her oldest daughter two years before. Those surviving are as follows: Mrs. Hector Strickland, Mrs. W. E. Temple, Mrs. H. W. Johnson, Mrs. R. P. Beasley and Alfred, Seth and Wade Messengill.

On the fourth Saturday in May, 1905, she, with her husband, joined the church at Oak Forest, and on the following Sunday was baptized. Mother was a true Primitive Baptist, true to her profession as long as she lived. Her talk was of Jesus and His crucifixion, the way, the truth, and life. She always filled her seat at church as long as she was able. I believe mother was a true Primitive Baptist if ever there was one. She was taken sick about three months before her death, and was taken to Fayetteville to Highsmith's hospital, and remained there for 6 weeks. She underwent an operation, but all her doctors, nurses, children and kind friends and relatives could do could not stay the hand of 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.

In her dying hours she asked us all not to weep for her. We feel that our loss is her eternal gain. We feel that she is sleeping that blessed sleep, from which none ever wake to weep, a calm and undisturbed repose. We 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." We 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 mother had. The things of the world had no charm for her. The theme of her soul was Jesus Christ and how He died to save sinners.

We miss mother so much, especially in sickness. She always said that nothing was in her way when she heard some of us were sick. She would come and nurse us with the tenderest care. We miss the sweet hum of the dear old Primitive Baptist songs she used to hum. We miss her in the home and by the fireside, singing

softly her favorite hymns. Her every act and conversation made us realize that she was too good to be allowed to stay with us longer. We should be reconciled since she was blessed to live to reach the age of 68, but that does not lessen the sting of death. May our lives be such that when that final call comes we may meet mother and father in that heavenly home.

Four sad years since you left us,
Whom we cherished and loved so dear
Can we help from feeling lonely,
When we know you are not here?

Surrounded by friends we are lonesome,
In the midst of pleasure we are blue,
A smile on our faces, still a heartache,
Aching and longing for you.

Home is so lonely for mother's not here,
Death has taken her out of our care,
Dark is the room, empty her chair,
Home's not the same since mother's not here.

There's a spot of ground
We cherish fond and true,
It's the grave, dear mother, that holds,
The blessed form of you.

In life we love you, mother,
In death we do the same,
We will never cease to love you
Until we meet again.

Sleep on, dear mother, your labor is over,
Your willing hands will toil no more,
A faithful grandmother, both loving and kind,
A better grandmother no one could find.
So sleep on, grandmother, and take your rest,
We loved you dearly, but Jesus loved you best.
Upright and faithful in all her ways,
A beautiful character to the end of her days
Always devoted, good and kind.
What a wonderful memory left behind.

Written by Mrs. H. W. Johnson and Mrs. R. P. Beasley.

W. A. WHITE

Since it has pleased God in His infinite power and wisdom to remove from our midst our dear brother, W. A. White, who was born February 8, 1873, and departed this life October 14, 1938, making his stay on earth 65 years, 8 months and 14 days.

In early manhood he went to Texas, thinking to spend the remainder of his life, but his father kept writing him about his poor health and wanting him to come home and care for him in his affliction, which he did, and after his father's death he kept his half brothers and sisters together and made a home for them until they were grown or married. On June 17,

1913 he married Mrs. Neffie House, and to this union were born three sons and two daughters, one little girl dying at the age of two years. Surviving are the widow and Selma, Alton and Norman White, of the home place, and Cecil White of Greensboro, N. C.

He was a good husband and kind father and a useful man in his community. He united with the church at Spring Green the Fourth Saturday in June, 1932, and was baptized by his pastor, Elder W. E. Grimes the following Sunday. He was strong in the faith that was once delivered unto the saints, and always filled his seat at the church when not providentially hindered. He realized that the time of his departure was close at hand, and told his family he wanted a plain burial. He was seriously sick six weeks before his death, but was the most patient sufferer I most ever saw, seldom ever asking any one to do anything for him at all. While sitting around his bedside it would bring the scripture so forcibly to my mind where Christ said, "Suffer the little children to come unto Me, and forbid them not, for such is the kingdom of heaven." He acted as a child and spoke as a child, and we fully believe he is not dead but has fallen asleep in Jesus, to await the hour of the resurrection morn when he will hear that welcome voice say, "Come in, ye blessed of My Father," and will be fashioned like unto the glorious body of our Saviour and be like Him and be satisfied.

Done by order of Conference.

Elder W. E. Grimes, Moderator;
W. A. Ross, Church Clerk.
Mrs. Neffie J. White.

RESOLUTIONS OF RESPECT

Will try in my weak way to write the death of our dear sister, Mamie Langdon, wife of Willie Langdon. Before her marriage she was Mamie Johnson, born July 27, 1893, making her stay on earth 45 years, 4 months and twenty-seven days. The funeral services were conducted at the home by her pastor, Elder T. F. Adams, with a large host of friends and relatives. There were also many beautiful flowers. After which the body was taken to the family cemetery, to await the morning of the resurrection.

Those left to mourn their loss are her husband and four children, Walter, Horace, George Ray and Mary Lois.

"A place is vacant in their home,
Which never can be filled.
A voice they loved is still."

We feel that their loss is her eternal gain. The Blessed Lord called her from this world of sin and sorrow because He loved her best. We are told in His blessed

word that, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Sister Langdon and her husband united with Clement Primitive Baptist Church on the same day, September 17, 1938, and were baptized together. They seemed very happy until her death. She had a precious hope in Christ for many years. We (Clement Church) wish to say, "A precious one from our midst is gone and a seat is vacant in our church that never can be filled." But we feel she has gone on to await the morning of the resurrection where she will awake in the likeness of her Blessed Redeemer, and be like Him and be satisfied.

We (Clement Church) wish to extend our most heartfelt sympathy to her dear companion and dear children, begging and praying that the Lord will be with you all in your troubles, and as much as can be His will, make you reconciled. He has promised in His blessed word never to put more on His children than He would make them able to bear and oh, what a comforting thought!

I have been acquainted with Sister Langdon for 19 years and I have loved her since the day I met her. She was a special friend of mine, and I have visited in her home many times. It always appeared to me that her home was one of the happiest I ever visited. She and her husband seemed to be so much devoted to each other and she was so gentle and kind to her children, always trying to provide pleasure for them.

Children, always keep your dear mother's advice and follow in her footsteps and I fell as if you will do all right.

Will now try to bring these few scattering remarks to a close. I have tried to do the best I could, though I felt so unworthy to attempt to write of such a dear one.

Resolved: That a copy be sent to the family, one be spread on our church book and one be sent to Zion's Landmark for publication.

This done by order of conference, January 16, 1939.

Written by a little sister in hope,
Vonnice Massingill,
Jas. A. Creech,
Bertha Lassiter,
Committee.

**RESOLUTIONS OF RESPECT
W. E. ROBERSON.**

Whereas it has been the divine will of our Heavenly Father to remove from our midst our brother, W. E. Roberson, who departed this life on December 25, 1938, making his stay on earth 79 years, proving faithful to his church and pastor and to the doctrine of salvation by grace, seeking comfort in the house of the Lord. The writer has often heard him express a de-

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sire to be endowed with more wisdom from on high and a clearer understanding of the scriptures and expressing his feeling of unworthiness saying when he would do good evil was present, as a true Christian often feels.

We hope he has gone where sorrow and sighing are felt no more.

Since September 3rd, 1938, when the death angel visited his home and took his good Christian wife, his desire was to pass on, too.

Therefore, be it resolved, that we, the church at Robersonville—

1st. Bow in humble submission to the divine will of our Saviour, who works everything according to the council of His will.

2nd. Resolved that we deeply sympathize with his bereaved children, six sons and one daughter, in the sad loss of their last parent, and hope they may be enabled to look to the "Lamb of God that taketh away the sins of the world," who is able to supply every need, both temporally and spiritually, and who gives sufficient grace in time of need to all who call upon His name.

3rd. Resolved that a copy of these resolutions be recorded on the church book, a copy sent to Zion's Landmark and a copy given to the family of the deceased.

Done by order of Conference, Saturday before the first Sunday in January, 1939.

Mrs. Vada Manning,
Sue Moore.

MR. GEORGE M. HARDY

Mr. George M. Hardy, brother of the late Elder L. H. Hardy, for more than sixty years a loyal and faithful member of the Primitive Baptist church, departed this life the 24th of January at the home of his son J. A. Hardy, who resides near Aurora, in Beaufort county.

Mr. Hardy was eighty-eight years old, and had enjoyed remarkable health all of his life.

He leaves seven children, and a great many grandchildren and great grandchildren.

His funeral was conducted by Elder J. E. Mewborn at Sandy Grove church, the church of his membership, in Beaufort county in the presence of a large number of friends and relatives.

RESOLUTIONS OF RESPECT FOR BRO L. D. HINTON.

Bro. L. D. Hinton, subject of this sketch and resolution was born October 15, 1872, and died Dec. 14, 1938.

Received in fellowship of church June, 1911, and ordained deacon July 1914, ever remaining faithful in service to duty as long as he lived.

It being the will of our heavenly Father

to remove from among us our dearly beloved brother, for which we bow in humble submission.

Resolved 1st, that we extend our heartfelt sympathy to the family.

Resolved 2nd, that a copy of this resolution be sent to the family, a copy spread on the church books and a copy sent to Zion's Landmark.

Approved by the church and ordered recorded this second Saturday in February, 1939.

Elder L. A. Johnson and
Bro. W. V. Blackman,
Committee on Resolutions

WHITE OAK UNION.

The White Oak Primitive Baptist Union will be held at Yopp's church, Saturday and Fifth Sunday in April, 1939.

An invitation to all orderly baptists, especially the preaching brethren, is extended, if they have a mind to be with us.

Yopp's church is located two miles west of the mouth of New River in Onslow county.

E. J. Pollard, Union Clerk.

EASTERN UNION

Please publish in the next issue of the Landmark that the next session of the Eastern Union is to meet with the church at North Creek, Saturday and Fifth Sunday in April, 1939. Owing to the absence of our pastor or any other minister we did not have the union in January. Therefore we wish to retain the union in April.

The brethren and sisters from sister unions are invited to come and be with us, and especially the ministering brethren.

Yours in hope,

F. T. Sawyer, Union Clerk,
Pinetown, N. C.

STAUNTON RIVER UNION

The next Staunton River Union meeting will be held with the church at Strawberry, in Fitt County, Va., on the Fifth Sunday and Saturday before in April, 1939.

Strawberry church is located about 12 or 15 miles from Danville, about one mile off the Franklin turnpike.

We invite all to come, especially the ministers.

Elder W. R. Dodd, Moderator,
W. J. Oakes, Clerk.

NOTICE OF FIFTH SUNDAY MEETING

The Lord willing, there will be a two days meeting held with the Wilson Primitive Baptist Church, Wilson, N. C. on the Fifth Saturday and Sunday in April.

A cordial invitation is extended to all ministers, members, and friends who love peace, to attend and worship with us.

Wilson Primitive Baptist Church,
S. B. Denny, Pastor.

CP 286.4

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXII.

APRIL 1, 1939

NO. 10

SELFISHNESS HINDERED THE WORK.

"Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel;

Then they came to Zerubbabel, and to the chief of the fathers and said unto them, Let us build with you; for we seek your God as you do; and we do sacrifice unto him since the days of Esar-Haddon king of Assur, which brought us up hither.

But Zerubbabel, and Jeshua and the rest of the chiefs of the fathers of Israel, said unto them, Ye have nothing to do with us to build a house unto our God; we ourselves, together will build unto the Lord God of Israel, as King Cyrus the king of Persia hath commanded us.

Then the people of the land weakened the hands of the people of Judah, and troubled them in building.

And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem."—Ezra 4:1-7.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- 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.

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 subscribed 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 SOUL'S CRY.

I am weary of contention,
Weary of the rush for gain,
Weary of the world's confusion,
Weary of its pleasures vain.

I am weary of man's goodness,
Weary of the Pharisee,
Weary of the haughty spirit,
That derides the bended knee.

I am weary of pretensions,
Weary of Pride's sinful reign;
Weary of the world's false doctrines,
Weary of its theories vain.

I'm most weary of my follies,
Of my proneness unto sin;
Of my weak and wicked nature,
That disturbs the peace within.

I would cease from sin and folly,
Walk in righteousness and zeal,
Live obedient to the teachings,
Which the spirit doth reveal.

I would soar above the quicksands
Of delusive earthly joy,
I would know the saint's pure rap-
ture,
Which the world cannot destroy.

I would feast on the loved doctrine
That the blessed Jesus taught;
I would hear His name exalted
And man's glory brought to
naught.

I would live in sweet communion,

With the children of the King,
Whose pure hearts are meek and
loving,
While the reign of grace they
sing.

Could I thus live, O dear Jesus,
While I sojourn here below,
How sublime would be my pleasure!
Sweet the peace my soul would
know!

But in me no good thing dwelleth,
All my righteousness is vain,
And my hope is resting only
In the Lamb for sinners slain.

Keep me, then, O Lord, and guide
me,
Fit me for that glorious place,
When thy saints shall sing forever,
Saved alone by Thy free grace.

—Addie Smith.
(Sent in by Miss Josephine
Nuckois, Chatham, Va. Reprint
from August 15, 1905 Landmark.)

"WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?"

Dear Mr. Gold:

I am enclosing \$2.00 to pay my
subscription to the Landmark up to
March 15, 1939, and \$1.00 to pay six
months more. I am sorry that I
didn't send it sooner.

I enjoy reading the Landmark
very much, especially your writing
and that of Brother Gilbert and
Brother Britt. I guess I enjoy their
writing more because they have vis-

ited me in my home, and both of them are such true and faithful Christians that just to know them is to love them.

I am enclosing a letter from Brother Gilbert to my husband, giving his views on some scripture. We enjoyed it so much that we feel others would enjoy it, too, and so we would like for you to publish it in the Landmark.

Yours sincerely,
(Mrs.) W. I. Geiger,

Brewster, Fla.

Mr. W. I. Geiger,
Brewster, Fla.

Dear Brother:

Your beloved wife told me yesterday that you very much desired and expected me to give my views on the scripture you propounded in your last letter, viz: "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Matt. 16:26.

From time to time other saints have desired me to give my understanding, but I have never felt to have any decided view as to what our Lord designed to teach. However, I feel today some little leading, to want to say something to you respecting the subject. I am sure the Lord did not mean to teach that a man could by an act of his own save his soul from eternal retribution, or prepare it, himself for eternal glory. If so it would contradict the proportional faith and word-teaching of every other scripture. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ, our Lord."

Rom. 6:7. "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.

By referring to the 24th verse preceding the scripture you call attention to, you will see that Jesus was addressing His disciples, having no reference to the unregenerate world.

When the trophies of God's mercy and grace received His love shed in their hearts by the Holy Ghost, it would seem sufficient to cause them to ever serve and follow Him. Thus "born again," not over, being created in Christ Jesus unto good works, when unexpectedly a warfare is engendered between flesh and Spirit. Should you yield to desires you lose the life of faith and soul gladness, but if you mortify the deeds of the body, you retain your sweet life of faith and the joys of salvation. All new creatures possess two natures, but how few put "off" the "old man," and put "on" the "new man"; but how often in their straits do they attempt to put "out" the one and "in" the other. By-and-by they they will learn with Paul: "That which I do I allow not: for what I would, that do I not; but what I hate that do I. * * * Now, it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." Rom. 7:15-18.

Who is there among saints that has not failed to do, at times, that which is written that believers should do? In the twenty-fourth

verse preceding the verse of your request, "Said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." That is serve the Lord in gospel activities. It is to be feared that some will say, as did Peter, "Not so, Lord," preferring to do things more congenial to their carnal nature, than to deny self; and some may not say what Peter said, but with him, "fish all night and caught nothing." If believers would recall their greatest soul gladness, they would find that it was proximity to their deepest soul straits, from suffering for Jesus and His cause, or when walking through the valley and shadow of death, blessed to eat of heavenly manna with enemies all around. (Ps. 23)

Again, in carnal minded spirit, Peter once presumed to counsel the Lord to "spare Himself"; and, of course had no less desire for himself and fellows, forgetting the injunction of the Master, "Strive to enter the strait gate, and the narrow way." Matt. 7:13. "If thou wilt enter into life, keep the commandments." Matt. 19:17. Yet how often unbelieving believers are saying by acts, if not in words, as did two apostles, "Master, we would that thou shouldst do for us whatsoever we shall desire." Mark 10:35. Or possibly like others desiring to be rewarded for service rendered: "Behold, we have forsaken all, and followed thee: what shall we have therefore?" Matt. 19:27.

How can one who has had the sentence of death in himself, with faith and constraining love to serve the Lord, ever expect to hear the

approving words; as, "good and profitable servant"; but rather will the Lord again say: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; (that is give him more to do) enter thou into the joy of thy Lord." Matt. 25:4.

Jesus came to redeem His people from their sins, and give them a more enduring life than they had lost by Adam's transgression; for they shall never perish, it is life ever-lasting.

The "profit" and "gain" of this world, as mentioned in the 26th verse, or the "lose" and "exchange" are as a shadow to the life of faith and soul gladness, in comparison when the Lord worketh in them both to will and to do of His own good pleasure. (Phil. 2:13.)

Evidently the approval of the faithful and obedient servant; and the chastening of the wicked and disobedient, both being His own servants, had only reference to their department in the gospel kingdom, with no thought of salvation in the glory world, or retribution for sins in the wrath world.

"Be not deceived; God is not mocked; for whatsoever a man soweth that shall he reap. For he that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7-8.

Here in this mortal state believers have many sorrows, but in the glory world all tears shall be dried, and the saints to reign with the Lord evermore. Those who do not get their full reward of grace here

shall in the resurrection of the just be fully recompensed. (Luke 14:14)

I dare say you have a better understanding of the scripture of your request than this poor dust worm. I trust you will cast the mantle of charity over my incoherent thoughts. I may have no idea of what our Lord meant to teach; for I am sure He meant to teach an important lesson.

Yours to serve,

M. L. Gilbert,

Dade City, Fla.

BEREAVED.

Mr. J. D. Gold,

Wilson, N. C.

Dear Friend:

I am behind on our subscription to the Landmark, and unable to pay at the present time. I hate to ask you to credit me any further, but I would be glad for it to continue to come until the enclosed manuscript is published, if you will publish it, also the resolutions of respect, which our church ordered to be sent for publication, concerning the death of my beloved husband, L. D. Hinton. He was a deacon of Hickory Grove church, in the Seven Mile Association, and was a subscriber to the Landmark. He was confined to his bed about two months, and spent a part of the time in a hospital where he underwent an operation. He was stricken with paralysis three days after he was brought home. Our expenses were very heavy.

When the way gets clear I will try to pay up and renew.

I have tried to write an obituary, but it seemed I could not like I wanted to. The first verse of the poem came to my mind, then the

others followed, and I found expression to my feelings by writing that way more than any other. My life is sad and lonely and I feel like about all the joy of living has fled.

With best wishes,

Your friend,

Mrs. L. D. Hinton,

Benson, N. C.

Rout 2, Box 167.

FORGIVENESS.

Mr. John D. Gold,

My Dear Brother:

I feel like you are my brother. Tho unworthy I be, I sure have enjoyed your writings, especially your attitude concerning peace among the Old Baptists. Also what Dr. Will Crawford has to say. If all of the Old Baptists were like you I think the morning star of God's glory would soon rise among us. I fear there is too much knowledge among us and not enough wisdom. Are not too many of us too ready to condemn and yet are void of a forgiving heart, dangerous. If a brother or a church get wrong or get into disorder and see their error or wrongs and confess to the same, shall we forgive them, or not? I will say the Bible demands us to forgive. Matt. 18:21-22; Luke 17:3-4. I long to see the day when God's humble poor will spend their time examining self to see if I be in the faith or not, and let God attend to the other fellow. Now, if an honest confession will pay our debts what more can we do? Would like to hear from you.

Submitted in love,

Elder J. P. Via,

Critz, Va.

AN APPRECIATION.

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

Dear Bro. Denny:

Your editorials in Zion's Landmark have always been enjoyed by me, but the last one, "Come, Let Us Reason Together," is unusually convincing. I cannot resist the urge to express to you a special appreciation.

We should never fail to be thankful. The Lord has blessed you to express in such a forceful way, with loving kindness, His truths, for our earnest consideration, and may He open our hearts to His way of reconciling differences, imaginary or otherwise, with which we seem, at times, so sorely oppressed.

With all good wishes, I hope to be, your brother in hope of eternal life through our Lord and Saviour, Jesus Christ.

Very sincerely,

Andrew J. Moore, Jr.,
Wilmington, N. C.

CORRECTION IN APPOINTMENT.

Dear Mr. Gold:

You will find a Money Order enclosed for \$1.50, for which please send Zion's Landmark to Mrs. Z. King, a renewal. Her postoffice is changed from Verona, N. C., to Jacksonville, N. C., R. 3. Also will you please state in the Landmark that the regular quarterly meeting time at Bay church is the Third Sunday and Saturday before in March, June, September and December, instead of the Second Sunday, as was published in the minutes of our Association.

Yours in hope,

E. F. Pollard,
Jacksonville, N. C.

CAN'T DO WITHOUT THE LANDMARK.

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

Dear Sirs:

You will please find attached money order for \$2.25, of which \$2.00 pays for the Landmark up to September 1, 1939, and the 25 cents extra as usual a little gift to you as you have been so kind in sending the Landmark to me without the pay since September 1, 1938. I had a note to come due on February 6th, and I sure was pushed up right hard to get by. I am doing without a few other things just to pay for the Landmark and the Advocate and Messenger. I have been reading them so long I feel like I can't do without them as long as I can pay for them. Dear Mr. John, I am thanking you yet for waiting on me so long, and my best wishes are that the Lord may bless you all.

Yours truly,

D. E. Mizelle,
Palmyra, N. C.

SENDS LANDMARK TO SOME-ONE UNABLE TO PAY.

Mr. John D. Gold,

Dear Sir:

Please find enclosed Money Order for three dollars, for the Landmark from December, 1938, to December, 1939. The other dollar is to send it to some one who needs it most.

I enjoy reading it so much I hate to miss a single copy.

May God bless you and yours, and all who love the truth.

Yours very sincerely,
E. T. Bellamy,

Conway, S. C.
Star R. No. 2.

LOVES THE LANDMARK.

P. D. Gold Publishing Co.,

Dear Sir:

I am enclosing P. O. Money Order for \$2.00 for the Landmark one year. I enjoyed reading Elder M. L. Gilbert's article in the January 1, 1939 issue.

Wishing you and yours a successful year, and a continuation of the Landmark.

W. S. Smith,

Route 1, Box 75,
Reidsville, N. C.

**READY FOR ETERNAL
HAPPINESS.**

Dear Mr. Gold:

I've been quite ailing of late; have had the doctor, but he can't cure me. It's my Heavenly Doctor who is calling me, I feel. I don't know how long He will let me stay here. I am up and down, and I want you to have these lines and insert them in my Landmark. It's my stomach mostly giving me trouble. I've had my children notified. Now I want my Landmark readers to know it, too. Should you hear that I leave this world, just record it in my Landmark. Here is a small present for you for your long kindness to poor old sinful me.

Lovingly,

Susan Higgins,

Maysville, N. C.

Care of Manley Higgins.

A constant reader of the Landmark, a loyal and devoted member of the church, an affectionate mother who has given her country a number of worthy citizens, a Christian who has rendered a blameless account to her God and Saviour, is

ready to receive her eternal reward. We have greatly appreciated her good letters, her warm expressions of love and friendship. May she be spared to us many more years.

J. D. Gold.

**TO SEND THE PAPER TO SOME
ONE UNABLE TO PAY.**

Dear Mr. Gold:

Enclosed please find check for three dollars (\$3.00). Two dollars to pay for the Landmark and the other dollar to be used to send the paper to some one unable to pay.

Yours truly,

Mrs. Alma Lambers.

871 Pine St.,

Danville, Va.

IN MEMORY OF MR. TEMPLE.

Mr. John D. Gold,

Wilson, N. C.

Enclosed is check for \$2.00. Please send the Landmark to some one who is unable to pay for it, in memory of Mr. L. W. Temple.

Sincerely,

Alice P. Temple,

(Mrs. L. W. Temple)

Lake View, S. C.

ENJOYS THE LANDMARK.

P. D. Gold Publishing Co.,

Wilson, N. C.

Enclosed you will find four dollars (\$4.00). This pays up my subscription to Zion's Landmark for last year, 1938, and the present year, 1939, up to January 15, 1940.

I enjoy your writings in the Landmark very much.

Sincerely yours,

Mrs. T. J. Greer,

413 Centennial Ave.,

High Point, 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 B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.

VOL. LXXII. NO. 10

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C. APRIL 1, 1939

A QUESTION AND OUR ANSWER.

Question: Do you expect us to fellowship excluded ministers or those who follow excluded men?

Answer: Fellowship, in a strictly church sense, means unity among associates or among those in an organized group. However, there is a much larger and broader use to which the word may be applied.

The church of God is not limited to man-made organizations, but embraces all of the true born children of God, of every nation, kindred, tongue and people.

Unity in the church of God is due to the over-ruling power and purpose of God, who rules in the hearts of His people. Therefore, "Love is the golden chain that binds the saints in union here." "He that loveth not, knoweth not God, for God is love, and if we love Him it is because He first loved us."

FELLOWSHIP may be natural, as the word comes from the idea of two or more of a kind—fellows.

CHURCH FELLOWSHIP carries with it the thought of a united band of people, banded together for union and communion, and with a common purpose, the fellowship and forbearance, one with or for another—all watching over each other for good and for the unity and comfort of all the membership.

It is no wonder David said: "Behold how good and how pleasant it is for brethren to DWELL TOGETHER IN UNITY." Such unity and love is not of the flesh, but is the FRUIT OF THE SPIRIT.

If those who are in unity are in the UNITY of the SPIRIT and the bond of Perfectness, love at all, it is of the SPIRIT, and its fruit love, joy, peace, unity, goodness, meekness, faith, etc., will be manifest, and Paul said, "against such there is no law."

But, if you are in the Spirit, and moved by the Spirit, shall you say I can have no fellowship except for those of my group or following? Surely not. The love of God embraces all His people. Paul frequently included "ALL SAINTS" in his letters, and prayers.

But, says one, we cannot fellowship excluded men or any who follow excluded men. Paul's first thought was "Take heed to thyself, and then to the flock over the which God hath made thee overseer."

May I not be fully understood? I was born in a ministers home. That being true, I have known much about Primitive Baptists from childhood. As a small boy I sat in the corner, kept the fires burning, and listened to the brethren and sisters as they sought comfort and counsel from my father, who preached for

sixty years. With that background and a life of observation I am fully convinced that exclusions, bars of fellowship, so-called, have by no means been universally in order and scriptural. When men conspire, as some have done, to destroy those they cannot lead, better folks are sometimes withdrawn from and branded as undesirables and excluded men or followers of such, so-called excluded men, there can be truthfully said about those who have chosen to dominate, and lend themselves to the dominant class, as one Elder put it, a few years ago, "We have all agreed to stand by him, and we are going to do it if we have to stand on one foot."

I knew that Elder well, and loved him and continued to believe he was a child of the Great King; but in that case my fellowship was with those who were outlawed, and that minister was like poor Tray in the old spelling book. He had fallen into company of those who were seeking to take liberties rather than to save life and liberty to the household. As a result of that and other things of like nature, not all with one party, but as usual, warring factions go astray from the old paths and order, is disregarded, by some, and now three groups all claim to be the original and worthy successors to a great body of Baptists that stood the storms of more than one hundred years.

P. D. Gold loved and visited among that and other similar groups in his day united, but now divided, and to believe that all are good in any one of the several groups and all bad in the others, is preposterous.

What is the truth of the matter? It is the CHURCH DIVIDED. No doubt there are some not established in the faith in each group, but in all of them, so far as I personally know the rank and file of the several groups, there are good, worthy, honorable members in all the groups and the great pity of it all is the fact that many of them have been honest in their convictions and do not know much about what it is all about. Knowing that I have refrained from taking part in such divisions, some have waged war on me for not getting into the fray, but others, once lovingly united, come to my desk from time to time and express their sorrow over their divided condition, and express a long-ing desire to see the bars taken down that they may worship, as of old, as one people.

A few years ago, a minister came to me for comfort and with tears flowing down his cheeks, said "You and one other minister (he named him) can do more to get us all back as we were a few years ago, than any other parties I know." Did I love his tears of sorrow? Surely so. Did I have Christian fellowship for the man who had preached for forty years and baptized more people into the fellowship than any other minister in Piedmont North Carolina? Yes. I could not, for the sake of unity among my people, ask him to participate in our services, but I believed he was a child of God, yet, like all of us, weak in the flesh, he had been led by others, largely from without, into a position where he had to suffer himself to be isolated from the rank and file of the

people he had loved and served faithfully for many years.

Let us consider the church in its larger sense. Paul was blessed to love "ALL SAINTS." We read, "There is ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER of all." "There is one body and one Spirit, even as ye are called in one hope of your calling, and showing further the oneness of the church of God, we read where Paul said, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that HE WOULD GRANT YOU, according to the riches of HIS GLORY, to be strengthened with might by HIS SPIRIT in the INNER MAN." To what purpose? "THAT CHRIST MAY DWELL IN YOUR HEARTS by FAITH, that ye being rooted and grounded in love, may be able to comprehend with ALL SAINTS what is the breadth, the length, and depth and height, (OF THE LOVE OF GOD) and to know the LOVE OF CHRIST which passeth knowledge, that ye might be filled with all the fullness of God."

What a blessing to have such a prayer for poor sinners, left for our comfort.

If we can be blessed to be filled with the fullness of the Love of God, we will love the people of God in all the earth. So may it be, "Dear Lord."

O. J. Denny.

THE BLESSINGS OF GOD.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the

saints, for the work of the ministry, for the edifying of the body of Christ."—Ephesians 4:11-12.

The apostle in the above was teaching the many ways the Lord has in blessing His people. They are the chosen vessels of His mercy to declare His name unto His people here in time. They are chosen to fill various positions, but of the same spirit, and all of them were careful to do justice to his own position, to labor in his field according to his title, and in so doing there was very little strife or confusion.

The prophets told of the coming of Jesus, yet they did not call His name Jesus. I do not know that they knew His name as it was first revealed to Joseph His foster father, saying: "Fear not, Joseph, to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost and she shall bring forth a son, and thou shalt call His name Jesus, for He shall save His people from their sins." So it was not revealed to the prophets what His name should be called, but they called Him the promised Messiah. Moses spoke of Him. Abraham saw his day and rejoiced. Isaiah says: "For unto us a child is born, unto us a son is given." So they all spake of Him in a way that was of comfort and edifying to the body of Christ, which we understand is the church.

The apostles walked with Him and learned to love Him, and followed Him with encouragement, but when the time came for the crucifixion, and He began to tell them of His death, or end here on earth, Peter felt his love was so great for Him that he would not allow it, as

he would be willing to give his life for Him that He might be protected from His enemies, but the Lord was better acquainted with him than he himself. So he says: "You know not what manner of spirit is guiding you and before the cock crows thou shalt deny me thrice." Now, my dear people, Peter felt sure of himself, but when the time came he did as the Lord said; denied the Lord and cursed and swore that he never knew Him. But you that are Bible readers know how it turned out, and Peter got a blessing out of it all, for he learned his own weakness, and at the same time learned the truth of God's grace in Christ Jesus, for He finally remembered Peter with a special remembrance when He said: "Tell my disciples and Peter." Dear child of God, don't you know this has been your own experience? That in your low state of feeling God has remembered you and you felt that He had gone forever? But it is all to the edifying of the body of Christ, the church.

Then my brethren, the evangelist came, going from house to house (meaning from church to church) of the same faith; testifying that thy Lord has come as the prophets said. Preaching the doctrine of salvation by grace. Putting in their testimony the Predestination of God that brought Jesus into the world. That He fixed the time of His crucifixion and resurrection, which settled for all our shortcomings, mispent life and distresses, saying that He was a man of sorrow and acquainted with grief, and that if we should reign with Him we must suffer with Him, so that the church of God, the body of Christ might be

edified, comforted and built up in the most holy faith, bearing out the thought of Paul, that we glory in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope, for hope maketh not ashamed, for it is the love of God shed abroad in our hearts, by the Holy Ghost which was given unto us. All of it is for the edifying of the body of Christ the church.

The pastor and teachers now brethren, they are just those that stay close at the call of the churches; having their sincere interest at heart, preaching the gospel of the Son of God with their tongues and their feet; nursing the poor and afflicted in heart; that in their distress they may be reminded that they have a friend that sticketh closer than a brother; baptizing them in the name of the Father, the Son and the Holy Ghost. Oh how their teaching is so soothing to the hungry soul for that contrite spirit that dwells within, and some of their sheep just love their pastors and teachers so well they feel that they cannot do enough for them, and in such a case there are no disputes or divisions, but all in peace and love.

So you see it is for the edifying of the body of Christ the church. All spoken of in the 11th and 12th verses are put as ministers and it takes all of them to furnish proper diet for the body of Christ.

There are four parts of the gospel to me: predestination, foreknowledge, election of the saints to glory, and final resurrection of the body, the church, and all of this must be taught to properly feed the

children of God, that we will have a healthy child, that they are not grouchy and complainers, for when they do not get their proper diet it is not becoming of them to complain, but they will and I am not blaming them for it. May it be our God's will that the ministers of today be endowed with wisdom from Him to stay in their fields of gifts, and in so doing be allowed to proclaim their views so long as it is without censure. But in every case let it be to the edifying of the body of Christ the church. Then it will honor God, comfort His saints and the health of Zion will prevail.

Elder A. V. Simms' article in the Landmark a few issues ago, wrote of what, to my mind, sets forth the truth, when he and another elder were at outs. He, at a meeting, was not going to give him any attention. But the first thing he knew the brother was displaying the word of God so comfortingly that he pulled the juice out of him, and that settled their differences. But, on the other hand, if he had been telling them how to have peace, oh that would not have been so effectual.

May God's grace abide with us all to the end, as He has promised to be with us all the way, even unto the end of the world.

E. L. Cobb.

DR. JAMES THOMAS JUSTICE

Last rites for Dr. James Thomas Justice, prominent Kernersville physician, who died at his home Wednesday morning, February 15th, were held Thursday afternoon, at 3 o'clock. Taking part in the service, which was conducted at the residence, were Rev. L. Walser Allen, Rev. E. L. Kirk and Elder O. J. Denny, of Winston-Salem. Burial was in Mt. Gur cemetery in Kernersville.

Dr. Justice, who was 65 years old, died

after a lingering illness. He was one of Kernersville's most beloved citizens and during his long residence there was a leader in the civic life of the town. He had an extensive practice in that section.

Our departed friend and brother, Dr. James Thomas Justice, was the son of the late C. C. Justice and his wife Ellen, m. n. Gurganus, and was born in Onslow County, N. C., on Aug. 14, 1873. He was the eldest in a family of nine children, seven sons and two daughters, and spent the early years of his life on his father's farm. He attended the free school in his community, which lasted only three months in the year, but this was enough to give him a taste for learning, and to whet his desire for more. Consequently, after working and saving money, he became a pupil in the Piedmont High School, a boarding academy in Cleveland County, near Shelby. It was while here that he met the young lady who later became his wife.

Finishing his course at the Piedmont High School, and finding himself without sufficient funds to continue his education, he turned to school teaching, and for five years taught in the free schools of his native county. He lived at home and worked on the farm too, for the school term lasted only a few months. During this time his ambition to become a physician continued to burn, and he carefully laid aside for this purpose whatever money he was able to earn. At last he enrolled as a student in the North Carolina Medical School, which was then a part of Davidson College, and here remained for three years, completing the required course for the degree of Doctor of Medicine. A year of internship was spent in the old Presbyterian Hospital in Charlotte, during which period, on May 13, 1903, he was united in marriage to Miss Minnie Etta Gold of Shelby, the young lady who had first stirred his affections when he was a student at the Piedmont High School.

Completing his internship, the young doctor took his bride to his old home in Onslow County, and practiced his profession there for a few months. But his wife's health began to fail; the climate of the coastal plain did not seem to agree with her. So they moved to Kenly, where their first child, a son, was born. Their union was ultimately blessed with three children in all, two sons, and a daughter named Elizabeth, who died in infancy.

Their stay in Kenly was of brief duration, for the doctor decided to locate in High Point. No sooner had he gotten started in that city, however, than a financial panic, which resulted in the closing of nearly all places of business, charged the outlook completely. There was no work and no money, and the young doctor, as he expressed it afterwards, "nearly starved

to death." He heard about a quiet, thriving little town in an adjacent county named Kernersville, and decided to investigate it. So he came, interviewed the local druggist, was told that a doctor was needed here, and decided then and there to try to fill that need. In another day or two he moved in. That was October 18, 1906, and here he has been ever since.

Our brother was outstanding as a civic leader. Kernersville soon became his home, and he wanted to see it go forward. Consequently, in the midst of the large medical practice which he soon acquired, he found time to work for the town's advancement. He assisted in organizing the Vance Knitting Company, one of our leading industrial concerns, was for a time its president, and continued on the Board of Directors up until the day of his death. He was president of the Acme Lumber Company, which he had also helped organize. In 1918 he was one of the founders of the Kernersville Building and Loan Association, and its first and only president to date. Remembering how meagre were his own educational opportunities, he gladly served on the School Board, of which he was a member when the building which burned on New Year's Eve 1925 was erected. For nearly seventeen years he was selected a member of our Town Board of Commissioners, and was one of those chiefly responsible for bringing three major modern improvements to the municipality, namely, electricity, water and sewer lines, and paved streets. He could be counted on to lend his influence to every worthy civic undertaking, and gave unselfishly of his time to the town's business requirements. He was a member of two fraternal orders in the community, the Jr.O.U.A.M., and the Masons.

But important and laudable as are all these accomplishments, it is as a general practitioner of medicine that our brother will be best remembered. Day and night found him ready to answer the call for help, no matter how cold or wet the weather, how great the distance, or how impassable the roads—and back in those early days they were literally impassable to all except those travelling on foot. Often he knew beforehand that there would be no pay forthcoming, at least nothing in the coin of the realm, but that was always a minor consideration. During the terrible epidemic of Spanish Influenza which spread all over the world in the year 1918, the other of our two doctors went down with it, leaving only Dr. Justice to cope with the situation. He allowed himself but one hour's sleep per night, yet even so, ran a day and part of the time nearly two days behind in his calls. But he kept going, and the fact that there were few deaths in this immediate vicinity, while hundreds

were taken away elsewhere, may be attributable to various causes, not the least among which, however, we like to think was the faithfulness of our only available physician.

It is not given to every doctor of medicine, as it was to Dr. Justice, to win the confidence and enjoy the love and respect of his patients. And we are quite sure that his ministrations included something more than his medical skill, or the potency of the medicine he dispensed. He himself, as one keen observer has remarked, was good medicine; his very presence a sort of tonic which did his patients good.

One characteristic which this man exhibited on every occasion was the courage of his convictions. No one was ever left long in doubt as to where the doctor stood on any issue. Often he was with the minority, but that mattered not at all. If he believed a thing, he believed it, and, to descend for a moment to a colloquialism, "that was that." Although he never saw fit to unite with a church, he freely acknowledged the need for churches, and was liberal in his support of them. Many of his friends wish he had taken that step, and thus put the final seal on his Christian profession, but for reasons best known to him and his God, he didn't. What he did do, however, was to express his firm belief in a God of love, of mercy and of justice, whom he served in his own way, for whom he was ever ready to bear witness, and about whom he had no hesitancy in speaking. Especially during his last long illness did he find comfort and consolation in speaking about the Saviour to his minister friends who called to see him, and gladly welcomed, even asked for, the prayers they offered at his bedside. During these he never failed to be deeply moved, and gave assurance more than once that he had committed himself and his all to Him Who judgeth righteously, and Whom to know is life eternal.

His final illness began when on April 7 of last year he went to the hospital for an operation. His wife, the girl from Shelby whom he had married while still an intern, died on January 11, 1930. On July 8, 1932, he was married again, this time to Mrs. Sadie Davis Anderson, of this city, who during these long months of lingering suffering was constantly by his side, adding in her care of him, the expert skill and knowledge of a trained nurse to her natural affections and wifely devotion. Everything possible was done. His sons were ready to spring into action at a moment's notice to fulfil his every wish. Daughters-in-law were in constant attendance. Friends came to call in an unceasing stream. His doctor friends came, and did everything in their power to arrest the dread malady which had fastened itself upon him. He bore it all patiently, but

when taken to the hospital a second time for blood transfusions which friends flocked to give, he grew weary, and wanted to be taken home. His desire was granted, but he hadn't long to stay, for he grew weaker rapidly, lost consciousness on Monday night last, and passed away at 12:30 a. m., Wednesday, Feb. 15, 1939, at the age of 65 years, 6 months and 1 day. Surviving are his devoted wife, Mrs. Sadie Davis Justice; two sons, James T., Jr., and Hugh G.; one grandson, James T. 3rd.;— five brothers, Henry, Kit, Hedrick and Roy of Jacksonville, N. C., and W. T. of Wilmington, N. C.; other relatives and many, many friends.

My faith looks up to Thee
Thou Lamb of Calvary,
Saviour Divine!

Now hear me while I pray,
Take all my guilt away,
Oh, let me from this day
Be wholly Thine.

While life's dark maze I tread,
And griefs around me spread,
Be Thou my Guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll,
Blest Saviour, then, in love,
Fear and distrust remove;
O bear me safe above,
A ransomed soul.

Rev. Walser Allen,

Kernersville, N. C.

LUTHER D. HINTON

In fond memory of my dear husband, Luther D. Hinton, who died of paralysis the 14th day of December, 1938, age sixty-six years and two months.

You are gone but not forgotten,
Never will your memory fade,
Sweetest thoughts will ever linger,
'Round the spot where you were laid.

Sadly I sit by the fireside,
Alone I feel each way I turn,
For I miss you, oh! my dearest,
For you my heart does sadly yearn.

Twenty-nine years and eight months
We journeyed side by side,
And I never have regretted,
The day I became your bride.

You were so kind and oh, so gentle,
Yes, you were good and true,
So much that little children,
Were very fond of you, too.

'Tis sad to think I no more shall hear
Your step at the door again,
'Tis sad to look across the fields
Where your dear feet have been.

And when at the table we sit down,
There is your vacant chair,
We miss you, oh, my dearest,
We miss you everywhere.

We miss you at the dear old church,
There is your vacant place,
We miss the sound of your dear voice,
The sunshine of your face.

You had your share of sorrow,
Your heart had been often sore,
When you lost some of your dear ones,
Who passed to the other shore.

But you bore your sorrows bravely,
As I am trying to bear mine,
But I miss you, Oh, my dearest!
I miss you all the time.

I saw your sighs, I heard your groans,
Your sufferings were so great,
I felt I could not part with you,
My kind and loving mate.

But tears and prayers were of no avail,
Although I plead the Lord to spare
Your voice and strength all had to fail,
God took you from this world of care.

In memory I can hear you call
"Come on, Hattie, let's go home,"
But the Saviour called you to Him,
And left me here alone to roam.

I am waiting, yes I'm waiting,
For the summons from on high,
And there I hope again to greet you,
In the home where none shall die.

—Mrs. Hattie Hines Hinton.

IN MEMORY. Macon Brantley

On August 1, 1937, it pleased the God of all grace to take from our midst our brother, Macon Brantley.

He was born August 16, 1864. He joined Peach Tree Primitive Baptist Church in June, 1909, and was baptized by Elder M. B. Williford.

Melvina Brantley.

Melvina Brantley, his wife, preceded him in death by just a few months. She was taken from our midst January 23, 1937. She was born August 20, 1862. She joined Peach Tree Primitive Baptist Church in June, 1909, and was baptized by Elder M. B. Williford.

I want to say a few words in behalf of their children left behind. I feel that the children have lost a good mother and father, their neighbors, good friends, and the church, faithful members. I feel like

Sister Brantley was a dear mother in Israel. Their home was always a kind and welcome one to their friends, especially to the members of the Primitive Baptist faith.

Bettie Gilliam.

It has pleased the Lord of mercy to take from us on April 25, 1937, our much loved sister, Bettie Gilliam. She was born Dec. 7, 1869, and joined Peach Tree Primitive Baptist church in November, 1922. She was baptized by Elder J. T. Williams. She lived a faithful member until death except for bad health. The church feels their loss was her eternal gain. She was a person of many friends. She seemed to love her only child that lived, a girl, and grandchildren so much. Their loss is great.

Bettie Bartholomew.

It pleased the good Lord on April 15, 1937, to take from us our beloved sister, Bettie Bartholomew. She was born February 10, 1851. She joined Peach Tree Primitive Baptist Church in May, 1920, was baptized by Elder J. T. Williams the pastor. All who knew her seemed to love her and the church felt a great loss, but we hope it is her eternal gain. She was a faithful member when her health would be such that she could get to her church. She loved her children and husband with a great love.

It has been on my mind for quite a long time to write these few words in behalf of the church and their families left behind. I hope the desire was from the Lord, if it was all will be well. I have neglected it this long as I do many other things that I should do. But partly because I had never got their birth dates. I am asking if this should meet your approval to please publish same in Zion's Landmark at your earliest opportunity. Written by a little sister, saved by grace if saved at all.

Mrs. Lessie Davis.

MRS. EMMA WILLIAMSON

It is with a sad and heavy heart that I attempt to write of the death of my dear mother, Mrs. Emma Williamson, of Hobucken, N. C. She was the eldest daughter of the late James Potter and Julia W. Daniels Potter. She was born February 18, 1880, and died October 11, 1938, making her stay on earth 57 years, 7 months, and 23 days. She was married to Henry Williamson on January 2, 1898. To this union were born thirteen children. Eleven survive, namely: Mrs. Lulia Watson, of Stonewall, N. C.; Mrs. Nina Hart, Long Island, N. Y.; Mrs. Mary Ives, Hobucken, N. C. and Mrs. Kathleen Poole of Lynchburg, Va.; Colie V., Sultan R., Grady, and Delbert, of Washington, D. C.; Albin C. of New York City; Rex P. and Henry James, of Hobucken, N. C. One girl, the second child, Vera, died in infancy, and Vivian Eleanora died in New York City on March

16, 1936, age twenty years, she being a victim of pneumonia.

Mama experienced a hope in Christ early in life and united with the Primitive Baptist Church at Goose Creek Island twenty years ago and was baptized by the late Elder E. E. Lundy. She lived a devout life, always filling her seat unless providentially hindered. She was a faithful member of her church, always willing to do her part and more, and a good neighbor, ever willing to lend a helping hand as far as she was physically and financially able. Never complaining when the cross was heavy. She was a loyal and devoted wife and mother, ever encouraging those near and dear to her, always ready to give a word of cheer. She entertained her brethren and enjoyed hearing the precious word of salvation by grace. I felt there was none who had a brighter hope. We have that evidence to console us in our loss.

Mama was in failing health from the time of Vivian's death. She had pneumonia two years ago and never was as well again after that, but for a year she suffered with what proved to be cancer of the bone. Doctors thought it neuritis until about a month before her death when she fell and thought she had broken her leg. It was then X-Rays revealed the truth of his disease. She had lost the use of her right arm several months prior to this. The doctors advised us of the true nature of her disease at the hospital telling us nothing could be done, except to make her as comfortable as possible. She wanted to go home, so we took her home. We all did all we could, but none could stay the hand of death. A sweet voice called and she had to go. She suffered more than tongue can tell, but through it all she was patient. Oh, how hard it was to see her in such agony and knowing that she would soon be gone from us forever on this earth. She passed away a few minutes past midnight on the morning of the 11th of October and her funeral was preached at the residence on October 13, at 1:00 by Elder R. W. Gurganus, and closing services at the grave by her pastor, Elder G. H. Edwards. Interment was in the family plot at Reelsboro, N. C. There were many beautiful flowers which told us that she was beloved by so many and her funeral was largely attended.

We cannot say we do not mourn her loss, for we do, but we try to be comforted by His precious word. It was God who gave us a good wife and loving mother and it was the same who came again to receive her to Him. But we have so many, many things that we want to go to her with, seek her advice, console us and comfort us, yet we know she is gone to Him in Glory to dwell forevermore, and

"We'll no more hear her sigh,
or see her drop a tear;
No more with kind and tender care,
Her admonition hear.

Her seat is vacant in the church,
Oh! how much there she is missed.
The seat she seldom failed to fill,
Is left for someone else.

For death did come, oh solemn thought,
And take away our love;
But blessed hope, we'll meet again,
In that bright home above.

So, sleep on, dear mother,
And take thy rest,
We loved you well, but
Jesus loved you best."

Her devoted daughter,
(Mrs.) Mary H. Ives,
Hobucken, N. C.

MARY E. WOODARD.

It is with a sad heart that I attempt to write a short sketch of my dear mother. I have tried to write something to send to the Landmark several times. But when I would finish I could see it was so far from doing her justice I would not mail it. Mother was born April 23, 1853, and died April 7, 1938, making her stay on earth almost 85 years. Her husband, Bama Woodard, preceded her to the grave in the year 1900. Mother told us children after father died she wanted us to be good children and love each other. Mother lived the remainder of her days after father's death single and with her children.

Mother had a stroke of paralysis which took her away in a few days. She said many times she hoped, if it could be the Lord's will, she would not be sick a long time and be a lot of trouble to her children before she died.

Elder S. B. Denny, of Wilson, N. C., preached her funeral, a wonderfully good sermon, to a large crowd of sad friends. Mother was at the writer's home when she took sick and she died there. She called the old home place her home, with her youngest son. There is where she raised us children. Mother had 12 children. Three died while very young, and the other nine she raised to be grown and married. Two of the nine died before she did, and the other seven are still living.

The day before mother was stricken, Elder J. W. Wyatt had an appointment at Old Beulah Church. I asked her if she wanted to go, and she said "Yes, he preaches loud and I can hear him." She was dull of hearing.

Mother joined the Primitive Baptist Church at Old Beulah before I could remember. She was always faithful to fill her seat when able. The morning mother was taken sick I heard her and rushed to her bed. I found her sitting on the edge of the bed. I said, "Mother, what is the trouble?" She said, "James, I don't know. I can't get off the bed or back on it either." I picked her up off the bed and then I put her back on the bed. She did not think she would live long. I called the doctor and he came in a few minutes and told us she could not live but a few days. She told my wife and me if she could just be at home on her bed. My wife and I told her not to worry about that. We were glad to have her at our home. We felt we could do more for her. Mother told us several times that my wife and children were so sweet and good to her. I appreciated those words from her more than tongue can tell, and I hope I am thankful to the good Lord for them.

I am sure there never lived a better mother than she was. The nights were never too cold or mother ever too tired when she heard one of the children make any complaint, but what she would get up and go to our beds and see what the trouble was. She taught us children to try to speak well of everybody, and if we could not say something good not to say anything. Mother strived to make it pleasant for all she knew. Her children were all glad to have her come and stay with them. We all hated to see her leave our homes. Her grandchildren all loved her. She was so sweet and kind to them.

Oh, we miss mother so much. If I could only hear that sweet Christ-like voice of hers. Oh! if I had only been more obedient to her. We can see how much we love them when they are gone. It was so hard to give her up.

I am sure her troubles are all over and she is enjoying what she had talked about and looked forward to these many years. Mother has gone to join father and dwell in peace and love, where there are no more trials, troubles and disappointments. O, God, I pray Thou may lead us all in the way, that we may meet mother and father in that sweet land of rest some sweet day.

Written by her son, who loved her more than I can express.

James W. Woodard,
Kenly, N. C., R. F. D. 2.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Pleasant Hill, Saturday and 5th Sunday in April. Lovers of the truth are invited. The church is near Myrtle Beach, Horry County, S. C.

M. Meares

SKEWARKEY UNION MEETING

The next session of the Skewarkey Union will be held, D. V., with the Church at Flatty Creek, Friday, Saturday, and Fifth Sunday in April, 1939. Elder J. D. Fly to preach the introductory sermon, and Elder A. B. Ayers, alternate.

The church is fifteen miles from Elizabethtown by the way of Weeksville.

All lovers of truth, and especially ministering brethren, are invited to come and be with us.

W. S. Peele, Union Clerk.
Williamston, N. C.

THE BLACK CREEK UNION.

The Black Creek Union will be held, (the Lord willing) with the church at Aycock's, Wayne County, N. C., Saturday and Fifth Sunday, April 29th and 30th, 1939. Elder W. E. Turner was chosen to preach the introductory sermon and Elder N. S. Davis to be his alternate.

The church is located near Route No. 117, between Black Creek, N. C., and Freemont, N. C. We would be glad to have a goodly number of ministers, brethren, sisters and friends visit us at this meeting.

Very truly yours,
Isaac A. Lamm, Union Clerk.

ANGIER UNION MEETING.

The next session of the Angier Union is appointed to be held with the Church at Hannah's Creek, Johnston County, Saturday and Fifth Sunday in April, 1939. Elder T. F. Adams is chosen to preach the introductory sermon and Elder L. W. Turner is alternate.

Hannah's Creek church is located on Highway No. 301 and is three miles North of Benson. Anyone desiring further information may communicate with Brother C. A. Johnson, Benson, N. C., R. F. D. 1, Church Clerk. All lovers of truth are invited to meet with us, especially the ministering brethren.

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

LITTLE RIVER UNION.

The Little River Primitive Baptist Union will convene, the Lord willing, with Mt. Zion church, at Benson, N. C., the 5th Sunday in April and Saturday before. Eld. J. T. Lewis is appointed to preach the introductory sermon.

The Baptists and our friends are cordially invited, and especially the ministering brethren.

M. E. Fish, Clerk.
Angier, N. C.

UPPER COUNTRY LINE UNION.

The Upper Country Line Union will convene with the Prospect Hill Church on the 5th Saturday and Sunday in April, beginning at 2 o'clock Saturday evening. An invitation is extended to all our people.

Elder W. C. King, Union Clerk.
W. D. Blalock, Church Clerk.
Prospect Hill, N. C.

LOWER COUNTRY LINE UNION.

The next session of the Lower Country Line Union is appointed to be held with the church at Flat River, near Roxboro, N. C., beginning Saturday before the fifth Sunday in April, 1939. Elder A. L. Holloway was chosen to preach the introductory sermon, Elder L. J. Chandler, alternate.

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

Yours truly,
Clyde Satterfield, Union Clerk.
Timberlake, N. C.

BLACK RIVER UNION MEETING

The next session of the Black River Union will be held with the church at Hickory Grove on the Fifth Sunday and Saturday before in April 1939.

The church is located at Peacock's Cross Roads on Benson Route No. 2.

All lovers of the truth are invited.
Many thanks for publishing same.

Yours truly,
Lester E. Lee, Asst. Clerk,
Dunn, N. C.

BEAR CREEK ASSOCIATION

The Bear Creek Primitive Baptist Association is appointed to convene in the 55th Spring Session with the church at Running Creek, Stanley County, North Carolina, commencing on Friday before the first Sunday in May, 1939. Running Creek Church is located in western Stanley County about three or four miles north of Red Cross Bus Station, on Charlotte and Albemarle hard surface road No. 27. Those wishing further information please write to sister Mary Little (at Stanfield, N. C. Sister Little will confer with Brethren G. C. Eudy and R. F. Almond as to final arrangements. We extend a cordial invitation to brethren, sisters, and friends to attend. Elder W. C. Edwards is appointed to preach the introductory sermon with Elder H. L. Almond as his alternate. At this meeting I will have some Lloyd Hymn Books.

J. W. Jones, Association Clerk,
Peachland, N. C.

APR 21 1939

CAROLINA ROOM

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXII.

APRIL 15, 1939

NO. 11

THEY WERE JEALOUS OF THEIR BRETHREN.

"And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writings of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

Rehum the chancellor, and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions, the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites.

And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the cities that are on this side the river, and at such a time.

This is the copy of the letter that they sent unto him, unto Artaxerxes the king: Thy servants, the men on this side the river, and at such a time.

Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.

Be it known now unto the king, that if this city be builded, and the wall set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings."—Ezra 4:7-14.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, 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.

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 subscribed 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

SONG OF THE SPECKLED BIRD.

(Republished by Request)

"Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the feld, come to devour."—Jer. 12:9.

TUNE, SOCIAL BAND L. M. S.

There's many birds of different wing,
The world delights to hear them sing;

But there is one that's seldom heard,
The poor, despised speckled bird.
This speckled bird is much abhorred,

By all who do not love the Lord;
And do you ask the reason why?
Her treasure is laid up on high.

She lives on food which others hate;
What she calls small the world calls great;

And food that others love to eat,
Is to her taste like putrid meat.
This speckled bird has food from heaven,

Not bought by her but freely given;
It's food that Christians love to eat,
While hovering round the Savior's feet.

All others live on tainted meat,
Just such as vultures have to eat;
Because the speckled bird won't join,

They all affirm she is unkind.
Upon her head her specks appear;

Look on her breast, you'll find them there,

On every part where feathers grow;
Her specks do shine and brightly glow.

This speckled bird delights to sing,
The praises of her God and King;
She views her specks as marks of heaven,

And pledges which her Lord has given.

Thousands have tried to learn her song,

They do their best but still are wrong;

Their notes will do in every place,
Except 'mong those who're saved by grace.

The speckled bird will loud contend,
Her song too good for them to mend;

And when she brings them to the test,

They talk and do like all the rest.

All other birds unite and say,
Let us throw little things away;

The things that split us are but few,
For we are birds, and so are you.

The speckled bird now shows her robe,

The finest one that's on the globe;
And in this dress made clean and white,

She's satisfied that all is right.
The robe's complete without a seam;

In it a fault cannot be seen.
For it is all the gift of God,
And only found in Christ our Lord.

The others then their robes bring
forth,
From east and west, from south and
north,
But warp and woof and shape and
size,
Are linsey-woolsey in her eyes.
She did behold, although combine,
They were not gold, although they
shine;
For iron, brass, and steel are bright,
When polished well, and please the
sight.

Then said one of the vulture crew,
"We know not what to do with you;
If you are right then we are lost,
And all our hopes of heaven are
crossed.

Now we can pray and shout and
sing,
And make our meeting houses ring.
But if you ask us for the cause,
We must admit we're at a loss.

"Come every bird, we'll all unite,
To put this speckled bird to flight,
Although we do not see alike,
We'll all agree at her to strike."
The battle now is in array,
And they are sure they'll win the
day.

Before they know what they're
about,
The speckled bird puts them to rout.

They stand amazed and wonder
why,
The speckled bird doth them defy,
But if they knew who's at her head,
They'd wonder why they're not all
dead.

While thus whipped out they can-
not rest,
They promise each to do their best.
Each one pretends his heart is
stirred,
And that he loves the speckled bird.

They are an undivided band,
They work things to each other's
hand,
Their own disputes they lay aside,
Till they the speckled bird have
tried.
Each one has his own work as-
signed,
One pitiful and another kind,
Each one of them is now at his post,
And each one tries to do the most.

One tries to arrange his dress,
And seems to be in deep distress;
They're willing now to be the tool,
If they the speckled bird can fool.
Their skill is tried but all in vain,
They have their labor for their pain.
The speckled bird is still secure,
Kept by God's almighty power.

(Soon on the wings of love she'll fly,
To join the saints beyond the sky,
And on the hill of sweet repose,
She'll bid adieu to all her woes.)
The speckled bird at last shall rest,
From all her woes among the blest;
And heaven afford her sweet re-
pose,
When ruin shall confound her foes.

A LONE WANDERER.

(Reprinted by Request)

Summerfield, N. C.,

Aug. 24, 1905.

Elder P. D. Gold,
Dear Brother in Christ:

At our request I send you the old
Landmark, May 15, 1885, which

contains a bit of my experience, written some twenty years ago.

But though it has been twenty years since it was written and longer still since I underwent the sad trials, troubles and many sorrows of a sin-convicted sinner. Yet those troubles and distresses of heart are indelibly stamped on my memory which will never be affected while time lasts.

I enjoyed the association at Burlington ever so much.

Dear Brother Gold, I do sincerely hope you may be divinely impressed to visit our church at Cross Roads in the near future.

Hoping the Lord may abundantly bless your efforts in contending for the truth and holding up Jesus as the Saviour of sinners and save and crown you in the end, I am your sister I hope in Christ.

Mattie J. Everett.

Near Reidsville, N. C.,
March 20th, 1885.

Elder P. D. Gold,

Editor Zion's Landmark,

Dear Brother Gold:

It has been impressed on my mind some time to relate some of my feelings and trials while in this vale of sorrows and tears, to you, or some correspondent of the Landmark, as a subject of inquiry in regard to my soul, which for the last few years has given me considerable trouble and distress. I was taught to live morally by religious parents of the Primitive order. (Though my mother was a Missionary at my earliest recollection.) We were permitted the privilege to go and hear the different denominations and be convinced in truth, or error. So I was

taught by the Missionaries and Methodists that religion could be obtained when desired. You had only to present yourself before the Lord, acknowledge yourself a sinner, ask his forgiveness, for God was already waiting and willing to receive you. He was then knocking at your heart and begging you to come, make one step, and he would make one also to meet you. But if you refused to come, and rejected this beckoning, you would be forever lost. This, then, was their mode or system of getting religion. So I was at a protracted meeting held by the Missionaries at a school house in our neighborhood. One evening they called for mourners, and all those who desired an interest in their prayers for the benefit of their never-dying souls to come forward or kneel where they were. I had a very dear aunt (a few months my senior) whom I loved dearly. She was sitting near me, and knelt immediately. I was greatly touched to see my aunt in tears and apparently in such distress. Therefore I knelt too, as I had a great desire to be saved. And according to their doctrine it was left to my option whether or not I was saved or lost. I thought it was dreadful if it was left for my decision, and my soul should be doomed to eternal ruin, when I earnestly did wish to be saved. After I had gone home I began to think seriously about this matter. I felt that I had committed a great sin in kneeling as I did before so many people. Now they would watch me closely, and see if my desire was real, and if I continued to mourn and hold out faithful, etc. I felt so miserable

about this I would have sacrificed most anything if it had not been thus. I thought if this hasty act of mine was wrong or sinful, and God would only forgive me I was fully determined never to repeat it again. And I retained my resolution; though I have had strong solicitations to go to the mourners' bench to be prayed for. But I always answered in the negative, because I believed it to be a serious sin and solemn mockery in the sight of an all-wise God, who is not the author of confusion, neither can he look upon sin with the least degree of allowance. Well I continued praying and reading my Testament quite faithfully for a week or more, perhaps, when my serious intentions and striving to be good gradually wore off. As time passed on I would again feel that I must try to make amends for my sins and do better—I wished to become a Christian if possible. But I soon found it impossible to serve God and mammon, and I must abandon one or the other. So I hastily concluded to dwell in the luxuries of sin a while longer, thinking I was too young to live a devout life, forsaking all my youthful companions, refusing to participate in their mirth and simple amusements, which I enjoyed very much—Besides, it would arouse suspicion, and they would accuse me of trying to be religious, and then laugh me to scorn. No, I would wait till I was older and more settled, or till I was married; perhaps it would be time enough to seek religion. I would then begin in earnest and try to hold out faithful. When I began to feel serious about my soul's welfare I suppose I

was 14 or 15 years of age. At times I would be greatly affected and troubled about the condition of my soul. I thought a good deal about dying, and felt unprepared to meet the Saviour, and thus I would grieve and cry and try as best I could to pray to the good Lord to forgive my many sins, and enable me to do better, and thus I continued in this concerned state some time, being more or less affected.

I was married November 23, 1873. I was now 23 years old, and without Christ in the world. In July, 1878, I borrowed a book of one of my neighbors. It treated on good and evil, or the just and unjust, and (though it came from the American Tract Society), it interested me very much. It was really alarming to read the horrible deaths of the wicked ones. I was greatly touched in regard to them. Their dying hours were dreadful to think of. All their days had been spent in wickedness and sin, not fearing God nor regarding man. But when the hour of death came, how astonishing the change! How differently did they wish they had lived. Oh, if their lives could be spared they would now willingly serve God! But the words "too late" sounded clear and loud in their ears. As the tree falls so it must lie. Now this had taken full possession of me, and I was applying the case to myself and thinking how would I appear before an all-wise and just God, should he see fit to call me from time to eternity. I certainly knew that I was undone and unprepared to stand the test. Now I was feeling greatly alarmed concerning my present state, and was giving vent to my

feelings, but still continued to read, as it came to a sequel, by treating on Revelation and the final judgment. When God willed the blest into life everlasting saying unto them on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and the wicked on the other 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." I was now weeping bitterly, dropped my book and fled upstairs and fell upon my knees, and poured out my soul in bitterness to God, begging and pleading for mercy, asked him to forgive, pardon and save a wretch like me. I now saw and felt myself a sinner, I believe, for the first time in a true state. Oh how wretchedly miserable and sinful I felt! I thought now I would hold out faithful, and not turn back to the world any more. But continue to pray almost incessantly, trying in every point to be pious and perhaps the Lord would be moved to compassion by my continual weeping and begging, and pity my sincere case. I now got my Testament to see if there was any hope for a poor sinner. But alas! no hope could I find where I might cling. Indeed it did seem all hope, for my soul's recovery was utterly excluded. God's wrath was now kindled against me, and there was no arm to pity or save: and again read "Jacob have I loved and Esau have I hated." So it became quite evident that he had a chosen people. And as I turned leaf after leaf nothing but condemnation could I find:

and again, "When Esau would have repented, he found no place of repentance, though he sought it carefully with tears." This seemed adapted to my case precisely, and it sank deep into my heart, wounding it throughout. I now felt that all the tears I could shed, and the prayers I might try to offer, and all the good I might try to do, would be of no avail. I felt there had been a time when God would have heard my prayers and forgiven my sins, but the day had passed, I was too late. I must now lament and mourn over my lost and ruined condition. Oh the distress of mind and soul is beyond description! I shall never be able to relate the sorrow of heart the troubled, sin-sick soul passes through. Neither can I describe it. So it would be utterly useless for me to go into a long detail trying in my weak way to tell everything I experienced while in this sorrowful condition, as I would fall short of more than half.

Therefore I will be brief as possible, as I don't wish to detain any one in what might not prove to be interesting or comforting. I verily felt there was something for me to do before I could obtain relief or pardon—But what it was, or how to perform, I knew not. But my cry and prayer was, "Lord, what shall I do to be saved?" Indeed, I felt that I must sacrifice something for my sin, something to assist me in obtaining his favor before he would look with any degree of compassion on my sinful case. But time taught me that he would have mercy and not sacrifice. But feeling duty bound to do something, I fled to the law for works. I worked faithfully;

did all in my power to become a Christian. I searched for religious books. I now wished to read Zion's Landmark (a paper I had never cared to notice) though they had been placed within my reach often. But that kind of reading didn't interest me like those filled with love stories. But now I was anxious to get them in my possession, to read the different experiences and see if ever a mortal felt as troubled as I!

One morning I felt so distressed I got my Testament again to see if I could find a morsel of comfort, but quite the reverse did I find. I was reading Rom. 7:9: "But when the commandment came, sin revived and I died." Oh my soul was now in great bitterness! For I really believed that death was my portion, and I would die before the expiration of that year: and not only that, but die a miserable sinner, without a hope in Christ.

I felt that portion of scripture was directed to me only, that I would grow worse in sin and die in sin. Oh miserable wretch! how could I survive under this cowering weight of sin without sympathy or comfort. Again, Rom. 9:15: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, and whom he will he hardeneth." This sunk into my heart with an untold weight. What to do, or where to go to find peace and comfort I knew not. I was so deeply distressed that I greatly feared that I should lose my mind. There was nothing bright within view. The sun was gloomy and sad, the forest seemed to be clad in deepest mourning for my soul, the hills and vales looked dis-

mal and lonely. My soul cowered everywhere I turned. Nothing reviving or refreshing could I find anywhere. I longed to see some Christian belonging to the Old Baptists and hear them tell of their travels from nature to grace, and learn of them if any one had ever felt so mysteriously strange. Among the first I wished to see were my father and mother, who lived about five miles away. My father knew nothing of my distress, but had promised to visit us at the time I was craving to see him. I thought if I could not get relief, or unbosom my feelings to some one, my heart would burst. I talked so much about seeing my father that my husband proposed to go for him, but I told him no I would try and put my trust in the Lord, and not an arm of flesh. Perhaps the Lord would put it into his heart to come. This was on Sunday; and Monday evening while busy about my supper, sobbing and grieving about my pitiful condition and wondering to myself if ever I would find peace for my troubled soul, or should I die a lunatic, my heart was so full it seemed impossible for it to contain any more. Therefore I begged the Lord to strengthen and enable me to bear all that he might see fit to put upon me. But while I was standing there absorbed in thought, meditating on my wretched condition, I turned to go from the fire and looked towards the door, behold there stood my father! It seemed as if an angel was standing there. Oh the unspeakable joy that moment! I ran with outstretched arms and fell upon his neck embracing him with all the tenderness of a heart-broken

sinner, sobbing aloud, and telling him in broken syllables I was so glad that he had come. I was wanting to see him very much. My father was shocked to see me in such distress, and asked the cause of my weeping. But I was so overwhelmed with joy to meet one, whom I dearly loved and believed to be a Christian, and knew all about the Christian warfare, that it was several minutes before I could command presence of mind enough to speak. I never was so glad in my life as now. I felt like the Lord had sent him to comfort and console me in my deepest distress. I felt like he could calm my troubled spirit and tell me if there was any hope for a miserable worm like me. When I returned to finish my evening meal my father again asked me the cause of my distress. After composing myself as well as I could I told him I saw myself a sinner, and was afraid that I was lost. To my great astonishment and surprise he said, "My daughter, that is a good evidence that you will be saved, and if you had told me this when I met you at the door I should have rejoiced, returning thanks and praises unto the Lord for his goodness and mercy," he said. "The Lord was leading and instructing me in paths I had not known. He would make the crooked paths straight and the rough places smooth. These things he would do unto me, and not forsake me, and also, when the Lord began a work, he would finish it; he would complete it unto the day of Jesus Christ." I told him I believed that, but I was afraid he had no part in it. If I knew he had begun the work, then I would be en-

couraged. I knew he was able to complete what he began. But it seemed impossible for me to believe that Jesus Christ, the Savior of sinners, would condescend to save me. Tho' he said he came not to call the righteous, but sinners to repentance. For the Son of Man is come to save that which was lost. Surely I felt to be lost, and that the remainder of my days would be spent in weeping and mourning over my lost condition. And why my father should rejoice, and be so lifted up, when I felt lost and undone, was a mystery to me. And moreover, he said he had prayed to see his children in this condition and wished he could see all of them mourning on account of their sins. I now saw it was not of him that willeth, nor of him that runneth, but of God that showeth mercy. Sometimes, in my soul's deep anguish, comforting passages of scripture would come to my relief and remain sometime before memory would let them go. But whether they were presented by a higher power or not I am not capable to decide. But had I thought they were given me from above what comfort to my doubtful soul, especially when this came into my troubled mind: "Let not your heart be troubled, neither let it be afraid"; and again: "I will not leave you comfortless; I will come to you." At another time, when my poor soul was deeply troubled, and all chance of escape seemed to be precluded, these sweet words came suddenly to me: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." I did not remember ever seeing this in the holy scriptures; though I know I had

read it often. Again, these words came to me in my distress: "Draw nigh to God, and he will draw nigh to you"; and "Christ is the end of the law for righteousness to every one that believeth"; and often did comforting words come to relieve my troubled soul for a few minutes, and then depart and leave my soul in bitterness. They were sweet morsels to a hungry, despairing soul, but I feared to take hold of them, lest I should be feeding on that which was not intended for me. Sometimes while reading my Bible I felt like I could embrace some of those precious promises and again I would think they were intended for those much better than myself. I often thought I would cease trying to pray, as it seemed useless and vain and I felt like I was committing an unpardonable sin in so doing. Then I could see how vile and sinful I was prone to be, and how far from being good. But to cease praying and begging the Lord for mercy I could not. I would beg as long as there was life—though I felt I was lost, utterly lost. I often thought of the Methodist doctrine. They said you could get religion if you would try. Now I had tried all in my power. I had worked faithfully and found that man could do nothing. Christ says without me you can do nothing, and I knew it was so. I had worked myself nigh unto death, and still had not found favor in his sight, neither obtained pardon. Matthew 5:4th verse reads: "Blessed are they that mourn, for they shall be comforted." Matt. 5:6, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I felt if there ever was a

soul that did hunger and thirst surely it was I. I could say with Paul: O wretched man that I am! Who shall deliver me from the body of this death. One day I was so distressed about my lost condition I thought I must surely die if I did not get relief in some way. So I went to a neighboring forest, as I wished to be out of sight and alone. As soon as I reached its borders I fell upon my face, and there I begged and plead for mercy. If it was possible to save my soul from eternal ruin, nevertheless not my will but His. Yet I would pray that He would not send my soul to hell; yet I knew it would be just. After remaining in the woods for some time, begging and weeping for my soul's deliverance, I arose and started to the house. On my way a calm, serene, sweet feeling came over my system. I looked abroad over the hills. Everything looked mute and beautiful. The sun shone calm and pleasant. My troubles seemed to be gone. I did not feel sad and distressed. But yet I did not rejoice and praise the Lord as I had hoped and expected. Now, what I wish to know is this: Can this little mite of my experience, which I've related, be religion? If so, why did I not feel to rejoice as others that profess to have a hope in Christ? I have dreamed several times of rejoicing and praising God, and would awake feeling revived and comforted and thinking now I would claim my little hope. But when morning dawned I would think all this is nothing but a dream. I have no hope, nor nothing to prove that I've been with Jesus. Oh that I could tell my experience like some I have heard. Then would I willing-

ly go forward and tell the church what the Lord had done for me. But alas! I often fear I shall have nothing more than what I've told. My father visited me often during my conviction, speaking words of comfort to my faint heart; bidding me to be of good cheer and trust in the Lord. He had begun a work and he would finish it. God works in a mysterious way, his wonders to perform. "For as many as are led by the Spirit of God, they are the sons of God, 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." My father came to see me one night and we talked of the goodness of God till late. He told me he would like to hear me tell of more of my travails, and dealings of God with my soul. For somehow he felt that I had a hope in Christ. I told him, as near as I could, what I had experienced since I saw him. When I had finished he rose up, shedding tears, came forward and said he thought I ought to give him the right hand of fellowship; if he was a Christian I was one also, for he had traveled the same road. He astonished me, as I was not thinking of taking this little experience for religion. And I refused to take his hand, as I felt unworthy and unfit to be equal with my father. And indeed I felt this was not sufficient evidence for a hope in Christ. I wanted a bright evidence of my acceptance with God, a remarkable experience to relate, that I might show forth the praises of him who had called me out of darkness into his marvelous light. But no glowing experience or bright evidence

have I to relate. I have never joined any church, because I never felt worthy or good enough, or that my little hope was sufficient to join the people of God whom I believe to be so much better than myself.

Sometime my hope's so little, I think
I'll throw it by:

Sometime it seems sufficient if I
were called to die.

I am a stranger here below
And what I am 'tis hard to know.

And thus I have been traveling on in darkness ever since, with great heaviness and continued sorrow in my heart. I tried to pray to the Lord for a better evidence, and if I had been indeed changed that he would grant me a token, and if deceived to make it explicit in some way. But one thing I do know, that whereas I was blind now I see, and the things I once loved now I hate. But whether a child of God or not, I cannot tell. Dear Elder Gold, hope you will write a few lines for my benefit and edification, as I am seeking after truth and wish to do right. This is the first time I have ever written anything for publication and perhaps the last. I read the Landmark regularly, and it informs me that as those who feel impressed to write in its columns are requested to do it. So I have taken the privilege to write, and feel it nothing now it is done. So if you think proper to insert these lines in your columns do so, if not, lay it by and all will be right with me. I want you to act according to your judgment; as I believe it will be safe and correct. I have written a great deal more than I intended.

Please excuse and correct all you see amiss.

Your Unknown Friend,
Lone Wanderer.

Remarks:—If my unknown, yet well known friend knew the great pleasure afforded me in reading that dear letter it could be perhaps a little consolation to the writer. I have a deal of pleasure at times, in thinking of the experience of the dear saints of God. It is far more precious than reading the views etc., although that is good when according to the Scripture. To hear the saints tell of the wonderful works of God in bringing grapes in clusters from Canaan or a better land, is honey from the carcass of the lion, yea, sweeter than the honey comb. It is the revelation of Jesus, or the proof to you that Christ is come in the flesh, and ye are witnesses of these things. Every saint, as he tells, not what great thing he has done for the Lord, but what great things Jesus has done for him, testifies or witnesses that Jesus is come indeed in the flesh. We see Jesus thus in his people. God's people are poor and afflicted, often fearing they are deceived, because they feel that they are such great sinners and so unprofitable, know so little of spiritual things and are so tempted; then they are led in a solitary, strange way, hungry and faint, and so few are found in this way that when one does come to them telling just what they have felt, and bringing the same fruit that feeds them, oh it is so sweet and precious, encouraging, and it makes us feel that it may be after all we are not deceived, and that

this is the Lord's world which is so marvelous in our eyes. So, my friend, you would greatly comfort and encourage the dear afflicted people of God if you go and tell the church what you have seen and felt, what great things the Lord has done for you, and has had mercy on you. Besides, it will be a great comfort to your own heart to obey Jesus. The command to be baptized is to believers. Such are to put on Christ by baptism, confessing his name before men.

Is this your privilege? Look at the many evidences you have related. One would wonder, reading your experience how you could ask for more, if he did not remember that the Lord wrestled with Jacob and changed his name that Jacob limped. There is always a weakness, a limping somewhere, in the Christian. While reading your precious experience I was thinking how different this from the Arminian world. They do not want any evidence that they are of God. It is just to make up their own minds, and go and join, and go along. No trouble about it. No doubts, no fears, no warfare. While the Christian groans within himself, and has many conflicts. What cross have they? Do they deny self? No indeed. It is to gratify self that they go.

What are your evidences as you relate them? You had a great turning about, a deep sorrow for sin, and repentance following. What a conviction of sorrow and deep distress you had. When you spoke of the scripture being against you, and the awful fate of Esau as being yours, there was a sentence of death in you. Did you not die indeed?

When the Scriptures you referred to in Romans 7:9, "I was alive without the law once, but when the commandment came, sin revived, and I died," was applied to you, your experience of that was what Paul felt, and what God's people felt. It is death to sin and the law. Then when precious promises would come into your mind for a few minutes, but they, you thought, were too good for you, (although the condemning ones were not too bad for you,) if you could have known that the Lord sent them it would have been so comforting. Ah, could I know the same of myself how assuring would be the knowledge of salvation. But were they not prophecies going beforehand, handfals dropped of purpose, to give you a morsel of food in the wilderness?

Then your great desire to see your dear father, who was a Baptist, and your earnest wish to hear the Lord's people talk and see if they were troubled like you have been were good signs that your heart loved his people. Is not this a most convincing proof that God is leading you. Nothing but the power and love of God draws us to desire to see his people, to hear them, and see if we are like them.

Then the way your relief came, altogether different from what you expected, and in no sense as you thought. Was not the Lord leading you in a way you knew not? Does not that humble one? You cannot know that you are a child of God by natural eyesight or knowledge. We know we have passed from death unto life because we love the brethren. Now have you a peculiar affec-

tion or love for God's people? Do you feel that the Primitive Baptists are your brethren for whom you have this love? Thus you may know that you are passed from death into life.

The revelation of Jesus is peace to the soul. It does not show you that you are good or worthy, but Jesus himself is all that there is of God's salvation. We remain sinners as long as we are in the flesh. We are complete in Jesus; but we want to see something in self. You want to tell a great experience and so glorify God. Well, that great experience lasts all your life, and it is that "I am nothing at all, and Jesus Christ is all in all." I feel that I would like to know your name and to hear you talk.

P. D. G.

BLESS THE WRITERS OF THE LANDMARK.

P. D. Gold Publishing Co.,

Wilson, N. C.

Mr. John Gold,

Dear Sir:

I herewith hand you a check for \$1.00 to renew my subscription to the Landmark. May God bless those who write for the Landmark to continue to speak the truth through its pages and may we all practice the faith and doctrine that it contends for, for it carries some of the most precious truths of the blessed gospel of our blessed Lord and Saviour.

Respectfully yours,

Elder A. B. Ayers,

Williamston, N. C.

ZION'S LANDMARK

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

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Winston-Salem, N. C.

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THE PRAYER OF MOSES.

(Psalms 90:1 to close of Chapter)

A prayer of Moses, the man of God! "Lord, Thou hast been our dwelling place in all generations!" Though the generations of earth come and go, the dwelling place of the people of God remains to all eternity. There is nothing old or new with God. "From everlasting to everlasting Thou art God!" All the wisdom of man cannot fully know or describe the greatness of the eternal God. The finite cannot comprehend the infinite.

God is omnipotent. He has unlimited power. "Alleluia, for the Lord God omnipotent reigneth!" (Rev. 19:6) After the resurrection of Jesus, but before His ascension, He said: "All power is given unto me in heaven and in earth!"

Addressing the eleven disciples, He sayeth, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teach-

ing them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world!" (Matt. 28th chapter, 18th to 20th verses.)

Not only is God omnipotent, having all power; but "All Power" is given unto Jesus, the Son, the sent of God to do the will of God in the redemption of His people! We hear Jesus say, "Of all Thou hast given me, I have lost none, save the son of perdition, that the scriptures may be fulfilled!"

God is omnipresent. Always present, nowhere absent; therefore, it is in Him that we live, move, and have our being, in time, and life in eternity.

David said, "Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, Thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea; even there Thy hand shall lead me, and Thy right hand shall hold me!"

It is no wonder David said, "Thou compassed my path, and my lying down, and art acquainted with all my ways." "For there is not a word of my tongue, but, lo, Thou knowest it altogether!" It is in the light of such faith that David 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." With such God-given faith, yet he is so much in the flesh that he said: "These things are too wonderful for me; I cannot attain unto it." Such knowledge comes by divine revelation.

God is omniscient. Knoweth all

things. Infinitely wise. David declares twenty-six times in the 136th Psalm, "That His mercy endureth forever." And this eternal God is declared to be the God of creation as well as the God of redemption, preservation and final and eternal glorification of His people. David said, it was He, "who remembered us in our low estate, and hath redeemed us from our enemies, who giveth food to all flesh." Therefore, he said: "Let everthing that hath breath praise the Lord."

In the light of such knowledge it is no wonder Moses said: "Lord, Thou hast been our dwelling place in all generations." And he reasons further, saying, "Before the mountains were brought forth, or even Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God."

There is no change in the Omnipotent power, in the Omnipresent—ever present, God, nor in His Omniscient—all wise, attributes. Therefore, He is the One God and Father of all, who is over all, and in all and through all. His mercy endureth forever, and we conclude by saying with Moses: "Let the beauty of the Lord, our God, be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it." All praise to Father, Son and ever blessed Spirit.

O. J. Denny.

SALVATION.

There are and have been many things said and written about doctrine, and there are many doctrines, creeds and dogmas among people professing to be the children of

God, but like those who appeared as witnesses against our Saviour, they do not agree with each other. It seems to be popular to preach a doctrine that they do not have the boldness to write into their creed, but preach it because some popular preacher preaches it, and they act as though they will lose their standing if they do not preach just as he does.

One of the favorite sayings is: that the church was saved before the world was; but what a strange thing it is that they have to be saved again after they are born in the world. If they were saved before the foundation of the world they were saved before they were sinners and Christ came to save sinners only.

David says: "Behold, I was shapen in iniquity and in sin did my mother conceive me." Then we must conclude that the act of begetting and conceiving were both sinful, and just as soon as conception takes place the sentence of death follows the individual all through life, because it is a body of sin and must die corporeally and spiritually unless Christ interposes His body of flesh to save the whole man and not a part of it. The spirit will be saved in regeneration, the flesh will be saved in the resurrection, and the innocent and sinless bodies of slain beasts cannot atone for sin, but the whole body of our Lord must be offered up and the saving takes place while we are in the flesh, a body of sin, and not before the world was, nor in purgatory after this life is ended.

Another favorite saying is: that God predetermined all things that come to pass both good and bad,

which leaves the impression that God is the author of sin, but all scripture exonerates God from all blame and so do all true Christians. I know God foreknew all things from the beginning, but if we link His general foreknowledge together with His predestination, and say they are one and the same, we will have a universal salvation instead of the salvation so lovingly pictured by our Saviour, saying, "All that the Father gave to me shall come to me," and "No man can come to me except my Father who sent me draw him and I will raise him up again at the last day."

The foreknowledge spoken of in the 8th chapter of Romans cannot be classed with His general foreknowledge, but is of a higher order and embraces His covenant people only, and while it is called an unlimited predestination yet this great apostle to the Gentiles limits it to the church, and limits it to the conforming those whom He foreknew to the image of the Son of God. He does not predestinate to DO but to BE. Showing that they will be visited by His Spirit when they are dead in sin, strangers to the covenant of promise, without God and without hope in the world, (Eph. 2) but before he concludes the chapter shows they are no more strangers and pilgrims but fellow-citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone. This is what the church is by His covenanted foreknowledge and predestination.

We have no right as preachers, called and ordained by Him to

preach His everlasting gospel, to stress, or over-emphasize any one part of His Holy word, but to do as Paul said to declare all the counsel of God, to speak the truth as it is in Jesus, to love each other with a pure heart, preach God's word in plain Bible language, to cast no stumbling blocks in our weak brethren's way, to leave self and when we preach, not seeking popular applause, desiring to be a leader or overseer or regulator, but be just what the Holy Ghost has made us, not striving to exceed our gift in the ministry, but plain humble children, desiring to know nothing save Jesus Christ and Him crucified.

B. S. Cowin.

RESOLUTIONS OF RESPECT

On March 3, 1939, God saw fit to remove from our midst our beloved brother, T. M. Barefoot, who was born August 29, 1881. He lived 57 years, 7 months and 2 days.

Brother Barefoot joined the church at Bethsadia at their June meeting on Sunday at the water in 1912. He was baptized along with his wife, Sister Mattie Barefoot, who also joined the first Saturday before in the same meeting, by their pastor, Elde, Bernice Wood. Brother Barefoot lived a faithful member of his church. To know him was to love him. He was always so humble and kind and patient in all of his trials and afflictions, which were many. He seemed to be blessed with a spiritual mind, always ascribing all power, honor and glory to God. He was truly a friend to his church, his fellowman and his family.

We feel that he could truly say with Paul: "I have fought a good fight; I have kept the faith." We feel that Bethsadia Primitive Baptist church has lost a useful and faithful member, his family a good and noble husband and father, and his community a good, sincere friend and neighbor.

Brother Barefoot leaves to mourn their loss an humble, afflicted wife, one son, Faison Barefoot; three step-children, four brothers and a large host of relatives and friends.

Funeral services were held at Bethsadia church and conducted by his pastor, Elder Xure Lee, together with Elders L. A. Johnson, L. W. Turner and F. H. Nordan, which

was his request in life. After which his body was taken to the family burying plot in the church cemetery. The pallbearers were chosen from the membership of the church, and were Brethren Willie J. Tew, John W. Stancil, Parlia Wood, Walter Stevens, Mack S. Byrd and M. E. Hobson. His body was lowered gently in the grave, there to rest peacefully until the resurrection.

Therefore, be it resolved:

First, That we bow in humble submission to the holy will of God, who doeth all things well after the counsel of His own will. We feel that our loss is his eternal gain.

Second, That the church at Bethsadia extends to his bereaved family our heartfelt sympathy and unto all that are so near and dear to him. We trust that the blessed Lord will comfort them in their lonesome hours of grief and sorrow.

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

Done by order of Conference in session at Bethsadia, Saturday before the first Sunday in April, 1939.

The committee appointed to draw these resolutions was composed of Brethren Willie J. Tew, John W. Stancil and Jason Allen.

Elder Xure Lee, Moderator,
J. A. Turlington, Church Clerk.
Jason Allen, Asst. Church Clerk.

Dunn, N. C., R. 5.

RESOLUTIONS OF RESPECT.

God in His infinite wisdom and purpose has seen fit to remove from our midst our dearly beloved sister, Mary E. Strickland, who was born, February 14, 1860 and died Feb. 16, 1939, making her stay on earth 79 years and two days.

She joined the church at Bethsadia the First Saturday in June, 1906, and was baptized by her pastor, Elder Bernice Wood, and lived a faithful member for 33 years, always filling her seat at Bethsadia when not providentially hindered.

She was a humble, faithful mother in her family and to her church. She leaves to mourn her death two children, several grandchildren and great grandchildren, along with a host of friends.

Therefore, be it resolved:

First, That we, the church at Bethsadia bow in humble submission unto our heavenly Father who doeth all things well, after the council of His own will, and that our loss is her eternal gain.

Second, That we extend to her bereaved family our heartfelt sympathy, hoping that the Lord will comfort them in their sorrows and grief.

Third, That a copy of these resolutions

be spread upon our church book, a copy be sent to her bereaved family, and a copy be sent to Zion's Landmark for publication.

Done by order of Conference in session at Bethsadia, Saturday, April 1, 1939.

Members of committee to draw up resolutions were:

Sister Lillie Wood,
Brother Parlia Wood,
Jason Allen.

MARTHA E. PHILPOT

Our dear sister, Martha E. Philpot, was born in Martin County, North Carolina, September 5, 1858, and died December 31, 1938, making her stay on earth 80 years, 3 months and 18 days. When a young girl she married John Larry Philpot, who with three children preceded her to the grave by several years. She left one daughter, Miss Katie Philpot, with whom she made her home, and one son, John Alfred Philpot. When very young she joined the Primitive Baptist Church at Conoho, N. C., and was baptized by Elder M. T. Lawrence. In August, 1913 she moved her membership by letter to Skewarkey Church, where she remained in true fellowship until her death. We all loved Sister Philpot. She was so very sweet and pleasant. She had been in bad health for several years, so she seldom could go to church, but seemed to be so glad for the sisters and brethren to visit her and have singing and prayers. I don't know anyone I could enjoy the company of any more.

Her funeral was preached in the home by Elder B. S. Cowin, her pastor, and Elder A. B. Ayers. We sang songs 330 and 687. She was laid to rest by the side of her husband in the Baptist Cemetery of Williamston, North Carolina, under a mound of beautiful flowers which was an evidence of her many friends. May the dear Lord comfort and bless the dear daughter, who left nothing undone that could be done for her, and the son. May their lives be made happy in the memories of such a sweet mother.

Written by order of Conference.

B. S. Cowin, Moderator,
John H. Mizell, Clerk,
Annie E. Edwards and
Trulah Jones, Committee.

MRS. JULIA W. POTTER

We would like to write a few words in memory of our devoted mother, Mrs. Julia W. Potter, who was born June 20, 1860, at Goose Creek Island, Lowland, N. C., and died April 13, 1937, at Norfolk, Virginia. She was the widow of the late James Potter who died on March 29, 1919. Both were faithful members of the Primitive Baptist Church. Mama was the daughter

of Baynor Daniels and his wife, Julia Daniels Campen. She is survived by the following children: Mrs. Rena Carawan and Mrs. Marjorie Jordan, of Norfolk, Va., and Curtis J. Potter and Daniel H. Potter of New York City, one daughter, Mrs. Emma Williamson, having recently passed away. Also one brother, L. G. Daniels, of New Bern, N. C., several grandchildren, great grandchildren, nieces and nephews. Mama was a faithful member of the Primitive Baptist faith, always standing for the right, and trying to let her light shine so that others might see it. She was humble and I believe, obedient in the sight of our Maker.

She was a loving and faithful mother. We can never tell how we miss her.

Mama was never well after I could remember, but was cheerful to the end. She wasn't confined to her bed many days, but as long as she could talk she joked and tried to make everyone think she wasn't very sick.

Mama was buried at Reelsboro, N. C., on April 16, 1937. Elder G. D. Edwards preached her funeral. Her pall bearers were four grandsons and two grandsons-in-law. Her funeral was largely attended and many beautiful flowers told us of the love and respect that was hers.

"A precious one from us is gone,

A voice we loved is stilled,
A place is vacant in our hearts
Which never can be filled."

Her loving daughters.

RESOLUTIONS OF RESPECT FOR SISTER WILLIE BYRD.

Whereas God in His infinite wisdom has taken from us our dearly beloved sister, Willie Byrd, who was born November 25th, 1868, and fell asleep in Jesus December 30th, 1938.

She had been a faithful member of Hannah's Creek Church for around thirty years and was faithful to her church as long as health would permit. She had been sorely afflicted for several years, but bore her afflictions with great patience, and often spoke of her love for the church to her friends and family. Her husband, C. V. Byrd, preceded her to the grave several years ago.

She leaves to mourn her death four children, three boys and one girl, and several grandchildren, along with a host of friends.

Therefore be it resolved:

1st, That we, the church at Hannah's Creek, bow in humble submission unto our Heavenly Father, who doeth all things well. We feel our loss is her eternal gain.

2nd, That we extend to her bereaved family our deepest sympathy in this hour of sadness.

3rd, Whereas the church at Hannah's Creek has lost one of its beloved members.

4th, That a copy of these resolutions be recorded on our church records, a copy sent to the bereaved family, and a copy sent to Zion's Landmark for publication.

Done by order of Hannah's Creek Church in conference, February 18, 1939.

Elder Xure Lee, Moderator
Bro. C. A. Johnson, Clerk,
Bro. T. E. Johnson, and
Sister Martha Johnson,
Committee.

RESOLUTIONS OF RESPECT

Whereas it has pleased the Almighty God to call from our midst our dearly beloved brother, J. Alvin Stephenson by death, on January 25th, 1939.

He was a faithful member of the Primitive Baptist church for more than 20 years, always filling his seat when it was so he could go.

His funeral was conducted by his pastor, Elder J. T. Lewis and assisted by Elder J. S. Stephenson. His body was laid to rest in the town cemetery at Coats, N. C.

Be it resolved: That the church at Angier bow in humble submission to the will of God who doeth all things well. We, his brethren and family shall miss him. We feel and hope that the Lord has prepared a better home for him where no sorrow can enter.

Be it further resolved, that we enter a copy of these resolutions on our church records and a copy to his family, and one to the Primitive Baptist and Zion's Landmark, for publication.

Done by order of the church in Conference Saturday before the First Sunday in February, 1939.

Elder J. T. Lewis, Moderator,
M. E. Fish, Clerk.

Angier, N. C.

CONTENTNEA UNION NOTICE

The next session of the Contentnea Union Meeting is appointed to be held with the church at Red Banks, Pitt County, N. C.

Elder J. C. Smith is appointed to preach the introductory sermon and Elder G. G. Trevathan as alternate.

The church is situated about five miles southeast of Greenville, one-half mile from the Greenville-New Bern highway.

A general invitation is extended, especially to our ministering brethren.

J. E. Mewborn, Union Clerk.

MAY 5 1939

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ZION'S LANDMARK

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PRIMITIVE OR OLD SCHOOL BAPTIST

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THEIR JEALOUSY INTERFERED WITH THE BUILDING OF THE CITY.

"Now because we have maintenance from the king's palace and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king.

That search may be made in the book of the records of thy fathers; so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause this city was destroyed.

We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side of the river.

Then sent the king an answer unto Rehum the chancellor, and to Shimsai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river peace, and at such a time.

The letter which ye sent us hath been plainly read before me.

And I commanded and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition hath been made therein.

There have been mighty kings also over Jerusalem, which have been rulers over all countries beyond the river and toll tribute and custom was paid unto them.

Give thee now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me."

—Ezra 4:14-21.

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

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The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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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

JOYS AND SORROWS OF MY LIFE.

I was born 1867 and my mother died in 1873. My grandmother and three old maid aunts reared me. I have had serious thoughts of death and Judgment ever since I was six years old. I dreamed one night I saw an angel with a torch flying through the air. I thought Judgment Day was coming and I would be lost. Some years later there was a great lumbering in the element, and I was so scared I went and sat down by my grandmother and put her apron over my head, thinking she was so good the Lord would save me for her sake. She died when I was thirteen years old.

I went on for several years like all girls, having as much fun out of life as I could. About that time there was a revival meeting going on nearby and I was so afraid of going to torment the preacher told me to come to the mourner's bench and they would help me. They told me to give my heart to God and my hand to them and they would save me, so I did. Notwithstanding I was reared by orthodox Old Primitive Baptists of the old type, I joined the Missionary Baptists and was baptized with many others. I was very well satisfied with myself for a few years. Later when the Charleston earthquake came I was so frightened that for the first time I did truly try to pray, and my aunt said, "Nancy, I am glad to see you

on your knees, but don't be afraid, it is only an earthquake; the end is not yet."

I spent some time with my cousin and wife, Joe Long, a devout Christian I believe, and while there I attended my revival meeting. When I came back Cousin Jack asked me if I thought I was any better. I said "I hope so." He asked me if I had taken communion, and I said, "Yes, sir." Then he asked me why. I did not know what to say, but told him to show the world that I was not of the world, but a Christian. He said, do you know the Bible says, "For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." And if I have ever been cut down it was then. It seemed as though a knife was piercing my heart. I felt like I had committed the unpardonable sin. All I could say was, "Lord, have mercy on me, a poor hell-deserving sinner." I went back home and had my name taken off of the church book. It seemed sometimes I could not live and yet I did not want to be an old fashioned Primitive Baptist.

I married at twenty-four. I thought I would live down my trouble, but found I could not. My very breath was, "Lord, have mercy on me." I kept it to myself. We had three girls born to us during the period of six years. The second one died in my arms while I was asleep, at two months and eight days

old. Oh, the agony I was in is felt more than told. I had committed unpardonable sin and now felt I had killed my baby. I knew there was no hope for me now. Oh, the anguish of my poor soul.

Old Brother Lunday, of South Carolina, came through preaching and spent the night with a friend. We were discussing the death of my baby and I asked him if he thought I killed it. He asked me if I wished my baby dead when I went to bed. I told him, "No, sir." He said I did not commit murder, then, if I had none in my heart. That did not ease my poor aching heart. I came near going crazy. I knew hell was my doom but was going to try begging for mercy as long as I lived.

My dear husband was taken away from me. Oh how pitiful I was I can never tell. I felt he was too good to stay with such a sinner as I felt myself to be, the half can never be told. His people were all Methodists and they wanted me to join their church, which I did. I had no faith in them, but thought I was very beholding to them for a living for myself and two girls. That was only adding trouble to trouble. More than two years later I married again. One day I was taken with a bad heart spell and felt like if I did not have my name taken off of the church book I would not live through the night. One of the members was visiting me, so I wrote a letter asking for my name and she delivered it, and in a short while I was much better, but my soul was no better. I looked at the sunset believing I would never see it rise again, but the next day there was a calm over me and I was singing, not

realizing anything unusual. My husband's mother said, "Nannie, what has come over you today? You look so happy and are singing such pretty songs." I said, "Nothing." When she left I began to wonder what was wrong with me and begged the Lord to give me my burden back so I would know just how it went. If possible it came back three-fold. Oh, how I did try to pray and my prayers did not go any higher than my head. I felt I was not fit to live with my family. I could do nothing but beg for mercy.

I now had four children. One day I was going to the spring for water to prepare the evening meal. My husband was not well and was lying down. I felt I was going to die and hell was my doom. I looked at every one of my family, as I thought for the last time and went on down in the woods to the spring. It seemed as though a voice up over me spoke and said, "Deliverance has come." How good I did feel and oh how happy I was, and the first thing I knew I was singing, "When I Can Read My Title Clear." Everything seemed to be praising God, even the sun shone brighter, and the trees seemed to be praising God for His mercy and goodness to poor me. We were going to move that Fall and I was so happy for two weeks that moving did not worry me one bit. I sang songs of praise all the time and if I can feel even half as good as I felt then, death will hold no terror for me.

But the serpent came in all of his glory and told me I had done the same thing three times, and I was doing nothing but fooling people, but I was impressed to go to Wheel-

er's Church and tell them how I loved them and ask a home with them. I would go and then feel so little I could not ask for a home with their good people. I would promise if I lived until another meeting day I would go, so I finally offered to the church and was received and baptized by Brother J. J. Hall, the second Sunday in October, 1909, with several others. That was another happy day in my life. I hope and pray the God of Heaven will keep me in the straight and narrow way and not suffer me to be a stumbling block in any brother's or sister's way.

I have written this for the benefit of my three living children. Saved by the free grace of God if saved at all. One of the least I feel myself to be.

Mrs. Nannie E. Clayton,
Roxboro, N. C., R. 3.

"THE FAITH OF OUR FATHERS."

(Published by request)

"Faith is the substance of things hoped for the evidence of things not seen."

—Hebrews 11:1.

* * *

By R. C. LAWRENCE

Before you read further, ponder just a moment Paul's great definition of faith: the EVIDENCE of things not seen.

If we should read a work on electricity by Thomas A. Edison, we would accept its statements implicitly. If the Mayo Brothers should make a statement concerning medicine or surgery, we would take it at face value. If the higher mathematics were involved, the conclusions of Einstein would be accepted

by any group of scholars. If a question of law was presented no one would dispute the decisions of Chief Justice Hughes on the matters involved. If history should be questioned, the deductions of H. G. Wells would be authoritative.

But when we turn from the law to the prophets, some men wish to question their integrity and to undertake to REASON OUT THE THING with the infinite. A few men even scoff and sneer at the things of the Spirit, as did Thomas Paine in his "Mistakes of Moses." Yet others claimed an infidelity they did not in fact possess, as did Roert G. Ingersoll, for no man could be an infidel and speak as he spoke at his brother's grave: "In the night of death Hope sees a star, and listening love can hear the rustle of an angel's wings."

We simply cannot reason out the things of the Spirit. These must be taken absolutely on faith, as defined by Paul, even as it was by the patriarchs of old. For it was by faith that Abel offered a more excellent sacrifice than Cain; by Faith Noah prepared an ark for the saving of the world; by faith Abraham went into a far country not knowing where he went; by faith Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. It was Samuel who answered "Here am I," and the sweet singer of Israel who said: "The Lord is my shepherd." His son Soloman, wisest of men, was satisfied that when the dust returned unto the earth as it was, the Spirit returned unto God who gave it. These

men sought not to reason it out with God, but took Him entirely on faith.

A simple illustration will perhaps serve the point. A school child, say in the second grade, at his task in addition or subtraction, presumes to question a professor of mathematics upon a problem in Calculus. Presuming that the child should frame the question correctly, who would be the one to solve the problem—the professor or the child? And if the Professor explained the problem, putting his answer in the simplest form, would there be any hope whatever that the child would understand the explanation? It is just as absurd, for men with finite minds to undertake to question the infinite, as it is for them to undertake to reason out such things as time, space, eternity, or God himself. And if God saw fit to answer our foolish questions, we would not be able to comprehend his replies, unless he gave us a more enlightened understanding along with his replies.

Whenever men try to question the infinite, the wheels refuse to make traction and simply spin idly around. Or, as Omar Khayyam puts it:

“Myself when young, did eagerly frequent

Doctor and Saint and heard great argument,

About it and about, but evermore

Came out by the same door as I went.”

Our modern scholars who seek to question the infinite should consider the conclusions reached by Saul of Tarsus—no mean city. Saul was the best product of the thought of his

day, a man of the highest culture of his age. He was an outstanding pupil of Gamaliel, a Pharisee of the Pharisees, a Doctor of Law, so learned a man that he “had in reputation among ALL the people.” If any man could reason it out, surely it would be Paul, especially after his tremendous experience on the Damascus road. He made no effort to do so, for he realized it was beyond his power. He said simply: “Now we see through a glass darkly; but then shall I know even as also I am known.”

There was never any question in the mind of Paul as to the authenticity of the scriptures, or of the divinity of the Man of Galilee. And he wrote down just what he thought of Him: “For I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” And when his time came to join the “innumerable caravan” he would say triumphantly: “I have kept the faith.”

The thing for which men most yearn, both for time and for eternity, is peace—both of soul and of body. That can be attained only through the simplicity of a child-like faith in him who said: “Thy faith hath saved thee. Go in peace.”

THE PASSOVER.

Dear Mr. Gold:

Having read an article in a weekly periodical on the persecution of the Jews, and, indeed it is such an awful plight in which they find themselves, that we are prone to exclaim in pity for them: Poor Jews! Poor Jews!

While we know the Lord cast

them off some nineteen hundred years ago for their disobedience and unbelief, and more especially their unbelief in the sonship of the Savior, we cannot help but pity them in their great desolation, yet we know that human nature in both Jew and Gentile is both cruel and unreasonable when jealousy, greed and self-interest are concerned and get the upperhand. We read in the scripture, where it says: "Jealousy is cruel as the grave," etc. Your observation and perhaps experience teaches that this is so.

The Christians, also, in all ages and climes have at times suffered persecutions and are even now in some countries suffering indignities for Christ's sake, and I feel confident that before long all Christians everywhere will feel the hand of oppression. But I started out to tell you some of my thoughts on the "Pass-over," it being just what is implied by the word—passing over—as we remember the Lord had decreed the death of the first-born in all the land, from the highest to the lowest in man and all cattle, but in sending the angel to execute this deed the Lord instructed him to pass over the Israelites and not harm them, which was done, but not a single one of the Egyptians escaped, but all the first born went down, and on the face of it, it seems an awful affliction and was an awful thing, but the Lord, as in all of His dealings with mankind, was absolutely just, and meant to show something of far greater import than the mere destruction of the first-born of Egypt. We know that flesh and blood cannot inherit the kingdom of heaven or rather, perhaps we should say,

the carnal mind, as Paul says, "The carnal mind is not subject to the law of God, neither indeed can be." We know, according to the teaching of the scriptures that in new life that is to come with the resurrection of the body from the dead, that there will be no carnality, none of the things of nature, and yet the body will have form, just as the body of Jesus had form as proven by the Saviour in inviting Thomas to come and feel, and thrust his hand in His side. But Thomas had no need for that when the light of truth flashed upon him, and he could exclaim in all sincerity, "My Lord and my God." So it is with all of us, when the Lord reveals a thing we know it and have no further to seek or ask poor puny man whether it be so, for the time being we know, and know we know. Now I know I have no gift to express myself, so I just have to blunder along the best I can, as indeed it seems my whole life has been nothing but a blundering mistake from start to finish so far, but I would be prudent and wise if I could, but I just have to trust in the Lord and hope for His mercy.

Now, in the destruction of the first-born of the Egyptians there is, according to my understanding, a great lesson taught here. We note that not a single soul escaped, but all were destroyed, which means the first man Adam, the "old man," the carnal man, the natural man, must die. Death has been decreed for all men except the chosen few that Paul speaks of when he says: "We shall not all sleep, but we shall all be changed, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be

raised." So, to sum it all up, the Passover is but a prophecy of the great day of the Lord when He shall come with healing in His wings, to gather His elect home and He will never again leave them, and this elect comprises both Jew and Gentile, as the Lord will at that time reclaim the Jews and they shall all be one people in the Lord, with nothing but purity, holiness, joy, peace and love, no sorrow, no tears, no longings, for we shall all be satisfied, for Paul says: "It does not yet appear what we shall be but we shall be like Him and be satisfied, so if we are like Him we will be in His form, and just as pure as He is pure, just as righteous as He is righteous and just as holy as He is holy.

Now lest the full meaning of this escape some I will just add that the destruction of the first-born means the death of all the world, just as "every living thing died in the sea" (time, for sea means time) and passing over the Israelites means the church will be saved alive, just as Paul says, "We shall not all sleep."

May the Lord add His blessings.

J. Ira Hawkins,

Hurdle Mills, N. C., R. 1.

THANKFUL FOR THE LANDMARK.

John D. Gold,

Wilson, N. C.

My Dear Brother:

You just can't know how my heart and soul swelled with gratitude and praise to God and what tears of Thanksgiving and unworthiness I shed to see and know that you had such pity and compassion on poor me. It was such an unexpected, unlooked for gift. Surely it is too good

for me, not worthy of such a Godly blessing and favor. Surely I am so blessed through the goodness, greatness and mercy of God, so richly bestowed upon me through you. Surely you are a child of God. If you were not, you could not and would not be moved and constrained to send me the paper free. Yet, I am sure you knew that I wanted, desired and longed for it, and I saw no way to get it. And then to think you said you would send it to me. My soul leaped forward with a joy that is inexpressible and full of glory. Yes, I just can't tell you, yet I am sure you understand. If you had not understood you would not have sent it to me. You did not have to ask me if it would be satisfactory. Oh, no. You knew it would be gratitude and praise on my part, and I am sure that the Lord will repay you a thousand-fold. Yes, indeed, I know you will not lose your reward, for no good thing will the Lord withhold from them that walk uprightly. No, indeed, and I am sure that you do, yes, orderly and circumspectly, before your God both day and night.

Oh just to think I am not to lose or miss all those grand and glorious articles that will be published. They will be all mine to enjoy for another year. Oh, how rich I am, though ever so poor, yet in spiritual blessings I am rich, and that is worth more than the gold of Ophir. Oh, how the Lord has and does so richly bless me in those things I count everything done so that I may and can have those spiritual blessings, for they are my life—the only treasure I desire. I am glad that I am poor—in basket and in

store, for in that I have hope, for surely the Lord must love the poor most, for there are more of them and they have the promise. So my hope is satisfied in that, and it is the poor that are so wondrously blessed in spiritual things, and it is those blessings that fit and prepare us for immortal glory.

Well, I hope I have not tired you. I do want you to understand my gratefulness, and I hope you do. I am just beside myself with gratitude and praise to God, and to you. Help me to praise the Lord for all His benefits to me, the least of all.

Pray for me, and may you be abundantly blessed, both naturally and spiritually. May the Lord bless all those that have helped me to have my paper, and I am sure He will. Yet it comes through and by you, after all. So praise the Lord, and God bless you.

Your devoted friend and sister
in bonds of love,

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

COMMON—PECULIAR.

(Republished by Request)

“And the common people
heard Him gladly.”

—Mark 12:37.

By the word common in scripture is not meant that which is odd, or singular, or out of fashion. Some people think to be common they must have the worst sort of dirty, ragged clothes, or the most out of style, uncouth, offensive manners. Some people think if they do not have the worst sort of buggy, or a very worn-out harness, or a very poor horse they are not common. Or they think they must be very

ignorant and green, and have odd ways to be common. Yet that is very far from being common in the Bible meaning of that word.

Some think they must be very odd and singular to be peculiar, hence they will dress out of the common manner, and act strangely to be peculiar.

Now what is the meaning of these two words—common and peculiar? We would remark that God's people differ nothing in nature from other people. If a man wears a rough garment to deceive, is odd and out of fashion just to make people think he is religious, he is about as corrupt as a man that makes broad his phylacteries to deceive, or that has a clergyman's coat, or cravat, to show that he is a preacher. Religion, if true, does not show itself in fine clothes, nor in coarse clothes. It is right to wear clothes that are decent and becoming, or suitable to ones business or standing. Right minded people do not consider a man's religion, of worth anything, to be in his style of dress, but in his conduct—to keep himself unspotted from the world, as well as to visit the fatherless and widow in their affliction.

To dress in such a manner as not to offend good taste—not too fine—not too coarse, and unseemly—not too expensive for your purse—not too niggardly and filthy, is to dress as the common people

Your doctrine is peculiar if you know the truth. The people of God are owned by him as his flock, and they love the relationship. They believe that Jesus gave his life for the sheep, and redeemed them from all iniquity. They are peculiar in hold-

ing this doctrine. They also make it manifest in their lives. They cleave together as sheep, and do not associate with other sects in their worship. They feed on the peculiar doctrine of Christ, and show their faith by their works. They are peculiar in that they will not have any institution of man, or teaching of men in their faith, but require a thus saith the Lord for all that they preach and practice in their religion or worship. Hence they do not have Sunday Schools, Mourners' Benches, Theological Seminaries, Secret Societies, nor any such device, because the word of God no where warrants such things. You will be held peculiar if you follow the Bible, but you need not want a meeting house with no good clean floor, nor windows, nor stoves. You need not want your meeting house floor to be so filthy that a lady would not care to go in it, nor spit tobacco juice over the floor to be common, nor cannot sing a song according to the tune, or to pronounce your words so badly nobody knows what you mean. To be uncouth and awkward or odd in ones manners is not at all to be peculiar in the Bible sense of the word.

Nor is it peculiar in the Bible sense for one to be snappish in his answers to an enquirer, nor unkind to an objected. When Festus accused Paul of being mad Paul replied very courteously, "I am not mad, most noble Festus." When Agrippa said to Paul, "Almost thou persuadest me to be a Christian," Paul did not answer him tauntingly, but said, "I would that not only thou, but also all that hear me were not only almost, but altogether such

as I am save these bonds." One should be courteous and respectful in manner, and yet be peculiar in the doctrine he holds, and also peculiar in maintaining good words, and yet not be depending on them for salvation.

The common people that constitute the sober, reflective, responsible, solid class that bear the burden of government, and have the good of the public at heart, are not the vain, selfish class that are eager after office, and would defraud others, but are not willing to bear the burden and heat of the day. The common people that heard Christ gladly were not the rabble or drunken and profane, nor the proud and haughty, but the sober, reflective people who felt the burden of life, and the seriousness of living, and were well disposed towards others.

On the day of Pentecost when the Holy Ghost wrought so wonderfully on the disciples no one of them called anything he had his own, but all their property was laid down at the apostles' feet, and they had all things common, or in common.

That does not mean necessarily that the things they had were inferior, or sorry, or poor in value, nor does it mean that they were very costly, or fine in quality, but it means that they put all they had in common stock, so that no one claimed that he owned anything in his individual right. That is like the things of the kingdom of heaven. For no man can claim the gift of preaching, for instance, as his in the sense that he could sell it or trade it. He has received it freely and he should give it freely. All the gifts

in the church are common, or belong equally to the body. So also it is with the fruit of the Spirit. Each loves the others. No man loves himself specially, but each is to love his brother. Hereby shall all men know that ye are my disciples, if ye have love one for another. Of the fulness of Jesus have we all received. One Christian is like another—one Lord, one faith, one baptism, even as ye are called in one hope of your calling; so that they have all things common—and the salvation is common—or it extends to all. These are the people that hear Christ gladly.

P. D. Gold.

JUSTIFIED BY HIS GRACE.

Dear Mr. Gold:

I thank you very much for extending my Landmark subscription to January 15, 1940. And as I would like to do something to help, I am enclosing a brief article for the Landmark, copied from the Tawliga Messenger, for April, 1900. Elder W. T. Goddard was editor at that time. In hope,

Mrs. Mary E. Bullington,
824 Jefferson St.,
Danville, Va.

The Article.

"Being justified freely by His grace through the redemption that is in Christ Jesus." Romans 3:24.

Those that God justifies are ungodly in themselves up to the time that God justifies them and makes them new creatures and pardons all their sins, adopts them into His family, makes them sons and heirs of God and joint heirs with Christ. And this God does freely, without

the consideration of anything done by the ungodly person thus justified freely. What an unspeakable favor we receive when God justifies us poor lost and ruined and bankrupt, ungodly sinners. To be thus freely justified is a wonder and will forever be to both men and angels. By His grace then, all works of the person thus justified are excluded as having anything to do in the great affair of his justification before God his judge, but this, God does freely by His grace without the consideration of any works done by the creature, either good or bad, before or after justification through the redemption that is in Christ Jesus. But when the fulfillment of the time had come God sent His Son into the world, made of a woman, made under law to redeem them that were under the law, that we might receive the adoption of sons. Then Christ has redeemed us from under the curse of the law, being made a curse for us. This includes all that Christ did in keeping the law in our stead, and suffering and bearing our sins in His own body and dying the shameful death of the cross and going down into the grave and on the third and appointed morning rising for our justification before God, and for and in consideration of the work of redemption done by our blessed Christ Jesus, God our Father and judge pronouncing all His ungodly, sinful people justified, imputes to them the righteousness of Christ and makes them as clear of sin as though they had never sinned. Then the Father beholds all His children in Christ Jesus, without sin. Blessed thought, wonderful grace! Blessed is the man to whom the

Lord imputes righteousness without works. When God justifies a sinner He takes away the old and stony heart and gives him a heart of flesh, puts His law in his heart, writes His law in his mind and will be unto him a God and he shall be His son and his sins and iniquities will be remembered no more. All this will be done for him freely by His grace through the redemption that is in Christ Jesus. After ye believed then were ye sealed with that Holy Spirit of promise, sealed until the day of your redemption, "Having this seal the Lord knoweth them that are His." "And they shall be mine, saith the Lord, in that day when I come to make up my jewels, and I will spare them as a man spareth his only son that serveth him." The effect of this work of God in the justification of a sinner is love to God and love to his brethren, as himself. And whereas he loved the ways of sin, now he loves the way of holiness, his conscience is tender toward the holy and just and good law of God, he wants to do all the Lord has commanded him to do with reverence and Godly fear. He is zealous for the cause of Christ in the world and he wants to honor Him with his whole life. And if we do this faithfully our good works justify us in the eyes of men and is a proof to ourselves and all that know us that we are indeed the people that the Lord justified freely by His grace. Good works follow after but never precede or go before justification. Make the tree good and the fruit will be good. This is the doctrine that Jesus taught. "And they overcame by the blood of the Lamb and the word of their testi-

mony." If the great seal of our nation is set to our right to our earthly inheritance and homes, we say it will hold good as long as the authority of our government reigns. We cannot be disinherited of our homes, and if the seal of the King of heaven is set to our right to a home in our inheritance above, will it not hold good as long as the authority of heaven reigns? I believe it will. Then let the people lift up their heads and go on their way rejoicing, knowing that if this earthly house of ours were dissolved we have a building of God, a house not made with hands, eternal and in the heavens.

Yours in the hope of soon entering one eternal Sabbath of rest above.

Wm. Brickey,
Lime Spring, Tenn.

WE MUST BE BORN AGAIN.

My dear Brother Griffin:

I am sure if we should chance to meet, there are many things in our pilgrimage that we could discuss in perfect harmony, many things, no doubt the cause of us leaving the city of destruction and going on pilgrimage is the same. An indescribable feeling of wretchedness that caused us to hide ourselves where no mortal eye could see, and there on our knees, pour out our souls to God for mercy. At no other time in the pilgrim's life is he more sure there is a great and frowning God than at this time. He sees God as a great judge, demanding "Pay what thou owest." From this time on to the end of his deliverance, he sees no Jesus, nothing but the man, Moses. There are many things in nature that por-

tray spiritual things, in some mysterious way. We are quickened, begotten, then follows an embryo state; and we, like Joseph, seek to hide the holy, unborn Jesus. Not until we are delivered, born again, can we see Jesus, neither can we see until we are born into the light. There is no light in man. During the time between the quickening and deliverance, we learn many things we never forgot. Well do I remember many of the secret places where I hid myself and begged God for mercy; and in times of despondency, I go back to these places and try to find something to renew my hope. My hope ebbs and flows, springtime and winter; but hope ever remains with me. More than 70 years ago, I read Pilgrim's Progress. I am still reading that dear old book. No unregenerate could have written it. In no way can I print my mind on paper; just blindly hint at a few things. I am a poor sleeper. Many times during midnight hours, I see more plainly. Many little quivers of light appear and disappear. Trying to find excuse for wrong-doing, affords poor consolation. Time and repentance heal many wounds, but they leave scars.

W. F. Britt,
Arcadia, Fla.

CRIED WITH JOY.

Dear Landmark Readers:

I'm again blest to try to write you, after being housed in three weeks. Yesterday I was in the dining room and ate dinner, also today. I think I'm improving, but not well. I do hope I will be able to go to my meetings again. Our quarterly meeting

is the fourth Sunday and Saturday in this month. Last fourth Sunday was preaching at our church, about two miles from here. There were three preachers, and many others came here after preaching was over. Some of them ate dinner with us, and in the evening Elder Pollard, Yopps, and Humphries did preach so sweetly for me. I lay on the bed and cried with joy; sang a verse of my dear old hymns once in awhile and thought of what I have often times craved that I might be able to sing praises to God as I'm leaving this world.

I must close. Just wanted to write of my good meeting the fourth Sunday in March. I hope this finds you all as well as usual. Much love to each of you, and please remember me in your prayers.

Old Sister Higgins, or I might have said,

Susan Higgins.

LOVES THE LANDMARK.

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

Inclosed find money order for two dollars (\$2.00) which will pay me up to 1940 for the Landmark. I do so much enjoy reading it as my eyesight is so bad, but I can see to read it very well. Hope all Landmark readers will do their part and keep the Landmark going for many years to come. We so much enjoy Mr. Gold's writings. He's so much like his father. Write more. You contend for peace and that is what I so much want the whole world over.

Yours old sister, I hope,
Mrs. Mary A. Shelton,
Danville, Va., R. 3, Box 255.

INTERPRETS THE DREAM.

Mr. John Gold,
Wilson, N. C.

I receive the Landmark every month, and I have been reading it from my childhood. My mother used to take it in your father's time. Your father was a hero of the gospel, a wonderful man and writer.

Mr. Gold, I think the eighth chapter of Ezekiel will give Mr. Rhue the answer to his dream. This false worship is on trial. The image he saw is the abomination that makes desolate. The man of sin must be revealed before the coming of Christ. This abomination sits in Christ's stead on the earth. It is not in reality a colored man but the condition of the world of today and I think the Lord showed Mr. Rhue the condition and also sealed him with the qualification of his approval.

You can do as you like with the letter.

Lillie Brown,
4242 Olive St.,
West Philadelphia, Pa.

LOVES THE LANDMARK.

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

Inclosed you will find money order for \$2.00 to pay for Landmark up to January 15, 1940.

I love the Landmark and what it contends for. Did so much enjoy the continued piece in last issue. The one the writer withheld his name from.

I wish you much success in the future.

Your sister in Christ I hope,
Mrs. Mary E. Parsons,
Cullen, Va.

TAKING LANDMARK 40 YEARS.

Dear Mr. Gold:

I am sending in my dues for Landmark for 1939. I don't want to miss a single copy, for it has been a welcome visitor in my home for 40 years. I do want to take it just as long as I live and can pay for it.

I am so glad to see Brother E. L. Cobb's name on the Landmark editorial staff. Hope he will be a great help toward restoring peace in the church, for I do love peace. May the good Lord spare you many more years to publish the dear old Landmark.

Mr. Gold, write often, for I do love to read your writings in the Landmark.

Will close with best wishes and prayer to the good Lord for peace in the church.

Mrs. Fannie Brown Joyner,
Greenville, N. C., R. 1.,
Care of W. W. Joyner.

DOING SOMETHING FOR MOTHER.

Dear Mr. Gold:

Enclosed find check for one dollar to renew subscription to Zion's Landmark for 6 months for Mrs. Martha N. Walton.

My mother has been very ill since the first of October, 1938, and is still confined to her bed. Hasn't been able to read, but I want her to have her paper. She enjoys them so much.

I hope you will be blest to continue the Landmark.

Yours very sincerely,
Mrs. G. M. Henderson,
New Bern, N. C., Box 1133.

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 B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.

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WILSON, N. C. MAY 1, 1939

GOD CHASTISED THEM.

It is an old story rehearsed over and over in the holy scriptures that when Israel committed whoredom with the nations surrounding it; that God gave them over to their enemies to chastise them for their idolatries.

These enemies we are told were cruel masters, took away their crops from field, orchard and vineyard, made slaves of such as they pleased, or they brought their flocks and herds to graze the fields growing wheat and barley.

This brought the Israelites often to the verge of famine and they were not able to get any relief from this trying state in which they had put themselves by departing from the law given them: "to have no other gods before Him."

This chastisement lasted until the nation turned their eyes heavenward and lifted their petitions to Him who always hears those who cry unto Him with a broken and a contrite spirit which David says the

Lord will not despise. This reminds us that every sin, every departure, every idle thought will have to be accounted for in the day of judgment, and this day of judgment is not reserved for the last day, but comes continually along this uneven journey when we are not expecting it. We find ourselves weighed in the balance and found wanting; it is then all our sins and short comings rise up before us and we see our condemnation staring us in the face, and we are reminded that our sins have found us out. We then are willing to confess our sins to God and one another and mourn because of them and think we will not be so neglectful any more, and how sad would be our state were it not for the Spirit, who whispers, "Thy sin is put away," "but the sword shall not depart from thy house."

There will be a continual remembrance of these things of which we are so much ashamed of, and we would have them blotted out of our remembrance forever, but the "sword shall not depart from thy house," like David's adulteries they bear evil fruit, which resulted in jealousies among his children which brought about incest, murder and rebellions, the fruit of David's ungodliness. We should remember that all sin committed against God will have to be confessed to God, and in a broken and contrite spirit pray Him to forgive the transgression.

It appears to my mind that the Lord chastises one nation with another as He did Israel, and there is no such thing as democracy without true Christianity, for democracy is the child of Christianity, and the so-

called democracies of the world are so far from what they claim to be there is need for their chastisement because of their falling away and trying to run their governments without a God.

We expect no better of heathen princes who have made themselves dictators, who by the light of worldly wisdom think that might makes right, and as Napoleon said, "God is always on the side of the largest armies," but it was not so in Israel when one should chase a thousand and put ten thousand to flight, but the whole truth is that the so-called Christian nations put their trust in some man to deliver by common wisdom, and in war accoutrements of all kinds to make their hand, home, person and families safe from those who would spoil it.

Nations, great men in authority as well as individuals, have forgot to pray to Him who has all power in heaven and earth. The whole armor of God, as spoken of by the Apostle in Eph. 6th chapter: "Your loins girt with truth, the breastplate of righteousness, your feet shod with the preparation of the gospel, the shield of faith, the helmet of salvation, the sword of the Spirit and prayer."

This is the whole armour of God, all the equipment the Christian has to fight the good fight of faith, and it is enough, it is all he needs, for "The weapons of our warfare are not carnal, but mighty through God to pulling down of the strongholds." 2 Cor. 10:4.

"For cursed is man that trusts in man or maketh flesh his arm." Jer. 17:5.

"They that trust in the Lord shall

be as Mt. Zion, they shall never be moved." Psalms 125:1.

When the king of Assyria came to Jerusalem with a greater army than Judah could produce, he boasted in a letter to Hezekiah as to what he would do. Hezekiah laid the letter before the Lord. God sent Isaiah, the prophet, to tell him he should not come into the city, nor even shoot an arrow into it. The angel came and destroyed one hundred and eighty thousand of his men in a single night. Then he went the way he came to Damascus, where he was assassinated by his two sons.

B. S. Cowin.

FORBEAR WITH ONE ANOTHER.

Dear Readers of the Landmark:

For some time I have felt a wish that I could say something that would let it be known that I would prefer peace rather than confusion. But I have learned that if peace reigns our great God will have to command it and bring it about by a lot of suffering in order for it to begin and continue. I do not want to write in a way to justify confusion, by saying in the world ye shall have tribulation but in me peace, for I feel though confusion in the flesh is not the same as tribulation in the Spirit, one of old said, "Ye are brethren, and ye should not fall out by the way." We are well aware of our brethren in the flesh, but we have to hope we are brethren in the Spirit. That we have been born of God and have tasted of the good word of God and the powers of the world to come, and when we find one acting with humility and willing to bear one another's burdens and in so doing fulfill the law of Christ, they are classed as brethren.

ren in the Spirit. As a rule when the children of God fall out by the way if they are not hunting for the mastery they will come together and have things in common. But to the contrary when they seek to carry out their own natural, carnal mind. I remember one time a man that was a member of the church. He fell out with a lady that wished to join the church and it did not seem that she could suffer enough to restore peace. He was mad and one day he and I were talking it over, and I said to him that if this lady's sufferings and dreams were of the Lord he would be removed from the church either by death or exclusion and that did not seem to soften him any. "The lady had done nothing," but in less than a year he got mad at something else and he could not be brought to terms and the church had to set him aside and in about six months after that the lady united with the church and has been a fine member since. He was taken sick after then and was sick for two years and went to two hospitals, and when he came from the last one, he asked for a meeting. I was at the meeting. He asked for the singing of a hymn which was 119 in Lloyd's song book—"The Prodigal Son." After the song was sung he said, "That is my condition." I said to him, "If you wish to return to the church I will have the church come to your bed and hear you, so you can finish your days in the church." He said, "If you do I go back with the same mind I came out with." So there were no further steps taken about it. He died in about two weeks.

Now strange as it may seem, this

man did not know his ABC's or letters, but was fine to discuss the proper teaching of the scriptures. So you see, brethren, we are in the dark about the mysteries of God. Great and marvelous are Thy works, Lord God Almighty. Just and true are Thy ways, thou King of Saints. And the apostle reached the point when he said, "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." Who can find out God by searching? But David said that, "If I make my bed in hell, God is there; if I should take the wings of the morning and fly to the uttermost parts of the earth, behold God is there." Poor old Jonah was with Him in the whale's stomach, which he said was the belly of hell.

Dear child of God, when he found you in the gall of bitterness and it became a howling wilderness, and He led you about, kept you as the apple of His eye, there was no strange God with you. O Lord, give us grace that we may know how to behave ourselves in the house of the Lord, and come together in peace by being brought low enough to acknowledge our faults and ask for forgiveness. There are many good brethren and sisters following in the channels of discomfort and their hearts are bleeding for the return of Zion. "Let the wicked forsake his way and return to Zion and rest will be found in his soul, and comfort to the household of faith"

I am a firm believer, as I understand it, in the doctrine of predestination, that God has power over

all wicked men and devils, and "thus far shalt they go and no farther"; and I have never yet cooperated with any one or made any effort to bring about any split because of same and our difference, for I am, I hope, like Paul when he says, "Let every man be fully persuaded in his own mind." May God give us grace to bear, if forbearance is asked for.

Yours for peace and good-will,

E. L. Cobb.

MARY STREETER CHERRY

Whereas it has pleased God in His infinite wisdom to remove from our midst another of our faithful sisters, Mary Streeter Cherry She was born May 21, 1853, and died March 12, 1939, making her stay on earth nearly 86 years. She was married twice. First to Mr. Joe Walston, who preceded her to the grave several years ago. Unto this union were born two children, Mrs. Delle Walston and Mrs. Joe Simmons, deceased.

Her second husband was Mr. Levi Cherry, who died several years ago, leaving her a widow with four children to rear as best she could. With a strong constitution and a brave heart she shouldered the responsibilities and difficulties of life. She did well for her family. She was a devoted mother.

She joined the church at Kehukee, in July 1893 and was baptized by Elder A. J. Moore. She remained a faithful member until death. She was always there to fill her seat, unless providentially hindered. She enjoyed visiting other churches and it was my pleasure to take her to the Union at Spring Green in January, the last time she went to preaching.

She was taken sick in early February with pleurisy, carried to Tarboro to the hospital, where she died. All was done for her that could be, but none could stay the hand of death, for her heavenly Father called, "Child, come home." She is not dead, but sleepeth.

She leaves to mourn her passing Mrs. Debbie Walston, Mr. Lester Cherry and Mrs. Lena Cherry Allsbrook, of Scotland Neck, Mrs. Jason Martin, of Tarboro, and Mrs. Cleveland Allsbrook of Oak City.

Funeral services were conducted by her pastor, Elder A. B. Denson.

Resolutions

Therefore, be it resolved, that we, the church at Kehukee, have lost a true and faithful member. We bow in humble submission unto our heavenly Father, who doeth all things well. We feel our loss is her eternal gain.

That we extend to her bereaved family our deepest sympathy in this hour of grief and sadness.

That a copy of these resolutions be placed on the church book and a copy sent to Zion's Landmark for publication.

Done by order of conference Saturday before the third Sunday in March.

Elder A. B. Denson, Moderator,
Mary D. White, Clerk.

RESOLUTIONS OF RESPECT

Our Heavenly Father has taken from us our dearly beloved pastor and father in Israel, Elder George Robbins, who was born February 25, 1856, and departed this life April 8, 1939, having been blessed to live 83 years and a few days. His funeral was conducted by Elder L. W. Pulley, Elder Arthur Cooper and Elder E. L. Cobb, at Spring Hope Primitive Baptist Church, of which he was pastor and had been for 48 years.

We do not think of him as being dead, but as one that has fallen asleep in the arms of Jesus, where he is resting from all his labors. He was blessed to preach at Spring Hope on his regular March meeting.

He is gone, but not forgotten. We loved him, but God loved him best.

Therefore be it resolved: That we, the church at Spring Hope deeply feel our loss, but we hope to be reconciled to the Lord's will.

Done by order of Conference, April 15, 1939.

Elder L. W. Pulley, Moderator
Mollie Pulley, Church Clerk.

RESOLUTIONS OF RESPECT

The church at Concord, in conference on Saturday before the fourth Sunday in March, 1939, agreed that the clerk prepare a Resolution of Respect to Mr. John W. Darden for his good work in preparing the history of the church at Moratock and also making such efforts to rebuild the old church house. And we hope that all the churches will see as we do and contribute to the work of the building of the same.

Done by order of Conference, Saturday before the Fourth Sunday in March, 1939.

A. W. Ambrose, Clerk.
S. Gray, Moderator.

IN MEMORY OF MOTHER.

In loving memory of mother, who passed away one year ago today, May 4th, 1939.

Mrs. Lucy A. Wright.

She has never left us—our mother who passed

Through the shadow of death, to the sunlight above.

A thousand sweet memories are holding her fast,

To the places she blessed with her presence and love.

Her Children.

MAY 20 1939

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXII.

MAY 15, 1939

NO. 13

JEALOUSY HINDERED THE WORK OF THE LORD.

"Take heed now that ye fail not to do this; why should damage grow to the hurt of the kings?"

Now when a copy of king Artaxerxes letter was read before Rehum and Shimsia the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them cease by force and power.

Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius, king of Persia.

Then the prophets, Haggai, the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.

Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Josedak, and begun to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

At the same time came to them Tatnai, governor on this side of the river, and Shethar-Boznoi, and their companions, and said thus unto them, who hath commanded you to build this house and make up this wall.

But the eye of God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter."—Ezra 4:22-24; 5:1-6.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- Wilson, 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.,
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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE LIGHT OF GOD.

"Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light and the days of thy mourning shall be ended."

—Isaiah 60:20.

They tell me of a home that is not so far away,

Which saints will see and adore;
Where the glory of the Lord chases darkness all away,

And the sun will go down no more.

Where no storm clouds will gather and winter will be no more,
And no thorn bushes grow by the shore;

But there the tree of life will forever be in bloom,

And the sun will go down no more.

They tell me that loved ones will be united all again,

Upon that wonderful shore,
To sing a new song to the Lamb that was slain,

Where the sun will go down no more.

No day will be dark, for no tempest will come,

The sea will cease to rage and to roar;

But all will be peace in that heavenly home,

And the sun will go down no more.

Our labors all ended, our joy will be complete,

There will be music and singing encore,

Whose melody will be incomparably sweet,

Where the sun will go down no more.

Our God will be the light, no darkness will come,

No sin nor weakness to deplore,
For saints will be safely housed in that home,

Where the sun will go down no more.

Our sins all washed in the blood of the Lamb,

For our guilt in His body He bore,
And gave us a home in the mansion above,

Where the sun will go down no more.

He paid all the cost, His blood was the price,

He cannot die any more,
And without spot carries them safely home,

Where the sun will go down no more.

—B. S. Cowin.

FOR THE PEACE OF ZION.

Mr. John Gold,
My Dear Friend:

For I feel to know you are one in and for the cause of Christ, truth and righteousness. You write such sweet and comforting pieces. My cup runs over and I feel if I just could I would reach my hand across the distance and in love and fellowship clasp yours and bid you God-speed. Surely you are following in your Godly and saintly father's footsteps, just as bold and fearless, yet harmless. I am sending you a small article and if you feel disposed to publish it, if you feel it worth your time. It has been several years since I wrote and I have requests urging me, so through you I will make a feeble attempt.

Yours in and for the peace of Zion,

Effie H. Carawan.

F. S.—If not asking too much, will you please publish this letter of dear Brother Clifton along with mine. If you don't publish mine, please publish his. I don't want him to be entirely forgotten. It is indeed a comforting letter, and I am sure it will comfort others as it has me.

From one that loves you for Christ's sake.

Effie H. Carawan.

Mrs. Effie H. Carawan,
Swan Quarter, N. C.
Dear Sister:

Your letter reached me safely and found us all in our usual health. I was glad to hear from you, and crave your pardon for not answering sooner. I am a very poor correspondent as you ere this have decided. We are creatures of cir-

cumstances and do not always as we have a mind to do.

I have had some pleasant seasons since I parted with you at the Union. At our yearly meeting at Moratock, one came forward asking a home with us, was received and baptized by me, and there is evidence of others being led by the Holy Spirit, feeding by the Shepherd's tent. All of this makes us to rejoice in God, our Saviour, for this manifestation of His gracious and wonderful dealings with poor sinners, in leading them out of darkness into the glorious light and liberty of the gospel.

Dear sister, you spoke of trials and troubles and many dark, gloomy seasons through which you were called to pass. Oh, how I can witness with you as these seem to be my portion most of the time. Paul, the great apostle, speaks of glorying in tribulations. I am persuaded that Paul was here telling us of the blessed effect of these tribulations, and not His feelings while passing through them; for He tells us that no trials, persecutions or chastisements are for the moment or during the time we are thus exercised, pleasant, but rather grievous; but afterwards yields the pleasant fruits of peace in righteousness to those who are exercised thereby. If we suffer with Him we shall also reign with Him for he who would live Godly in Christ Jesus shall (not may) suffer persecutions. So if in our many trials, gloomy seasons and sorrows we are made to feel by the Holy Spirit that it is for Christ's sake, then, like Paul, we can glory in them and feel to say with him, that the few light afflictions that we have passed through are in no sense

to be compared with that peace and flood of joy which burst in upon us when the blessed Sun of righteousness arises with healing in His wings, causing these dark and gloomy shadows to flee away. What a sweet comfort it is to know that Jesus, the blessed Saviour of sinners, bore all for His people; suffered and died that they might live; arose from the dead for them; is now interceding for them, and will, without the loss of one, bring them by His mighty power and never-ending love to that beautiful home above where they need not the light of the sun and moon, for He shall be their everlasting light.

Our chief concern, dear sister, is, are we embraced in that blessed number? By inspiration, the apostle tells us that we know we have passed from death unto life because we love the brethren. There is a sweet comfort in this thought, at times, but we are not able to say at all times that we love the brethren. This is a time of sorrow. We have an inward desire to love and to manifest the same, but we find not how to do it.

But He knoweth our frame, that we are but dust, and having suffered He knoweth how to succor them that are tried, and will give grace and help in time of need. So let us hope and battle on, looking to Jesus, who is able to keep us through life's uneven way and bring us to that land of perfect day, where sorrow will be over.

Well, I will close, ere you grow tired reading this which, like the writer is imperfect. May these lines find you and yours enjoying good health is the prayer of

Your brother in Christ, I hope,
W. B. Clifton.

P. S.—I hope to see you at the Union in September. I hope to go if nothing prevents. Pray for this poor sinner when at a throne of grace. Write me when you can.

W. B. Clifton,
Plymouth, N. C.

To the Household of Faith
Scattered Abroad:

Surely these are times, spiritually speaking, that try our souls. Yes, our hearts faint within us, for looking out, hoping against hope. Yet such long seasons of hoping maketh the heart sick, crying unto the Lord to undertake for us, and deliver us. Surely we need a Gideon, a Moses, a Joshua, a David, a man of God, servants of God, watchmen that are fearless, zealous, diligent in and for the truth, righteousness of Christ, not going about establishing a righteousness of their own, as some are doing. Also of themselves are they heaping unto themselves teachers having itching ears. All because they can't endure sound doctrine. There is where the whole trouble is, and because of it they heap these teachers and they are they that turn the truth into falseness.

Yes the time would come when that would be one through their own lust. This would be done. Surely it is now, having the form of Godliness, but denying the power thereof. From such turn away.

Surely Paul knew of such times when he said at his departure, "Grievous wolves would enter in; yes come into the camps of Israel not sparing the flock." Are they doing that? Surely they are scat-

tering them. We are to mark them and avoid them, yes avoid all those that bringeth a doctrine that we have not received and that is through the gospel and experience we are not to go out after it, for in doing so we are bidding it God-speed. Nor are we to take it into our house—that is our spiritual love and fellowship. Yes, leave them alone. And I am sure that every child of God has no desire to depart from the true and living God and depart after man. Nor do they desire to remove the ancient landmarks which our forefathers have set. Surely not, but to inquire for the old paths, and walk in them, be content with the order and simplicity of the house of God, seeing that all things are done in decency and order, having no person in admiration because of advantage; not minding high things. No, but condescend to men of low estate. Not to think more of one's-self than we ought to think. On some having compassion, making a difference, not with one's-self, oh no, but the poor of the flock, meek, humble, of contrite spirit. Be at one another's feet, esteeming all better than self. Crucify self, yes the flesh; abhor all evil and cleave to that which is good, and as much as lieth in you live peaceably with all men. Yes, indeed, and especially the household of faith. And keep yourselves unspotted from the world. Draw unto God and He will draw nigh unto you. Resist the devil, and he will flee from you. Cleanse your hearts, ye double minded, and if you lack wisdom, ask Him (yes, in prayer) believing by faith and you shall obtain; not wavering, and in that faith

He will give you, for He giveth liberally and upbraideth not. Stand fast in the liberty wherein Christ has made you free. Seeing these things, what manner of people ought we to be? In all conversation, speak the truth in love. Let your love be without dissimulation, and conversation be without it. In all things give thanks unto God before whom you must give account of your stewardship.

Pray for me.

Yours in and for the peace of Zion
Effie H. Carawan.

I AM GOD.

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

Dear Mr. Gold:

Will you please publish this article that was written December 18, 1938, by a very beloved sister I feel in Christ, Annie Higgins. I would like to say this is endorsed in my feelings and I feel like it will be food for the household of faith, those who love the truth as it is in Christ Jesus, our Lord.

Yours in hope of eternal life,

T. H. Edwards,

Jacksonville, N. C.

“Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.” (Psalms 46:10.)

God speaks and it is done. Men use many idle words; often talk just to be talking. Every word that God speaks is a definite thing. It is with power and wisdom.

The scripture used above has been very much in my mind today, seeming to come to me while in a very low state of feeling and bring-

ing comfort. I hope to be able to write about it if what I see is the truth. If I have the wrong understanding I pray God to take it away from me. Seems like a very big subject for such a little one as I to write about.

"I will be exalted among the heathen," God says to us through David. Let us try to find out who the heathen are. They are unbelievers. What does among mean? It means, in the midst, in the middle of. So in the midst of the heathen God has chosen a people to sing His praises, and again "among the heathen" is in the hearts of the unbeliever. (Seems like a bold thing to say.) But when God speaks to the unbeliever, telling him to "Be still, and know that I am God," oh don't we know that that poor sinner stops, no matter what his station in life or where he is, and he knows that there is a God, which changes him into a believer.

Now a further definition of who the heathen are from our own personal experience, not only in the past but daily. There was a time in our lives when we thought we had the power to live just as we pleased; that it was just up to us to accept the fact of whether there was a God of all power or not. This view denied the fact of an all-powerful God, by giving some of His power to man (that cannot even make a grain of mustard seed.) It denied the truth of Jeremiah's statement, "I know that the way of man is not in himself." (Jer. 10:3) Therefore, in giving man this power would take away God's power, making us unbelievers in a supreme God that even "Reigneth over the heathen."

(Psalms 47:8) In this state we are unbelievers or heathen.

But when we are quickened by the Holy Spirit we are made to know that we are nothing but dust of the earth (the same earth in which God will be exalted) and God alone is Supreme, and when we are made to see that it is good to have a Supreme Being, we are given to rejoice in hope of salvation.

Now do we stay believers? In God's purpose and mind we do because Jesus says, "None is able to pluck them out of My Father's hand," but not believers always in our time experience while we live here in sinful flesh. We walk much in darkness, in the Valley of Humiliation when it seems our God has forsaken us and we cry out with David, "Why art thou cast down, O my soul? Hope thou in God?" We fear we have no hope.

We wonder if we have imagined a word of grace in our hearts. We ask, why can't we feel as we did when we first believed. Then we read (Matt. 17) of the man that the disciples could not cure, and they were perplexed and asked Jesus why they could not cure him and Jesus told them, "Because of your unbelief." Jesus often called His disciples, "O ye of little faith," and "faithless." We realize if we have faith, as a grain of mustard seed we can move mountains, even the mountains of trouble, doubts, fears and unbelief; we find we have no faith only as God gives it, and it seems right here that He has withheld faith from us; in this state we realize we are still unbelievers or heathen. Why? Because we realize that when our faith is perfected we will

doubt no more, and when our love is perfected, all fear will be cast out.

But what a wonderful promise, God says "I will be exalted among the heathen." Realizing our terrible condition, our nothingness, our earthly dust that we are, exalts God in our poor heart; makes us look up to Him as the author of faith, as King of Kings and Lord of Lords.

Oh, how we long for that glorious day when our faith is perfected, and all our fears and doubts cast out by perfect love. Then we can see Jesus and be like Him and be no more unbelieving.

I will stop, feeling I am not able to write this just as I want to, but being comforted to hear our God say that He will be exalted in the hearts of us poor benighted, lost, ruined sinners.

Written in fear and in the valley, begging for mercy.

Annie Higgins.

THE WONDERFUL WORK OF GOD.

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

Dear Mr. Gold:

I'm enclosing a good letter from dear Sister Ellison, which I feel will be read with much interest, by the brethren and sisters. I love to read the Landmark. Such good pieces as Brother Long and others write.

Your friend,
Sallie Butcher,

Route No. 2, Danville, Va.

Sallie Butcher,
Danville, Va.,

Dear Sister:

I feel to address you as a dear sister in the sweet unity of the spirit

and of the love that passes understanding. I was so surprised when I heard what Sister Weaver had done with my poor effort to tell a little of the wonderful works of God. I say "poor effort," for as I wrote I could see such riches of glory as no pen could trace, and the things omitted more beautiful, but had to be left out. Oh, I am afraid of myself, lest I do at times become exalted above measure. As I read your note and a like one from Brother Herndon, I thought, "A word spoken in due season, how good it is." It encourages me to hope that the dear Father of mercies indited for me, else my pen would never have traced out words pleasing to His people. But while one kindly encourages me, another gives me a rebuff, and sometimes not a kind one. But the Lord has set the one over against the other, to the end that I may walk carefully before him all the day of my life, which I fear I do too often fail to do. I have thought much lately, and with comfort, on the words, "I will give thee places to walk among them that stand by."

My mind goes back, or rather forward to the prayer of Jesus at the grave of Lazarus, in which He said, "Father, I know that Thou hearest Me alway, but for the sake of them that stand by I said it." We lament the languishing condition of the church and "like Eli, sad we sit and tremble for the Ark of God." But the Lord will not leave Himself without witnesses. These will ever be the necessary seven thousand in reserve, still standing by, and still witnessing to His wonderful works, as they contend earnestly for our God-given faith, and it was for the

sake of them that are still standing by, that He said these words, "I have prayed for thee that thy faith fail not," that we through patience and comfort of the scriptures might have hope. I do not think there could be a more striking and beautiful portrayal of Christian experience than in the case of Joshua, when he stood before the angel of the Lord, clothed in filthy garments. I have tried to write on the whole incident as it is narrated, but always the subject enlarges, until in every effort it is harder to find a stopping place, so I will endeavor to spare you the tedium of reading so much. The Lord said unto Joshua, "Behold, I have caused thine iniquity to pass from thee and I will clothe thee with change of raiment," and such a change, from filthy garments to fine linen, clean and white. "He took the robe the Saviour wrought and cast it all around." And they set a fair mitre on his head." Do we not also set the fair mitre, the priestly head dress, on the one, our Head, our great High Priest, when we bring forth the royal diadem of prayer and praise to the power of His name and crown Him Lord of all, as we see Him, made a little lower than the angels for the suffering of death, but now crowned with glory and honor. In His suffering on the cross to save His people from their sins, the power of His name was verified and magnified, for in His love to them He made His people kings and priests unto Himself, and the fair mitre on each head is an insignia of the royal line of the house of David. They are the ones still standing by, to defend the faith of God's elect. And the promise to Joshua reaches

to all who will walk in His ways and keep His charge. "I will give thee places to walk among them that stand by." Oh, what more could "a poor sinner like me," ask than the blessed privilege of having places to walk among such a royal line of kings and priests, "An highway shall be there, and a way."

The highway is cast up for them to walk in, and a way to walk is pointed out, and it leads over high and low places. We are not promised a place to walk as though it would be only a flowery bed of ease, but places. One will lead us in mourning down Babylon's cold stream, where in loneliness we forget to look to the high places, the hills over which we have come with joy for the help we now sorely need. "They shall turn unto us for a testimony," for "the hills of Zion will yield a thousand sacred sweets," which lift us up and again we are brought into a wealthy place. Gladly we walk there and our beloved comes to meet us, leaping upon the mountains and slipping upon the hills. Oh, what sermons in every word that proceedeth out of the mouth of God, whether by His own "Thus saith the Lord," or by His inspiration. He told Paul, not what great things he must suffer, but how to suffer the great things that should befall him, and it was to endure hardness as a good soldier. The way for us is to strive to walk worthy of the vocation wherewith we are called, though it sometimes seems almost obscured by clouds of darkness, but as we stumble along, lightning sometimes flashes from the very clouds we so much dread. Only a flash, but it shows us our way

a few steps farther. But in light or darkness, hill or valley, smooth or stoney the way, I long in all places to walk among them that stand by. "So I go on, not knowing, I would not if I might. I would rather walk in the dark with God than to walk alone in the light. It is better to walk with Him by faith than to walk alone by sight." And my heart truly responds to the words of another sweet singer in Israel

"Tho' I've walked o'er hills of gladness,

I have walked through vales of tears,

And my feet have stumbled often,

As I trode the weary years;

Yet my heart is sometimes lifted

In a song of thankful praise,

'Tis the God who walks beside me,

And will keep me in His way.

Tho' alone I've trod the wine-press

Of some sad Gethsemane,

Yet I've never been forsaken,

Still I hope He leadeth me.

Even to the gloomy portals,

He will keep me undismayed,

For He'll still be with me saying,

"It is I. Be not afraid."

And now I must ask your pardon for so long a letter, but must say I thank Sister Weaver for this round-about introduction, for there are times when one almost wants to shout from the house-top to them that fear the Lord, to come and hear what he hath done for my soul.

I see you and Brother Herndon have the same address, so will you share this with him, and may I ask him to accept it as far as he can as an answer to his kind note, also, and if it is the Lord's will, may we have

more sweet communion together. And let me, the least one in our Father's house, be your sister in humble hope,

Mary Ellison,

Grantsville, Kansas.

EXPERIENCE.

As my heart is heavy this rainy morning and I find myself meditating over my experience and the Lord's precious promises, I will try to write a part of what I feel the dear Lord has done for this poor sinner.

When I was about 14 years old I got into trouble about myself as to what would become of me if I had to die soon. I had tried to do right, had been an obedient child and told the truth and yet I saw myself a great sinner. I thought if I died, or when I died, I would be sent to torment. Oh, how troubled I was. I could not sleep. I got so I could not see any rest. When I tried to do better it did no good. I tried to keep it from my people. I did not want them to know how sinful I was and how I was troubled. It seemed to me I would smother to death at times, then at other times I would get a little rest. My sister (who is now dead) and I were working in Uncle Dock's factory, stemming tobacco. There was a crowd of people working. They would get to singing jigs and love songs. I would help them for a while, but the time came when I felt it was a great sin to sing those songs. I thought singing those songs was the greatest sin I had ever committed, and I vowed to my God that I never would sing another if I could get forgiveness for my sins. (I have kept that prom-

ise. I have never sung another love song to this day.) One day while at work the hands got to singing those songs. I thought I would smother. I could not help crying, so I told them I was sick, and went home.

My mother asked me what was the matter. I told her I was sick, but, oh, it was so much worse than sickness. Nothing mother could do did me any good. I would get in bed. I could not sleep, and I could not lie there. I would get up and walk and walk. I was so weighted down with trouble I could not live, it seemed. Mother would ask lots of questions as to what was the matter. I told her I did not know, that I thought I was going to die.

That night I went to bed and every few minutes I would say, "Lord, have mercy on me, a poor sinner." I finally went to sleep, but I awoke cramping. Mother got to me in a few minutes. They found me cramped stiff in a sitting position. Mother and my sisters heated some water and set my feet in warm water. I thought I would die, and they got scared, too. I did not want to die then, for I thought as soon as breath left me I would land in torment. Finally the cramp left me. I got better. We all went back to bed. Next morning, in answer to mother's questions, I told her I was better.

Pa thought I could go back to work, but, oh, I was no better in my troubled breast. I would go off alone and try to pray, but got no relief. I decided to go to bed and maybe they would not watch me so close. So I went to bed and covered up my head and said, "Lord, have mercy on

me, a poor sinner." I don't know whether I went to sleep or not, but I saw myself at our old home on the farm, down near the graveyard. I was standing with head bowed when I heard the noise of running water. I looked, and all around me at a distance in every direction was deep muddy water. It had got within a few feet of me on my left and there was a deep black hole in the ground. That muddy water was pouring into it.

I thought that hole was the bad place and I soon would be washed into it. It was so muddy and angry-looking, and it was coming on every side to sweep me into torment. I was helpless. All I could do was to try to pray. I said, "Lord, have mercy on me, or I perish." In a moment, a small sweet voice right over me said, "You shall be saved."

At once I was being lifted up. I was carried up and up, so easy, without any effort on my part. I was carried to a building of some kind, but not made by men. Jesus was standing in the door. It seemed that Jesus was the door. Just as I got near the door Jesus said in that soft, sweet voice, "Come in." I went in and there was the prettiest place that I have ever seen. Everything was as white as snow and everybody as happy as could be.

Then I saw I was just like them and I was made to know that was heaven. I don't know how long I was in (I'll say heaven) but some one spoke to me. I then realized I was at home in bed. Mother asked me if I was better. I said, yes, I am all right now. I have often wondered what she thought of me getting well so suddenly, but surely she

thought she knew. I hope she did, but oh, if I had told her all about it then it would have saved me many a regret, but I did not know that this was what I would tell to the church some day and be received.

It was about five years after this took place with me that I offered myself to the church at Pilot Mountain and was received. Pa said, "I have been looking for her a long time." But I could not talk and tell the church much and I never have been satisfied about it. Many are the times I have wanted to tell my experience to Uncle Dock, but could not get started. But if I had only told it to mother. So, children, if any of you wish to talk on this line, don't put it off "until it is too late."

I feel I have not done justice to this. If I could have talked and told you all in words, but as I cannot, I hope I can get relief from the feeling that it is my duty to write it.

Lots of love to you all,
Maggie Mosley.

HOW FIRM A FOUNDATION.

As I have been impressed with those words, lingering on my mind for quite a while, and feeling most sure that it may meet the eyes of some dear soldier that helped to sing it in 1898, (in Cuba) that will explain itself.

How firm a foundation, ye saints of
the Lord,

Is laid for your faith in His excellent
word.

What more can He say than to you
He hath said,

To you, who for refuge, to Jesus
have fled?

Fear not, I am with thee, oh be not

dismayed,

For I am thy God, and will still give
thee aid;

I'll strengthen thee, help thee, and
cause thee to stand,

Upheld by my righteous omnipotent
hand.

When through fiery trials thy path-
way shall lie,

My grace, all-sufficient, shall be thy
supply.

The flame shall not hurt thee; I only
design,

Thy dross to consume, and thy gold
to refine.

The soul that on Jesus still leans for
repose,

I will not, I will not desert to his
foes;

That soul, though all hell should en-
deavor to shake,

I'll never, no never, no never for-
sake.

A Baptist choirmaster in an historic London church, who wrote hymns in his leisure time, for worshippers to sing on Sunday morning, was the author of "How Firm A Foundation, Ye Saints of the Lord." His name was Robert Keen, and his song, rejoicing in God's glorious promises to his followers, has been a source of spiritual strength and power to Christians everywhere for 150 years. When the hymn first appeared in a collection published in 1887 by Dr. John Rippon, prominent London preacher, it was identified only by the signature "K." For years, therefore, its authorship remained a mystery. Then it was discovered that Dr. Rippon for part of his remarkable 63 years' London

pastorate, had had a song leader named Keene, and that the hymn originally has been sung to a tune entitled "Geard," composed by the choirmaster. Today, "How Firm A Foundation," is usually sung to the familiar and stirring tune known as "Portugese Hymn," which was written many years ago for the popular old Christmas favorite, "Adeste Fideles." Some say the music takes its name from the fact that it was composed by Marco Portugallo, a Portuguese musician who became a famous composer of operas in Italy. Others believed the tune won its "Portuguese" label when it was heard for the first time in the Portuguese chapel in London.

"How Firm A Foundation" was a favorite in the family of President Andrew Jackson. The president's wife, Deborah, loved it above all other hymns, and it is said that President Jackson himself called for it to be sung for him just before he died.

It was a precious hymn, too, with General Robert E. Lee, and was sung at his funeral.

General Curtis Guild, Jr., prominent United States army officer, and later governor of Massachusetts, used to tell this impressive story of how American soldiers sang the hymn in Cuba. The Seventh Army Corps was encamped on the hills above Havana on Christmas eve, in 1898. It was a beautiful tropical night. Suddenly, a sentinel from the camp of the Forthy-Ninth, Iowa, called out: "Number ten, twelve o'clock and all's well!" A strong voice raised the chorus and many manly voices joined in, and soon the whole regiment was singing. Then

the Sixth, Missouri, added their voices, and the Fourth, Virginia, and all the rest, until the entire corps joined on the verse:

Fear not, I am with thee, oh be not
dismayed,
For I am thy God, and will still give
thee aid;
I'll strengthen thee, help thee, and
cause thee to stand,
Upheld by my righteous omnipotent
hand.

This is a sweet hymn to me as I recall the date given above, 1898, when I did not know what moment I should be called to serve my state in the same way those dear and loving soldiers were serving theirs, and singing that sweet hymn, "How Firm A Foundation."

And one more hymn is so sweet to me. It is:

Am I a soldier of the cross,
A follower of the Lamb,
And shall I fear to own His cause,
Or blush to speak His name?

Dear Brother Soldier, if this letter should ever meet your eyes, those that well remember the song sung in Cuba and those that helped to sing it, I especially invite you to please write me a special letter of yours, as I am now in my 68th year, and the word (soldier) appeals to me very deeply indeed.

(Selected) By A. W. Thompson,
R. 2, Kenly, N. C.

EXPERIENCE.

To the Readers of
Zion's Landmark:

I have a desire to write some of the things I hope the Lord has done for me. I have felt impressed to

write a number of times but would put it off, feeling that the hope I claim is too good for me and that perhaps I am mistaken about it all. From my earliest recollection I had serious thoughts about the welfare of my soul after death. As I grew older I grew more miserable. I would read the Bible, but it seemed to condemn me. I tried to pray, but it seemed to do no good. Surely my condition was worse than anyone's. Mother had a large collection of Landmarks which were sent to my grandfather. I would go upstairs alone and read them. Although none of the experiences in them seemed like mine, yet I found a great deal of comfort in reading them. At the age of about 13 years, I had a most wonderful dream. An angel appeared at the window by my bed and said, "The Lord's work with you has begun."

There are no words to express the joy I felt, because somehow I believed if He had begun a work with me, He would finish that work.

Soon afterward I had a desire to join the church. But I felt too little and insignificant. Surely they could have no confidence in me. And, too, I was just a child. I did not tell any one about these things. I was afraid I was deceived and would deceive others. I had attended church with mother all my life. And unlike some of the dear brothers and sisters, I have never hated them. I have always loved them and looked upon them as being God's little ones.

Finally, at the age of about 15 years, after preaching by Elder C. F. Denny, I was talking to him and he asked me if I wanted him to

make a way for me to join the church. I told him I did, and he asked the congregation to be seated. All I could tell them was that I loved them and wanted a home with them. To my joy and surprise they received me and I was baptized about a month later by Brother Denny.

I have never felt worthy of a home with God's children, but it is my life, my all. If they turn me away, to whom could I go? As Ruth said, "I want to live with them, I want to die with them." I pray it may be God's will that I never do or say anything that would cause trouble among His children.

"We know we have passed from death unto life because we love the brethren."

Sometimes this scripture gives me great consolation, because if my poor heart is not deceived, I do love them. It is the greatest joy of life to mingle with those who give God all the praise. Without Him we can do nothing. When we are in the depths of despair, He delivers us. He has delivered, doth deliver, and in whom we trust will yet deliver. What am I that God should be mindful of me? I am nothing and less than nothing. But He has given me a sweet hope in Christ that one day I shall be like Him and be satisfied. In this life we are never satisfied. Trials and troubles molest us, but we trust in Him who is able to keep us from falling. Sometimes I feel so far away, so little and worthless. I am made to beg again and again for a glimpse of Him. Jesus is our life and our all. To him belongs all the praise. I feel I have only hinted at these things which mean so much to me but it

has relieved my mind. If there is a word of comfort written herein, give God the praise and pray for me and mine.

Yours in hope,
Mrs. Clyde W. Massey,
Durham, N. C.

A GOOD LETTER.

Dear Mr. Gold:

Please find \$1.00 enclosed to pay for my Landmark from January 15 until June 15, 1939. Would be glad if I could renew for the whole year for I love the Landmark so much. It comes full of such good things and I enjoy every one of them so much. I received mine yesterday and that wonderful poem on the first page was worth the price of the paper to me. Was very sorry to learn of Sister Higgins being so feeble. If it's the Lord's will, I sure hope she will soon recover and be able to write some more sweet pieces for the Landmark. I enjoy your writings, and please write again.

Sincerely,
Mrs. Heber Smith,
Kinston, N. C., R. 4.

READING LANDMARK 60 YEARS

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

Enclosed you will find a check which will pay my account for Landmark to March, 1940, \$2.00, P. O., Micro, N. C. Also you will find a check which will pay for Jonah Pittman, a new subscriber, one year to Landmark. His address is Selma, N. C., Route 2. I have been reading the Landmark for 60 years and I don't want to miss an issue.

Yours truly,
R. G. Pittman.

LOVES THE LANDMARK.

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

Dear Mr. Gold:

I have just received the fifteenth number of the Landmark. I hope it will continue to come as it has been going for so many years. I have been reading it since 1882 and with the blessings of the Lord I hope to continue. May God's richest blessings guide and direct you for many more years to sit in the publisher's chair as you have in the past.

Inclosed please find post office money order for one dollar, for which please change my date on the Landmark.

Respectfully, your friend,
James S. Corbitt,
Tarboro, N. C.

A GENEROUS SOUL.

P. D. Gold Publishing Co.,
Gentlemen:

I feel that I will not need the Landmark another year, though I have greatly enjoyed it this six months. So I am asking you to stop my paper and instead send it to our pastor, Elder U. G. Nichols, Sophia, West Virginia. I believe you send it to Elders for \$1 a year, so I enclose my check for that amount to pay for the year. He told me he would like to take it but did not feel able to do so. He serves four churches, is Moderator of our Association, besides all the other calls he has. He is a very busy man. Pray for me that I may be resigned to God's will amid every trial.

Mrs. C. V. Ashworth,
11 Calloway St.,
Beckley, W. Va.

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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OBEDIENCE AND DISOBEDIENCE.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. 5:19.

This verse is not a mere repetition of the preceding verse, but rather an explanation of it. The man of God affirms that all who are sinners were made so by the transgression of Adam. Let no human being arrogate himself that he was born innocent and sinless and remained in that state until he personally sinned, for the inspired word teaches that all of Adam's progeny were conceived in sin and brought forth in iniquity. By nature none are good; no, not one. Efficient cause of any descendant's sin and death is by Adam's transgression. But the man who does not believe God's word will often say that little children are like a field of corn, all good until blighted by natural causes, and the stalks not blighted

will grow strong and vigorous. "For the wages of sin is death"; and babes die before birth and from youth, even all down the line to old age. The comparison might be more appropriate; as when a tree is felled every branch in that tree dies—those that are the farthest from the trunk as surely as those nearest. It might be more scriptural to say the race of Adam "were made" sinners naturally by his transgression, rather it was by the imputation of his sin.

Beyond a question all the race are sinners, being Adam multiplied. Adam was not a sinner by creation, but was of the earth earthy, being innocent and mutable, he was put under law, which he knowingly and wilfully violated. After he had transgressed he was in servitude under the law of sin and death. As no children were conceived and born while in his innocent state, all his descendants are alike in the same condition by nature. "Wherefore, as by one man (Adam) sin entered into the world (mankind) and death by sin; and so death passed upon all men, for that all have sinned." The effects of this transgression is evil, toil, weakness, sickness, sorrow, and death, which continue to this day with the Lord's elect and to the end of time; and with the depraved reprobate forever and ever. The apostle reckons things as they are and shall be, and not falsely or by assumption.

By one blood the Lord God hath made all nations of people, and by the disobedience of one they were all made sinners. But God's everlasting love, foreknowledge, the predestination to sonship, having

chosen them in His Son out of Adam's race; and to redeem them and save, cleansing them from all sin, never having possessed vital union with the Three-One God before the world, naturally or spiritually, else "grace" and "adoption" would be meaningless words in the experience of saints.

From the word of God we learn that by the disobedience of Adam many were made sinners, which term, as it elsewhere teaches, means the race of Adam. So by the obedience of One many shall be made righteous, as elsewhere declared, being "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Who is there among us that can measure the joy and gladness of the saints when all tears shall have been washed from their eyes, and themselves raised to eternal glory. To hear the blessed One say, "Behold, I and the children which God hath given me." "Their righteousness is of me, saith the Lord."

Then how the anthems of glory will resound in praise when each saint exclaims in one accord: "And in the Lord have I righteousness."

M. L. GILBERT

CHRIST DIED FOR OUR SINS.

The Apostle Paul said to the church at Corinth: "I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures."

Religiously speaking, that is all that I know, and often feel that I do not know that, but in consideration of past experience with here and

there a bright well watered spot in this desert or wilderness land through which I have been wandering from more than fifty years, I am sometimes persuaded to say "I know in whom I have believed, and am persuaded He is able to keep that which I have committed unto Him against that day." There have been no departures in the evidences given me, from that which I first received, all the evidences given me have gone to further confirm me in that great truth that "Christ died for my sins according to the scriptures."

We learn from the scriptures that Christianity is personal. David says, He is my Shepherd; Job says, He is my Redeemer, and all Christians speak in the same language, each speaks for himself as they cannot speak for one another, but all heaven-taught souls speak the same thing when speaking the deep thoughts of the hearts which have been quickened by the Spirit of God, and have been shown the pure river of the waters of life which proceed from the throne of God and of the Lamb.

We would never have seen this river if we had not been shown it, we would have never seen the church as a body nor the evidences of Christianity in our associates if God had not shown us by His Spirit.

He showed us the church in its beauty and simplicity and it was glorious to behold on the holy hill of Zion, yet He bids us to walk about Zion and tell the towers thereof. We have never tired of looking at the beauties and perfections of Zion which is the church of the living God, and that great river of pure

love that proceeds from the throne of God is the strength and consolation of Zion and makes its inhabitants glad, gives them renewed hope, enabling them to rejoice in Him and have no confidence in the flesh.

These things are old as the everlasting hills and just as new as the morning.

The Spirit of God in our hearts does not teach only in perfect accord with the first lesson taught us, and is a gradual unfolding of that great truth taught us in the beginning of our experience "that Jesus Christ died for our sins according as it was written by the prophets that He should come in the fullness of time to put away sin by the sacrifice of Himself."

These things have been from time to time shown us over and over again, nothing to attract the eye of the worldly minded nor to gain their applause, but hidden things kept secret from the foundation of the world, but manifested in these last times by the appearance of our Lord who has brought life and immortality to light through the gospel, "who by one offering has forever perfected them that are sanctified."

The richest treasure known to man is the grace of God revealed in the hearts of poor sinners who deserve death and banishment from His presence forever, but are given life eternal to know Him, who came to put away sin by the sacrifice of Himself.

B. S. COWIN.

**IN MEMORY OF THE LATE
MISS ANNIE E. TRENT.**

Reidsville Primitive Baptist Church, in conference, resolved to express their love

for our sister, who passed away January 3, 1939, in the 66th year of her life. Sister Trent joined our church at our August meeting in 1917 and remained a devoted member, and attendant as long as she was able to be with us in our meetings. Most of her adult life was spent in or near Reidsville, and she enjoyed the love of her family and church people, and was highly respected by all who knew her. She leaves numerous relatives and friends to mourn her departure. May we not take comfort in the thought that her passing is but a departure from the life in time into a life eternal.

The Church resolves to express our sympathy to the bereaved family, by sending a copy of this resolution to Zion's Landmark for publication and by having the same inscribed in the Church Record Book. Done by order of the church this 16th day of April, 1939.

O. J. Denny, Moderator.

Kate D. Mitchell, Church Clerk

RESOLUTIONS OF RESPECT

Whereas it has pleased the head of the Church, Christ Jesus, to call unto Himself one of our oldest and most beloved members, Brother T. T. Garner, on January 30, 1939. He united with the Primitive Baptist Church at Newport on Saturday, April 16, 1904, at a regular monthly meeting and was baptized on the following day by his pastor, Elder W. W. Brinson. He lived a devoted member and able defender of the cause he so much loved. The church feels its great loss in his passing away, but we realize that we must live in humble submission to Him who doeth all things well. Therefore it is resolved:

1. That we look to Him for comfort who knows all our sorrows and sometimes gives sweet peace to the soul.

2. That a copy of this resolution be sent to the widow, a copy to Zion's Landmark, and a copy placed in our church record.

Done by order of Conference, Saturday before the third Sunday in March, 1939.

W. W. Roberts, Moderator,
M. L. Simmons, Clerk.

LETTER OF COMMENDATION.

Dear Mr. Gold:

I want to commend you for putting Elder E. L. Cobb on the staff of the Landmark.

Elder Cobb is of good judgment, sound in doctrine and a good business man.

Elder Cobb is also liked and appreciated among his friends and Primitive Baptists wherever he goes.

I don't believe you could have done better for he lives in Wilson, therefore it looks like it might be more help for you.

Sincerely,

J. T. Ballance.

JUN 2 1939

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXII.

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NO. 14

THEIR ENEMIES ATTEMPT TO STOP THE WORK.

"The copy of the letter that Tatnai, governor on this side of the river and Shethar-Boznai, and his companions the Apharsachites, which were on this side of the river, sent unto Darius the king:

They sent a letter unto him, wherein was written thus: Unto Darius the king all peace.

Be it known unto the king that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

Then asked we also elders, and said unto them, Who commanded you to build this house, and to make up these walls?

We asked their names also to certify thee, that we might write the names of the men that were the chief of them.

And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was built these many years ago, which a great king of Israel builded and set up.

But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

But in the first year of Cyrus, the king of Babylon, the same king Cyrus made a decree to build this house of God."—Ezra 5:6-14.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- Wilson, 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.

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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

"MARK THEM THAT CAUSE DIVISIONS."

Dear Brethren :

We are told to mark them that cause divisions and offenses contrary to the doctrine which you have learned, and avoid them. (Rom. 16:17)

If it was good advice in the day of the apostle I cannot see why it would not be well for us today. If that was the way he and his followers did, then for us to be apostolic in practice, we must be like them. But instead of making an effort to keep in line with them, I am sorry to see that the people of God have set aside the rules and regulations of the church, as given to them by the Saviour and the apostles, and have set up things not in keeping with them.

I do not remember that the doctrine of predestination has ever been a test of fellowship in this country. I hope that it will never become so, because I think that all taught children of God believe in the predestination of God in the redemption of His children, and I am sure we would not need people in our churches that deny particular redemption. Neither would I say that all the little ones understand all about their deliverance in time. I say this because we have brethren here in the Hopewell Association that are considered as believing in a conditional time salvation. But they are good brethren as far as their daily lives are concerned, and

do not give us any trouble. In a corresponding association, I am trying to serve a church that is a unit on the doctrine except for one brother. He is treated as a brother and treats us as such. If anything needs attention by the church he is always ready to help carry the burdens. This is as it should be on his part, and it certainly behooves us to treat him as a brother in every way.

The apostle Paul told the church to do all things in decency and order (1 Cor. 14:40). Brethren, there is but one thing to do under such circumstances, and that is to try our very best to live with one another, remembering that we are all poor and weak in ourselves considered. In this particular place let me say that I doubt my being in the Spirit when I try to thrust the things down his throat that I know we are disagreed on. Such things as pointing my finger at him and using insinuations in making my points should not be indulged in at all. He has his duty to me as the pastor of that church. It would be very impolite and unbrotherly in him to come at me after every sermon and point out to me what he thought was the teachings of the Bible on this or that.

But in the course of time things change. In all churches that I have read after, there have been certain articles of faith subscribed to in the organization of that body. Somewhere back down the line of time there was a meeting of these people

in such a capacity that it would have to be recognized as being official for them, and characterizing these same people for all time. So a church was organized, either on the principles of the genuine faith or on some other principles. Now when those that have gotten in that are not in sympathy with the original articles of faith, get to the place that they cannot go on, then they cause a division. Now there are two things that I especially want to notice. But, first let me say that the duty of the church towards those that cannot see all the strong points of the doctrine, is forbearance. We are commanded to receive them that are weak in the faith. But there is an end to keeping them. They cannot be retained in the church (see Rom. 14:1; 15:1) if they set out to press their thoughts on those that see differently. To do this forbearance ceases to be a virtue, and the church becomes a transgressor. Now when a member or members get to where their continual bringing up of those controverted points is bringing the church into a place of dispute instead of a place of worship, then it becomes the duty of her to set her house in order.

Now let us suppose that either one of the cases above takes place in an Old Baptist church. By an Old Baptist church I mean one that is standing on the principles that characterize it as being in line. If the parties (one or a dozen) decide that they cannot keep quiet, then, after due labor, there is not anything to do but withdraw from them. This separation can come about by exclusion because of a continued nagging, quarreling, wrangling and

overbearing conduct. Or it can come about by a declaration of non-fellowship by the parties not endowed with forbearance to look over the weaknesses and infirmities of one another.

Now, I especially want to direct the following remarks to those of our brethren who have gotten the idea that the church can come together with excluded factions and say, Peace. Is it order to exclude erring brethren? (I mean in order.) If so, how is the recognized way for those parties to get back? Are they to be kept out for a while and then the church decide it is wrong to have divisions and call a meeting for the purpose of getting all parties (both those excluded and those excluding) together and having a peace meeting, all going on as before any trouble came up? No, a thousand times no. If so, why have any rules to go by? Why not abrogate all the things that Christ and the apostles laid down in the New Testament, and draw up a set after man's wisdom. Can you have fellowship at will? Logic and the Scriptures say, no. Suppose one or more declare non-fellowship for all that believe absolute predestination or conditional salvation? Is fellowship a commodity that can be handled around like turnips or salt? Can it be had by a mere coming together? Can you take it like the measles?

Brethren, let us not act as children. We know it is a gift from heaven, and cannot be gotten any other way. If it is a gift from heaven I wonder if the Lord dispenses his gift of fellowship to where we have it for those that he has commanded us to put from us

and for them to be as heathens and publicans.

My dear brethren, the old way was for those that had gone out from us or had been excluded to come back at the front door. This door stands open all the day for the ones that have been given repentance to the acknowledging of the truth. Just as sure as they come with a plea for the orderly body to come together with them is sure evidence that they are not ready to come back the right way. They are desirous of climbing up by a ladder or through an open window, but not in at the strait gate. They realized that to come in at this gate is to have all the rotten limbs and knots trimmed off. To be sure they are not ready for that. But more grievous than this is to see the church in a compromising spirit with those of the world. As I have said above those that go out or are put out are to be as heathens to the church. What is the world to the church? Nothing but heathens. Now if Zion has a right to make a league with heathens I have never read about it in the Book of books. Will some of you brethren that are so ready to sop them back in, tell me where your scripture is for it, or is that some more of that that comes from the chimney corner?

Now, I first want to say that all this quoting Elder Gold or Elder Mitchell for the bolstering up of some particular point of doctrine or the putting down of some other point is not Scriptural. In the first place I can quote time after time things that Elder Hassell wrote that will not be received by those that claim him as a limited predestinar-

ian. On the other hand I can quote other things that will not be received by those that believe in an unlimited predestination. Does that constitute him as being unsound in the faith? Certainly not, but rather it shows that Elder Hassell advocated from pulpit and press, that we are imperfect beings, and none of us able to see clearly all the things of God. Further brethren, many of you are fond of looking to Elder Gold as being one or the other kind of predestinarians (limited or unlimited). Pray tell me what are you brethren going to do with his statement in the Landmark time after time that all things work together for good to them that love God. In this he included evil and good (yet clearly showing that no sin comes about by the influence of the Spirit). Brethren, you who spend so much time trying to prove that Paul did not mean all things, good and bad, but rather only the predestination, foreknowledge, etc., what are you going to do? Still claim that he was a limited predestinarian? On the other hand, I can quote him and it would seem that he did believe that our salvation in time is based on our obedience. So you can see, brethren, that, although I esteem both Elders Gold and Hassell as being Old Baptists (together with Elders Respass, Mitchell, Lester, etc.), yet I do not think they will do to prove any point of doctrine by.

In conclusion I want to say that the Scriptures of eternal truth are the only thing for us. They set forth the doctrine, how for the people of God to live, how to deal with one another in our daily lives and in the churches, and certainly does not

need any props or additions of men to help in the affairs of Zion. What one man has said or a dozen, does not make a thing binding on the church, but it being in the Bible once is enough. I desire to see the dear children of God dwelling together in unity and peace, but once that union is broken it cannot be gained by bringing those right back in without true repentance and an acknowledgment of their error. Some are ready to accuse us of preaching a licentious doctrine and that comes as near doing it as I have ever heard to bring together all, whether they have gone out by a declaration of non-fellowship or by legal exclusion. The fellow excluded or the fellow not in order with us can be in as good shape as those that have stuck to the cause through thick and thin. All it takes to get back is to beg the true followers to let you come back. Frankly, it looks like placing a premium on those that by their bad conduct have gotten out.

From time immemorial it has been that the church has lost some of her numbers through following after false ideas. It started soon after the apostles left the church. In fact Paul saw it coming and it gave him deep concern (see Acts 19:29, 30; Matt. 7:15; 2nd Peter 2:1; 1st John :19). It was made manifest when Cornelius, with his loose discipline and hidden under it his rotten doctrine), bucked against the true discipline and doctrine. It was seen many times during the so-called dark ages, but was made more manifest at the time of the writing of the London Confession of Faith, when the Baptists came together and

wrote the document so famous among our people. A large bunch went out at that time. Who wants them back? At the time of Carey and Fuller's escapade the church had those going out that wanted to improve on the old order of things. Who wants them back? And how could they come back? Who wants to make a league with them? In 1832 we have another example of the progressive type going out here in America. Just as well call them back as to call any other back that has gone out in the last five or ten years. Length of time does not increase or diminish error. We have as much Scriptural authority to make up with the Campbellites as we have anybody else that could not walk a strait plank.

Personally I hope to believe in a God that determined the end from beginning, but I am not writing this article to hold them up nor to condemn the other side, but to try in my weakness to present the truth as I see it. I have been plain about these things as I do not know any other language in speaking or writing, but I have not dwelt in any personalities. If I am wrong I hope some one can be so kind as to take the Scriptures and point out my error.

May God give us grace to contend for the things of the kingdom if we have to do it in a minority.

W. D. Griffin,

Fayette, Ala.

"WHO IS LIKE UNTO HIM, THIS SAVIOUR OF SINNERS."

Dear Sister Higgins:

This lonely morning as my thoughts turn to you and your good

letter of many days ago, gave me a mind to write to you again, truly hoping to find you greatly improved by now, and although sorry indeed to hear of your being so sick, your good letter of untiring faith in your Heavenly Physician gladdened my lonely heart, as my thoughts turned to times in life that I felt this Great and Mighty Physician had been mindful of me, and Sister Higgins, my heart said: Who is like unto Him, this Saviour of sinners that is alive forevermore. So, as your letter came from heart to heart I don't know how long I may have rejoiced in it, if you hadn't asked me about sending my next letter to the Landmark, which put my thoughts back on myself, who is both slow of speech and understanding, then to the Landmark's able editors, its comforting writers and many readers. A feeling of fear that I may be misunderstood came to mind, that Elder Denny so plainly told about in his article "Let Us Reason Together." As I feel you know, Sister Higgins, after one has worked on the you do problem up in twenty years, and then is shown in a complete turn around by the One who works and none can hinder and hinders and none can work, the correct answer to all of man-made problems, one couldn't very well write or talk without saying something about His great and wonderful works and ways, and as I feel to write you a few of my thoughts this morning, although they may differ a little from the way you feel about these things, I don't feel afraid, for I do feel that where such faith and hope as is yours dwell, charity abideth, and as charity suffereth long, I

feel you are able to bear with me.

You know, Sister Higgins, that Peter said our beloved brother, Paul by wisdom given him, wrote and spoke sayings hard to be understood, and I believe because Peter could call Paul a beloved brother in these hard sayings is because he had the witness within to understand him. But we do read of another house hold of brothers who misunderstood this wisdom so badly that they envied and even hated their brother, but just what they hated in the beginning was their only hope of life in the end, for they proved this when they told their father, "Thy son is yet alive. Come down to him. He has treasured away plenty for all our needs." And Sister Higgins, no wonder this lad, Joseph, after he had suffered the heartaches and prison walls could live in sweet peace again with brethren who had done him this great evil. I say no wonder he could say to them, "It was God that sent me hither. You thought evil against me, but God meant it for good." And poor old Jacob, who is typical of the church said, "This is enough, to know my son is alive." And Sister Higgins, we hear about meetings to bring about peace, but this time peace brought about the meeting, and I just believe I have been present at a few of these meetings, for I went my way feeling this was enough, to know this Son was alive, and all the praise went to God for this gift of love and mercy in whom grace is treasured for all our needs. And, Sister Higgins, I believe you had one of these peace meetings in your room not so long ago when you cried and sang at the same time, and

was not your joy to know and feel that this Son was alive. So, amid all our misunderstandings I love to think of a happy day that if my brother or sister had a fault, love hid it from my view. And my mind goes on back to a time that I found my tent pitched in a barren land, and it goes on back further still to a time when this barren land brought forth to me many things in life to enjoy, such as a loving mother, a fine father, seven brothers and six sisters, and fruits thereof until, although many in number we never knew the want of real poverty. A God to worship at my own will, whose tower, if working thereto, would read to heaven in a lifetime, but by the bad "do's" keeping in step with the good "do's" taught me to know I was a sinner. But, oh, Sister Higgins, the vast difference in knowing you are a sinner and feeling to be one, for when this guilty feeling entered my heart, my tower of good works came down with a crash, this land of plenty become barren, even a waste howling wilderness with no eye to pity or hand to deliver. But while I thus in anguish lay, Jesus of Nazareth passed that way, and I hope through love a peaceful day dawned, bringing peace to a troubled heart, such as no tongue can tell, leaving with it a desire to leave all and follow this blessed Saviour who had done so much for me.

And, Sister Higgins, as my letter is growing long, I will pass by the many doubts and fears and dreams and visions that were gems of peace to my troubled soul, to this happy day I started to tell you about, when on that happy morning as I came

from this liquid grave on a bed of clouds it seemed, rejoicing at the peace I found. And although at this time I had never seen an Old Baptist meeting house, and not over nine members at one time, as I rode on the sky that day I saw an innumerable host, rejoicing with me at mercy and bliss to be one of that favored throng, and no such trouble rolled across my peaceful breast that day that there could be one in all that favored throng that would envy one his seat, much less say to a brother, "We have no need of thee." And now, Sister Higgins, as I turn my eyes to Zion and see for a sit here and there for this and that, the deceived and deceiver at work carrying banners of envy, bringing about sorrows and distress and even death. Sons rising against fathers and fathers against sons, Sister Higgins, I sometimes turn my eyes to look for peace without, only to find the world at large still at work on their tower of good works with no progress made, for I find great men of one country crying peace, and the kings of another declaring war. The poor and distressed of this world pressed to bread alone, with no clothing or fuel to keep them warm; calamities of all kinds bringing about sickness, sorrow and death. Sometimes, Sister Higgins, I go down in despair, saying it is far too much for this poor one to understand, and sometimes I would love to fall down at the feet of some old brother or sister in Israel who has long since passed over these high mountain tops into the peaceful valleys, and asked of them how is it with you and your God? Is He without beginning and His end everlasting? Does

He not ride upon the heavens in thy help and in His excellency on the sky, and the sorrows roll as the sea? Is there not anything new before His eye? Is He like unto Job's God who said, both the deceived and deceiver are in His hands? Does He not rule kings' hearts and turn the minds of great men? Does your God know the hunger and nakedness and cold of the distressed as well as He knows the oppressors that oppress them? In trouble and tribulations do you witness within to what seems a hard saying to many? Of Brother Paul, that all things work together for good to them that love God? In your soul's distress have you bowed on down as did poor old Job to His God and say, "Thou art far too wise to err, too good to be unkind; though Thou slay me yet will I trust thee"? If so, these are they that comfort me. This is my God, though ever so poorly told by one who is weak. And, Sister Higgins, may I trust that this is the God of the household you love so well. If so it be, then may we not press on together through all the six troubles of life, looking to this living Son who has promised in the seventh trouble, which is death, to forsake us not, and if this be our happy lot, to feel His loving arms about us, His tender bosom our dying pillow, then Sister Higgins, don't you believe we will understand it all. So write on for the Landmark, and a line to me when your tired eyes permit and you have a mind to think of me, for if it were not for the great distance between us this morning I could take you in my arms and say, "God bless you. You are a comfort to me."

Mrs. Mary Surratt,

Maxmeadows, Va.

WANT FELLOWSHIP.

To whom this may concern:

We, the Church at High Point, North Carolina, being in Conference Saturday before the Fourth Sunday in April, being in fellowship, did make this resolution:

"It seems that our church is a 'bone of contention' with many of our good brethren. Just why we cannot tell. We know that there have been many things said and done that were wrong, and many mistakes have been made. Some 18 months ago we made a complete confession and did beg forgiveness for all wrongs, yet there still seems to be some contentions. Now we will say again we want to beg God's people everywhere to forgive us all wrongs which we may have committed individually or collectively. Now we beg that you accept our apology as we feel God has forgiven us—1 John 1:9. We desire your fellowship. We think we have done all the Bible commands us to do. If we have not, will you please come and show us wherein we have failed. See Luke 17:3."

J. P. Via, Moderator,

H. M. Willard, Clerk.

WE CAN'T THINK IT IS TRUE RELIGION.

It seems to us that the appeal from the church at High Point would be able to move the most hard hearted brother in the world.

Here they come admitting their faults and begging forgiveness, and there is nothing on record to show that God would not forgive the sinner who comes to Him and asks forgiveness, for any one should know that all of us have come short of

obedience and need the mercy of God for any of us to be saved.

Oh if the Primitive Baptist church would quit its warrings, and come together in peace and love and humility.

How can anything be built up by such destructive tactics, for on all sides we hear of differences, which is enough to make one wonder what is the matter anyway? Is it a desire on the part of some to rule and ruin and to want to be the leader even to the point of destruction?

The Saviour said, "He who would be greatest among you must be the servant of all." Does any one think that God would allow those to enter His kingdom when they refuse to fellowship and forgive one another? Would there be any happiness there? Do you think that Heaven is divided into different camps, all finding fault with each other and wanting to boss? No much, for we are taught to pray, "Thy will be done on earth as it is in Heaven."

There was one at the feast of the Passover who betrayed Him. How many who claim to be children of God are doing the same thing today? Frankly we do not believe there is any true religion in such conduct. There should be a general laying down of sins at the foot of the cross and a prayer for forgiveness. That's what we think is true religion, undefiled. How about it? And it does not take a meeting to accomplish. God said He was tired of the blood of bulls and goats and wanted the hearts of men. Does He have your love? You can't love Him if you hate your brother.

J. D. Gold.

A GOOD LETTER.

Dear Kindred in Christ:

Once more I will attempt to write again, not knowing that I shall be enabled to say anything worthwhile. But I feel constrained to try. I have tried to put it off and went to bed, but no rest nor sleep could I get. My mind was exercised by so many different things, things of no value, cares and trials of life, losses and crosses, and also the love of God and His saints. I went to Black Creek to church today, and I must say that I was truly glad for I heard such good preaching. It filled my heart with joy. The good old songs and the faces of so many that are dear to my heart, all of which was too good for me. Such makes me feel a desire more than ever before to be a faithful soldier. But I fall far short of being what I desire to be. I feel that my life has been very unprofitable and I so much desire to be more like Jesus and some of the more faithful ones. I am continually trying in my weak way to beg the dear Lord to direct my steps, and keeps me more humble and at the feet of Jesus and my brethren, and remove all boasting and pride far from me. I know very well that I can't be faithful and fight the fiery darts of satan without the spirit of truth directs me at all times. Hence I can say that I am a poor beggar, and the greatest desire of my life is that the good Lord will extend His mercies, love and pity to me, "Of all Thou deniest, oh give me Thy grace, Thy Spirit's sure witness and smiles of Thy face." What my soul desireth His hand alone can give. The world with all its beauties and comforts can't afford me

joy without the smiles of a Saviour's love. While in possession of the true spirit, I can smile at satan's rage and face a frowning world, and have no desire for worldly pomp and show. If I know my heart, I desire to walk as becometh the saints of God. But how to perform that which is good I find not. I find in me two spirits, both good and evil, the one warring against the other, and I can't do the things that I would. I would be so glad if I could be so highly favored to honor God in my every walk of life. If so I would escape all the heartaches and misery that comes to the disobedient ones, and would only receive the blessed fruits of love and peace that is favored in obedience. But this is not the purpose of God. He knows just how many losses and crosses I need and just the time to apply them. If I had all joy and no trouble I wouldn't have anything to beg the Lord for. And I would not receive the blessed joy that is felt in deliverance. I'm sure that it takes both to constitute an experience of grace. When we have a few days of natural rain, we all know how glad we are when the natural sun shines again; and just so with our spiritual light, but even greater joy. One of the writers said that, "We know we have passed from death unto life, because we love the brethren." And they are such a comfort to me. For that is one of the brightest evidences the child of God has, and has built me up so many times when low down in my feeling.

When we hear an experience of grace related by pen or in speaking, is another wonderful way of being

built up and sent on our way rejoicing. I wish that more of the members would come to see me or write either, if they can't come. I need your presence, interest and prayers.

Sometimes, even though I am young, I am made to feel that the time is fast approaching when I shall be called from this time world. But if I am one of that innumerable company that John beheld, it will be far better to depart and be with Christ. To be transplanted from a world of sorrow into one of endless rest. And I can say that the one thing that exercises my mind so much is that I may be made willing to serve my Master in this time world and worship Him in Spirit and truth, and when the time of my departure is at hand that I may gently and peacefully fall asleep, to awake in His likeness and be satisfied.

So much of my time here I am in a lonely and undone state, mourning over my sinful condition. I have so many oppositions to beset my way. While at others all these are removed and I am permitted to go on my way rejoicing and praising the dear Lord for such a wonderful display of love and mercy.

I ask an interest in the prayers of all the little ones.

With love,
Annie Hooks.

Fremont, N. C.

MORATTOCK CHURCH.

Elder A. B. Denson,
Rocky Mount, N. C.

My dear Elder Denson:

Your letter of April 27th, has been sent to me by Elder B. S. Cowin for reply.

I desire to state that I am very

glad to have an opportunity to discuss the restoration movement with you.

For several years it has been in my mind to write a story about the old Morattock church. Perhaps there is no place in Plymouth Township of Washington county that has had a greater part in the development of this section of the State than this old meeting house. My interest in the restoration of this old church is two-fold. While I am not a member of this particular church or organization, I am very much interested in Christian work. There is a comparatively small number of members of Morattock church now and most of them are old. The few that are there appear to have no active leader in the reconstruction of the building and I conceived the idea that I would like to be of service to the few. I, therefore, after publishing the story about the church, offered them my services in this connection. There is no selfishness in the movement at all. There is only the desire to be of some service to those who need.

There is no suggestion or desire that this historic old church shall be used for any other purpose than the service of the members of the Primitive Baptist Church.

Then, too! the historical value of the church appeals to me. I believe that it ought to be preserved for the purpose for which it was built for centuries to come. It is the oldest spot in the country that has not changed hands since its institution. It is a sacred place and has in the past meant so much that we of this generation should not let it pass out of existence. I believe that this

movement will help in this direction.

I am truly interested in seeing the few members obtain the services of some young pastor. I believe that under such leadership, the church would come back into its own. I, in any remarks that I might be permitted to make on the occasion of Homecoming, shall certainly recommend that course. I am anxious to see the few members re-united into one strong working body.

I trust that this answers your questions to Elder Cowin.

Yours very truly,

John W. Darden,

Plymouth, N. C.

WORDS OF COMFORT.

Dear Sister Daniel:

I have had a mind to pen some of my thoughts and as I took my pencil and started, I thought of you as I often do and more the last few days than usual. When I heard of your great trouble my heart went out in sympathy and prayer to God for you all. But knowing that the dear Lord is too good and kind to make a mistake and He is acquainted with all our uprisings and down sittings and He has the power to speak to your troubled hearts and reconcile you to all your adversities. I would be glad if I could be blessed to say a few words that would be of comfort to you. But that would be impossible unless the God of heaven directs my mind and pen. Doubtless you feel that you have more than you can bear, and I am sure that you do if you were left to self, and were not continually blessed with the goodness and mercy of God.

It sure was a shock to me to hear

about Mr. Daniel, and I couldn't have gone even if I had heard about it in time as I was sick myself with kidney colic, the doctor said. I am up and about most of the time now, but was not able to attend the union. Are you as well as usual? Hope you are better and the Lord will renew your strength day by day, and cause you to take courage. I know that your condition is a trying one. It is so hard for me to stay in bed for a week or less.

It is now April the 20th, and I have not finished your letter. Will make another start. I went to Lower Black Creek church last meeting and we had such good sound preaching I couldn't help but think of you and others that were not there. We all miss seeing you so much. I want to go to see you, but it seems that I will never get there again. So I will try to take it out in writing. But I am a poor person for writing. I just hate to write. I wish I didn't. I am by writing, only worse, like I am by talking, sometimes. I'd rather be silent and listen than to talk, although I used to be a great talker. But most or maybe about all I said was not of interest, so I think it best to consider before we speak. If we could and would do that at all times it would be better I am sure. Somewhere in the scriptures we find these words: "The tongue is an unruly evil and full of deadly poison." And it has caused me as well as others a lot of trouble and sorrow. From a small child, how well I remember what a terrible temper I had. My people would try to shame me about it, and I tried my best to stop being so contrary. It caused me so much

distress of mind that I could hardly rest day or night, and the more I tried to do better the worse I got. I didn't think I had but one failing then and that was my temper. When I learned of a truth that it is not in man that walketh to direct his steps, there appeared to me the One and only One that can heal a wounded, sin sick soul. Jesus appeared unto me as the source of all my joy. My condition was such that natural physicians and friends could not heal. I was brought so low down that I was made to wonder if any one was like me. My natural mind was leaving me, and I thought that I should at last end up in the state hospital and I have always had such a horror of having to go there. But if the dear Lord will give me sufficient grace and strength to fight the fiery darts of the wicked one, and sees fit to bless me to escape being carried there, I am sure that I will.

Well, my eyes and head hurt so bad I will now stop. You see how bad I hate to write because it has taken me so long.

Remember me in your prayers.

Annie Hooks,

Fremont, N. C.

ENJOYED GOOD MEETING.

P. D. Gold Pub. Co.,
Gentlemen:

Inclosed find M. O. to extend subscription to Landmark for one year for J. T. Hemby, Jacksonville, N. C.

We just closed a wonderfully good quarterly meeting at Southwest Church, with seven preaching brethren present, one received and baptized.

E. F. Pollard,

Jacksonville, N. C.

A GOOD LETTER.

Mr. John Gold,
Wilson, N. C.

Dear Sir:

My Landmark expires July, 1939. It is in the name of my husband, G. W. Gardner, 703 Clark St., Rocky Mount, N. C., and I notice the last two that came were addressed to Mrs. George Gardner, and dated April, 1940, and I did not know the reason until one day my only brother, C. D. Womble, said to me, "Did you get your Landmark?" He said he was at the office to pay for his and thought that he would pay a year for me. He said he could not remember whether it just came to me or came in George's name, so he told you to send it to Mrs. George Gardner, Rocky Mount, N. C. So I am asking you to please change it back to the same old address and set the date to what you think will be right. I feel like I just can't get along without the dear old Landmark, for it has been a precious paper in our home every since I can remember. It used to come to my father's house in pamphlet form, and I remember that my mother would sit down and tell me to be quiet that she wanted to read her Landmark (and in those days children did not have to be told but once.) I would sit in my little chair and look at my mother and sometimes the tears would fall from her eyes as she would read. I did not like for my mother to cry. It hurt me. I did not know then that she was shedding tears of joy, but since then I believe that I have, by the grace of God. I, even I, have realized what the love, mercy, and grace of God has done, does do, and

will continue to do for those that He came to save, those that love His appearing.

The Saviour said, "I have loved thee with an everlasting love; therefore with my loving kindness have I drawn thee." There is no power in earth that can ever take that sweet redeeming love of God away from one of God's little ones.

I have written already too much. Please excuse me and forgive bad writing, for as you know I have a broken back and can't do so well, and can't go any place. Hope you and yours are well.

Mary E. Gardner,
Rocky Mount, N. C.

LOVES THE LANDMARK.

Dear Mr. Gold:

I herewith hand to you a money order for \$2.00 to renew my subscription to the Landmark from May, 1939 to May, 1940. I have been a subscriber many years, and have received much joy and comfort from its pages. When I read the experience of some dear one, and it corresponds with mine, oh, it does strengthen my hope, if I have one. I hope the Lord will bless every one to continue our dear paper.

A little sister, I hope,
Mrs. Lula Overton Hyman,
R. 3, Tarboro, N. C.

ENJOYS THE LANDMARK.

Enclosed you will find two (\$2) dollars to pay for my subscription to the Landmark, up to May 1, 1940.

I surely enjoy reading the Landmark and do not want to miss a single copy.

Mrs. F. E. Wiles,
Ringgold, Va.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.

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WILSON, N. C. JUNE 1, 1939

WAS IT GOSPEL DISCIPLINE?

I feel led today to give some account of an incident that took place in one of the churches of my early ministry, some forty-eight years ago. I served this church twenty-two years. It was a most lovely church, and only one time during that time did she have any confusion.

Often troubles break out in the church unexpectedly and from unexpected members. The trouble was between two excellent brethren, loved and respected by the church. There was no relation by blood, but by marriage, an uncle and nephew. The uncle was a member of the church when I was called to the care of the church. He was a lovely character, and a few years later was ordained to the work of the ministry. The nephew's wife was baptized into the church soon after I was called to serve that church. He was a true believer in Christ and in the apostolic doctrine. He was a loyal Mason. The next meeting

after his wife was baptized, some one said to him, you should give up the Masons and join the church. He remarked with much zeal, "If I have to give up the Masons to be a Primitive Baptist, I will never be one." He said later that remark gave him more concern than any remark he had ever made. The Masonic lodge met on Friday night before our next meeting, and he paid up his dues to the order, got his demit and next day was received by the church for baptism, and I administered that to him Sunday morning. He was a merchant, and allowed monthly credit to good men. His oldest son, who was regarded as a true and honest young man, was his bookkeeper. In the course of time the uncle did not pay his account; at least that is what the bookkeeper claimed. In sending out the next month's statement, he included the balance for last month. The uncle, in an angry mood, went to the nephew, and told him he had paid that last month's bill, and would not pay it again. The nephew told him there must be a mistake and he would have his son correct it. His son said, "Father, the account has not been paid, and I will go before any officer and testify to it." His father had implicit confidence in his son. When they met again a war of words, and non-fellowship for each other was declared. On Sunday of next meeting I left at the close of the service to fill an appointment. I think the church loved these two brothers, and they loved the church; and these brethren had special friends in the church, and I do not know why they did, but nearly all brethren do, and each had told

their friends about his troubles, perhaps to get sympathy. At our next conference I learned of the matter. To my surprise I found a party had arisen in this lovely church, and seemed like the church was about equally divided, one party biased in favor of the uncle, and the other for the nephew. The uncle and nephew refused to talk their trouble any more. I felt like if the church made a test of fellowship it would destroy the church, and none of them know what it was about. May I appeal to you as the household of faith. I am sure there is not a member here that knows whether the month's account in question has been paid or not.

Now, brethren and sisters, do not take sides for one brother and against the other when you know nothing about it; you will thereby virtually non-fellowship each other. These may not be just the words I used, but to the same purport. I said I know these brethren can settle their troubles if they love peace and the church better than a little money concerned. Will you allow me to request these two brethren to go off to themselves, to see if they cannot make peace, allowing them a reasonable length of time; and if they will not go, or go and return without making peace, that this church will drop them both from the church roll, as such acts will prove they love a little money consideration better than peace and union of the church? All that were taking sides agreed to my suggestion. When I requested them to go out together, they went. I do not think they were out more than twelve or fifteen minutes when they returned.

They showed a pleasing countenance. I said, "Brethren, have you settled your dispute satisfactorily?" They both answered: "We have." No brother asked how. No one cared, and if either ever told how it was settled I never heard. After this our lovely church and these two beloved brothers appeared like they did before the trouble arose.

M. L. Gilbert.

LYDIA A. HOUSE

By request I shall attempt in my feeble way to write a sketch of this dear sister who departed this life February 23, 1939. She was born December 14, 1855, married William Robert House February 22, 1877. If she had died a few hours earlier she would have died on her 62nd wedding anniversary. Her husband preceded her to the grave nine years ago.

She and her husband were the most united couple I ever knew. Each consulted the other before transacting any business deal.

She had one little boy who lived to be three years old. She and her husband raised four other children, Spencer Womack, Hilda Earley (Mrs. Don Hyman), John Davis and Susie Shields, deceased. She was a mother in deed and truth to them.

Aunt Lydia joined the church at Kehukee Saturday before the third Sunday in December, 1880, relating an experience of grace, giving God all the glory for her salvation, was received into full fellowship of the church, and was baptized the following day by Elder A. J. Moore.

She remained a faithful member of this church until death, always filling her seat unless providentially hindered. Going to church and entertaining her brethren and sisters in her home was one of her greatest pleasures. It has been my pleasure to take her to preaching at home, also at a distance, for the last few years, and when she was too feeble to go I always left her in tears.

Her mind seemed to dwell on heavenly and divine things, speaking so often of the goodness and mercies of God, quoting scripture, consulting her pastor about certain passages. She always took her troubles to God in prayer. I have never known anyone whose faith in God was stronger, and she held out faithful until the end.

While on her death bed she told her doctor she wanted to die God's way and was willing to go.

She had a devoted and faithful niece (Mrs. Fannie Bell Perry) who lived with her and tenderly cared for her the last few years of her life.

On Sunday morning before she died, Bro. A. B. Denson held prayer at her bedside in the presence of a few relatives and friends. She had been semi-conscious for several days, but we all believed she fully realized every word he said and his prayer was a feast to her soul.

She fell asleep Thursday morning about 2:20, and was buried at Kehukee Friday afternoon at 3:30 by the side of her husband, beneath a mound of flowers. Funeral services were conducted by her pastor, Elder A. B. Denson. Songs were rendered by the Baptist choir. As the last rites were being done, the choir sang, "My Faith Looks Up To Thee," which was so appropriate for her. We believe she will be one of those to rise first at the second coming of Christ.

Resolutions of Respect

It is with a sad heart we record the death of our beloved sister, Lydia A. House, February 23, 1939.

Resolved, First: That we bow in humble submission to God's will, looking unto Jesus, the author and finisher of our faith.

Second: That we make a record of this on our church book.

Third: That we send a copy to Zion's Landmark for publication.

Done by order of the church at Kehukee in conference Saturday before the Third Sunday in March, 1939.

Elder A. B. Denson, Moderator
Mary D. White, Clerk.

Written by one who loved her,
Mary Della White.

ROBERT STATON

Since it has pleased God in His infinite power and wisdom to remove from our midst our dear brother, Robert Staton, who was born August 19, 1858 and departed this life March 23, 1939, making his stay on earth eighty years, seven months and four days.

On January 9, 1884 he married Mollie Page of Martin County, and to this union were born one son, John, and one daughter, Eva, who died at the age of ten months.

Surviving are the widow, one son, John A. Staton; two grandchildren, Camille and Harold Staton, all of Bethel, N. C.

Brother Staton united with the church at Robersonville on Saturday before the first Sunday in August, 1924, proving a true and faithful member, so long as health permitted, always attending our church meetings.

His Godly conversations proved that he had passed from death unto life, also in his assistance to the church and pastor as well as to other ministers of the gospel.

Just a few months prior to his last illness he made one of the loveliest, most impressive prayers at one of our church meetings in Robersonville we had ever heard, which would have been impossible without the promptings of the Holy Spirit in his heart.

We, the Church at Robersonville, have sustained a great loss in the passing of our dear Brother Staton, but believe that our loss is his eternal gain.

Be it resolved, we bow in humble submission to the divine and holy will of our Heavenly Father, who does all things well.

We extend our sympathy to each member of the bereaved family.

Be it resolved, that a copy of these resolutions be sent to the family of the deceased, one to Zion's Landmark for publication, and one be recorded on the church minutes.

Done by order of Conference Saturday before the first Sunday in April, 1939.

Mrs. Daisy Carson and
Miss Sue Moore, Committee
Elder B. S. Cowin, Moderator
Miss Leona E. Moore, Clerk.

MRS. MARY E. KNIGHT

Broad Street Primitive Baptist Church, of Winston-Salem, N. C. in Conference, Resolved, That in the passing of our late beloved sister, Mrs. Mary E. Knight, this Church has lost one of its most faithful and honored members, and we, therefore, express to her family and friends our mutual sympathy.

Sister Knight was born in Patrick County, Virginia, May 9, 1851, and passed into the great beyond March 24, 1939.

Her husband, and our brother, George W. Knight, died in January, 1920.

She spent most of the years since her husband's death, in her own little home, all alone much of the time; yet, it was a pleasure to visit her and find her strong in the faith of her fathers, and in her continued love for and interest in the church, its pastor and membership. In her last years she often said she wanted to go home.

Sister Knight professed a hope in Christ in early womanhood, and united with Pleasant Grove Church in her native county, about fifty years ago, and was baptized by the late Wm. H. Atkinson, of Surry County, N. C. She loved him and his ministry to the end of her earthly journey.

She, with her husband and children, two sons Lester M. and W. P. Knight, and one daughter, now Mrs. Charles Spach, moved to Winston-Salem many years ago, and she and her husband identified themselves with the local Primitive Baptist church, April 26, 1913.

Her children all survive, and with her many brethren, sisters and friends, can but bow in humble submission to Him, who doeth all things well.

Read in Conference and adopted, this May the 6th, 1939. Agreed to file a copy with our church record, to send a copy to her daughter and one to Zion's Landmark for publication.

Broad Street Primitive Baptist Church
By O. J. Denny, Moderator,
B. C. Clinard, Clerk.

Winston-Selem, N. C.

IN MEMORY OF ELD. E. A. HOGARTH

On August 16, 1938, it pleased God to take from us our beloved brother, Elder Edwin A. Hogarth, in his 95th year.

Elder Hogarth was born in South Carolina, December 18, 1843. While young, he entered the Confederate Army under Gen. Bragg and was with that army when it surrendered to General Thomas at Franklin, Tenn.

Many years ago he moved from South Carolina to Crescent City, Fla., and was for several years pastor and member of Mt. Zion Primitive Baptist Church, Pierston, Fla., coming from there to Winter Garden, Fla., where he lived and died a true, faithful servant of God.

He was married three times. His last wife, formerly Mrs. Cynthia Davis, survives. To her we have to offer our condolence and also to all relatives and friends.

Now, therefore, be it resolved by New Hope Church, in conference assembled, that a copy of this resolution and memorial be placed on our church record, and one given to his widow; also one sent to each of the following publications: Primitive Baptist, Thornton, Ark.; Advocate and Messenger, Luray, Va.; and Zion's Landmark, Wilson, N. C.

Committee. J. R. Carpenter,
A. B. Newton,

MRS. JULIA ANN SOYARS BOLDEN.

It is with a sad heart that we attempt to write an obituary of our dear beloved sister, Julia Ann Soyars Bolden. She was born April, 1861, and departed this life December 10, 1938, she being in her 77th year.

Sister Bolden joined the church at Lickfork October, 1906, and lived a faithful member until her death. She attended her church services regularly, and was held in highest esteem and fellowship.

The first Sunday in December she was in her usual seat, and the next Sunday her funeral services were conducted by her pastor, Elder J. W. Gilliam. Sister Bolden will be greatly missed at Lickfork, but we feel our loss is her eternal gain, and that she has entered into that rest prepared for those who love the Lord.

Therefore, be it resolved:

1st. That we bow in humble submission to our Heavenly Father, knowing that He doeth all things well.

2nd. That we extend our sympathy to the beloved family.

3rd. That we send a copy of these resolutions to Zion's Landmark for publication, and a copy be recorded on our minutes.

Done by order of the church in Conference.

C. L. Saunders,
Church Clerk.

JOHN REDDING LEWIS

By the request of Sister Mary Brake, I'll try to write a short sketch of the above.

It has been my pleasure to have known the Lewis family. They were a fine family of people. They had a very fine mother. I never knew their father.

Redding was the youngest, as I remember, of the family. He was born September 28, 1885, died February 12, 1938. He was happily married to Miss Gertie Yelverton (don't know the date) and 12 children were born unto them. They are a fine family of children. I remember being there one time, when all his children were present, and he told them all to stand up in a row that I might see them. I told him he should feel proud of them—all being well developed, and of good mind.

Redding never united with any church, but believed in salvation by grace. He was a man that did not talk much—his actions speaking louder than words. He was ever ready to do something for other people, administering to their needs.

Just before his mother died, Elder A. B. Denson was talking to her, and Redding was sitting nearby, and tears were running down his cheeks.

Surely a good man has fallen in Israel. While he never joined the church, that is no reason he was not a child of God. Some of the best people I ever knew never joined the church. There were the cleansed, and only one returned to give glory to God. Come prophesied without the camp in the days of Moses. Some were casting out devils in the days of Jesus, and His disciples forbade them; but Jesus said, forbid them not; he that is not against me is for me. This proves emphatically that these were children of the King, as well as those that followed.

Mr. Lewis was a good farmer and business man—providing well for his family. He was a good husband, a good father, and a good neighbor and citizen. His community will miss him.

Out of eight children, only one sister, (Mrs. Mary Lang) survive him. His wife and all his children survive.

May all of his people bow in humbleness and say, as did Job: "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

T. A. Stanfield,
Reidsville, N. C., R. 1.

JUN 22 1939

U. N. C.
CAROLINA ROOM

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXII.

JUNE 15, 1939

NO. 15

THEY FOUND THE DECREE OF CYRUS.

"And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those which the king take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made governor;

And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place.

Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished.

Now, therefore, if it seem good to the king, let there be a search made in the king's treasure house, which is there at Babylon, whether it be so, that decree was made of Cyrus the king to build this house at Jerusalem, and let the king send his pleasure to us concerning this matter.

Then Darius the king made a decree, and search was made in the house of the rolls, where the treasure was laid up in Babylon.

And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record written."

—Ezra 5:14-17; 6:1-3.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- 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.

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

FRAGMENTS NO. 30.

"Four little things that are very wise."
—Prov. 30:24, 25.

Brother Gold:—

I am happy to see such a general oneness existing amongst the contributors to the Landmark; and such a kind and conciliatory spirit manifesting itself in their articles; and I pray that such a unity may continue, and that we all, who bear the name of disciples of the Prince of peace, may endeavor to keep the unity of the Spirit in the bond of peace.

I propose to send you a few of my reflections upon the subject named for the present fragment, which, if you approve, you may lay before your readers.

The four little things that Solomon says are exceeding wise, are the ants, the conies, the locusts and the spider; and I shall take them up in the order he presents them, and very briefly show that they may, and do, represent the children of God.

"The ants are a people not strong, yet they prepare their meat in the summer." The ant is truly a very little, weak and insignificant insect, and so is a child of God; for he feels to be but a speck in the creation of God, an atom of dust, and calling to mind that "all nations before Him are as nothing; and they are less than nothing, and vanity," he feels to be nothing, indeed, in the sight of the God of creation. "I am a worm,

and no man, (Ps. 226) is the language of David. One little lone ant could do but little on a big job. With his little speck of earth in his mouth, it would take an age for him alone to rear up his mountain, and to build his storehouse for food. But the ants are so wise, from the instinct of nature, that they invariably live in large communities, and all, with one intent, labor together in peace, and soon rear up a mighty mountain, comparatively, and build in it their storehouses. A million of these little, wise insects, all harmoniously laboring together, each with his little burden of earth, can raise up a monument ere the summer ends sufficient to protect them, and save their food, also. So, one little, lone and weak child of God, can, by himself, accomplish but little in the world for the glory of God, or the good of the cause; one little spark can give but little light, and one weak and trembling child would become discouraged in view of so mighty a work; but they live in communities, and with one mind, one soul, and one judgment they labor together for their common good, and the glory of God, and many of these little sparks of light put together become the light of the world, and grow up into a mountain of holiness, a holy temple in the Lord.

"They lay up their meat in summer," by the instinctive wisdom giv-

en them by their Creator, and God's children are commanded, and, by the wisdom given them from above, are taught to "lay up their treasures in heaven"; "to set their affection on things above"; to "lay up in store a good foundation against the time to come, that they may lay hold on eternal life." The children of God should learn a lesson of industry from the busy and laborious ant. "Go to the ant, thou sluggard; consider her ways, and be wise," etc.—See Prov. 66, 11.

"My drowsy powers, why sleep ye so?
Arise my sluggish soul!
Nothing has half thy work to do,
Yet nothing's half so dull."—Watts.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."—Ecc. 9:10.

When one ant attempts to drag into the common storehouse a worm, or other article of food which is too heavy for him, others will fly to his aid, and unite their strength, and accomplish what he could not do alone. So, the children of God are taught to do: "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts," etc.—Mal. 3:10.

"The conies are but a feeble folk, yet make they their houses in the rocks." The cony is a small quadruped, which, according to historians, is a feeble and inoffensive animal, being always in caves, and the deep recesses of the rocks; and as they cannot run fast they are generally found near the mouth of their caves, so as to evade the jaws of the

more ferocious beasts, by quickly hiding in their safe retreats. They live in companies, and one is seldom found alone. Thus they are shown to be exceeding wise, by the instinct of nature, though they are a feeble folk. How well do they represent the saints of the Most High. God's people know they are a very feeble flock, having no strength of their own to grapple with the strong lion who walketh about seeking whom he may devour, and hence they build their houses in the clefts of the mighty Rock of salvation, and in the deep recesses of the mountains of his holiness. "He shall dwell on high; his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure."—Isa. 33:16. O my dove, that are in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice."—Song 2:14. "Be thou my strong rock, for a house of defense to save me. For thou art my rock and my fortress."—Ps. 31:2, 3. Here the little feeble folk, the trembling lambs of God, are safe and secure, and can challenge the roaring lion and beasts of prey; and when they are thus housed, "let the inhabitants of the rock sing, let them shout from the tops of the mountains."—Isa. 42:11. The conies live near, or are generally found near, their place of safety, that they may at a moment's warning fly into their asylum of retreat; so, the timid and weak children of God should live near their Protector and their hiding place. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe."—Prov. 18:10. "For in the time of trouble he

shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me up upon a rock." Ps. 27:5. "Be thou my strong habitation, whereunto I may continually resort."—Ps. 71:3. "For ye are dead, and your life is hid with Christ in God." Col. 3:3.

"There was I led by sovereign grace,
To Jesus as my hiding place."

"The locusts have no king, yet go they forth all of them by bands." The locust is truly a little thing, but by the instinct, or wisdom given them by their Creator, they go in mighty bands or swarms, and, though they have no king to command or lead them forth, yet they go by countless millions the same course and at the same time. One of these little insects could do but little execution, and make but little show in destroying a country; but by the unnumbered myriads which often visit countries every thing is destroyed and desolation follows.—See Ex. 10: 15; Joel 1:4. One locust or grasshopper, or even a few scattering ones, would give us but little alarm, but let them come in vast clouds and countless numbers, and they are a terror to empires, and desolate kingdoms in their march. So are the people of God. They have no visible earthly king—no earthly lord or leader—no man they call master, no pope, nor Rev. D. D. among them. They have a King, immortal, invisible, in the climes of glory, but none here that is visible, and yet they, the redeemed of the Lord, go in bands and communities, from their very nature in their renewed state, having one Lord, one faith, one baptism; having all been taught by one Teacher, and

called in one hope of their calling. Being of one mind, one soul and one judgment; having one interest, one aim and one end in view; one hope, one mutual bond of love and one eternal destiny, they go forth in bands, and must live together in social societies, and form themselves into Churches. They are drawn together not by the instinct of their fallen nature, but by the stronger bonds of love which is shed abroad in their heart by the Holy Ghost. One of these little ones, or even several scattered and isolated, would give the camps of the enemy but little uneasiness; but let a multitude of these little soldiers band together and put on the whole armor of God, and they are as terrible as an army with banners; and in the name of their God, though unseen, and in his strength they shall overthrow the powers of darkness and possess the kingdom. We often feel that we are comparatively few and feeble, and it is so in many parts of the earth—one here, and another there, and the world knoweth us not; but, bye and bye, God will gather together his elect and escort them to the climes of glory, into one shining band of celestial light, and then they will present an "innumerable company which no man can number."

"I strove this blood-bought host to count,
Thus to my sight revealed;
And found at last the full amount—
'Twas all that God had sealed."—Kent.

"The spider taketh hold with her hands, and is in king's palaces."—One of the most hateful, poisonous and dangerous of insects ventures into the presence of the king, even into his palace, where no person dares to enter unless the king's scep-

tre is held out to bid him welcome, and she lays hold on the sceptre. What thing that dwells in the royal palace of the king is more unseemly or unreasonable than this ugly and poisonous creature taking hold with her hands, and being allowed to dwell in the presence of him who commands and controls a kingdom, and who holds the issues of life and death of all his subjects? And what is more marvelous in our eyes than to see a polluted sinner, whose "throat is an open sepulcher; with their tongues they have used deceit; the poison of the asps is under their lips,," etc. What, I ask, is a greater wonder than to see such a loathsome mass of corruption enter into the palace of the King of Glory, and with the hand of faith take hold of the inner mansion of the Divine presence! The spider's web is a poor protection against danger, (Job 8:14) and a sinner's own righteousness is no better, and yet he enters through the blood of the Lamb, and dwells in the "palace of the great King."

"Blameless before his throne they stand;
They make a joyful noise—
A called, a faithful, chosen band—
And vent their swelling joys."

I. N. Vanmeter.
Macomb, Ill., March 1, 1876.

WHY I AM A PRIMITIVE BAPTIST.

I feel sure it was not because my father and mother were Primitive Baptists, but do believe the same thing that caused them to be caused me to be one. My father and mother were both Primitive Baptists and were blest to raise six children, and all of us are Primitive Baptists. I was the youngest and not until I was

about eighteen years old did I consider one church more than another. I went to hear any that I could, but mostly just to be in a crowd of young people. My father would say there's no harm in going if you make no harm of it, but would tell us to behave ourselves and respect all. I verily thought I'd never be a Primitive Baptist, but along about the age of eighteen I had a dream and something followed that dream. Now I know that my parents never caused me to dream such a dream, never while the world stands.

The dream: I dreamed that my father said to my mother, "Theatric wants to be baptized. You go and baptize her." However they never said anything to me about it, but I knew what he'd said to her. So she and I were going on without a word, and when we got near the river there was no bridge except two planks that extended across the river, and they were standing edge up. They looked to be about an inch thick, and that was what we had to walk across on. I looked at the water just above those planks and something said, "There's where the Methodists, Free Wills and other denominations are baptized, and they are not cleansed," and I saw the water was literally covered with all kinds of straw and trash. But she was in front and we crossed the river on those planks, and as she crossed she turned down to the river to the right and something said to me, "Here's where the Primitive Baptists are baptized and they are cleansed." She had not yet spoken to me, nor had I spoken to her, but I thought that was the prettiest water I ever saw. I could see to the

very bottom, see the white sand and gravel, and it was so clear and pretty. When she got to the water she leaned over and reached both her hands down in the water just as far as she could, then lifted them up and the blood was trickling down them. Then she spoke and said, "Look at the blood on my hands," and I said, "Maybe it's the dye coming out of your sleeves." She said, "No, it's pure blood," and I said to her, "Let's go home, for I'm not ready to be baptized." I do not remember dreaming any more that night, but when I awoke these words were foremost in my mind:

"That dear blood for sinners spilt,
Shows my soul in all its guilt."

And I was trembling all over and continued trembling all day. I tried to stay out of their sight only when I had to be where they were. I was afraid they would ask me what was the matter with me and I could not tell them. I could see the blood on her hands, and oh, I felt like I'd never be fit to join the church, and haven't's yet, although I've been with them over twenty years.

I had another dream several years after that. I dreamed I was in the Old Union Church and the preacher must have been calling the roll and called my name, and someone said, "She doesn't belong here." I looked and saw Brother John Gardner standing just in front of the stand, and he said, "Well, her name is in the Book of Life." And I was so glad, but I awoke and it was only a dream. Now I must have been like doubting Thomas, and I wanted

to know, but oh the time did come with me. I felt like if I started home without going before the church I would surely die before I reached home. I had so many times promised the good Lord if I ever had another opportunity I would offer, but old satan would prevent me or else the time just hadn't come. But I remember that day Brother Jimmie Johnson or Darl Johnson one, was there, together with Brother E. F. Pierce, who is our pastor yet, and they started singing Song No. 615. I would think every verse they started I would go, and put it off until they were nearly through. And on my way home I wondered if I'd done wrong by going, but it was two weeks before I was to be baptized, and "Amazing Grace, How Sweet The Sound," was on my mind nearly all the time, which seemed so good to me. God moves in a mysterious way. Here I want to say something about trembling. We often fear and tremble and you might put medicine or any fluid in a bottle and set it on a table and just as long as that table is still the fluid will be still. It won't tremble of itself. It takes some other power besides the fluid, and I feel like it takes some other power to make us fear and tremble and work out our own salvation with fear and trembling, but

"Blest be the Lord, who comes to
men
With messages of grace;
Who comes in God the Father's
name,
To save our sinful race."

As you see, I am too poor a writer

to try to write much, so I leave off a whole lot in writing and wish I could leave off more of it in my simple ways. However, I love to read your good pieces, so please keep on writing. Will ask you editors to look over this and do not crowd out something better to give this space and if you never find room for it, it's all right, just throw it in the waste basket.

Mr. Gold, I am sending you a two dollar money order to pay for the Landmark for another year.

Mrs. A. J. Whitley, Sr.
Smithfield, N. C., R. F. D. 1.

REPUBLICATIONS.

P. D. Gold Publishing Co.,

I received your letter and should have written you sooner, but times are hard with me, but I don't want to do without my Landmark if I can help it. Enclosed you will find \$1.00 to pay on my paper, which you will please change from Mrs. C. H. Ferrell to Mrs. Louise A. Ferrell, Rufus, N. C.

I have been reading and feasting on some old Landmarks of more than 40 years ago, and a number of articles I would love to see reprinted. Would it be necessary to send the papers to you, describing the articles, or would it be better to describe the articles, giving the volume, date and number and you get it from your files?

If the latter is all right I'll give you the same here. From Vol. 46, December 1, 1912, No. 2, "Preaching, Dinner and Feet Washing," by J. F. Farmer.

Vol. 28, May 15, 1895, No. 13, page 293, beginning "Dear Brother Gold," by C. Cornelia Hines.

Vol. 45, August 1, 1912, No. 18, page 416, "Lazarus," by C. B. Hall.

Vol. 36, October 15, 1902, No. 23, page 52, "Call To The Ministry of Elder D. S. Webb." Page 529, same issue "Mrs. Bettie G. Williamson," by J. C. Hall.

Vol. 44, Feb. 15, 1911, No. 7, "Biographical and Experimental," by J. E. Adams.

Vol. 31, October 15, 1898, No. 23, page 542, "I Remember The Days of Old," by Louise A. Edwards.

Vol. 31, August 1, 1898, No. 18, "From Brethren Living In 1840."

Vol. 46, Dec. 1, 1912, No. 2, page 8, "Tribulations," by D. Smith Webb. Same paper, "Faint, Yet Pursuing," by Louise A. Edwards.

Vol. 45, October 15, 191, No. 23, first page, "An Address To Young Ministers," by F. P. Branscome.

Vol. 26, April 15, 1892, No. 11, "To Elder Richard Snider," by Louise A. Edwards. Same paper, "The Prodigal Son—The Elder Brother," by F. A. Chick.

I prize these old papers highly and would be glad to see these articles reprinted from time to time as you have space.

Your friend,

Mrs. Louise A. Ferrell.
Rufus, N. C.

Of course we would like to republish articles from old Landmarks, but we feel that we should first publish articles sent in by our subscribers and there are a number of these on file now, and we are not able to get to them right away.

Whenever we can do so we will be pleased to republish articles upon request.

J. D. Gold.

SPRING SESSION BEAR CREEK ASSOCIATION.

Dear Mr. Gold:

I am sure the editors of the Landmark will be willing for you to publish a report from the Spring session of the Bear Creek Primitive Baptist Association. This meeting was held with the church at Running Creek in Stanly County, N. C., commencing on Friday before the first Sunday in May, 1939, closing on Sunday. The meeting was largely attended, with eleven associations being represented by corresponding messengers, ministers or visitors and it was noted for the love, peace and harmony manifested throughout the meeting. Besides our own ministers, the following Elders were present and all preaching during the three days meeting, to-wit: Elder E. F. Pearce, Elder T. F. Adams, Elders P. E. and L. A. Johnson, Elder G. F. Nordan, Elder W. E. Jarrell, Elder S. Gray, Elder W. H. Freeman, Elder Leonard Raper, Elder O. C. Hawkins and Elder A. F. Nance. All these brethren preached salvation by grace to the praise and glory of God, wherein he hath made us accepted in the beloved, in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace and extolled the name of the Lord far above all principalities and powers in the world, and that only in Him we have redemption. Not a jar nor word of controversy was heard. It really seemed that all had come together in peace and love to worship the true and living God in songs of praise and the promulgation of the pure gospel of Jesus Christ. At such meetings as

this, there is no room for strife or confusion. Let us say, blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with Spiritual blessings in heavenly places in Christ, for He is our peace. Let us love Him more and serve Him better is our desire, but to will and to do, must be from the Lord. It does seem so good for brethren to dwell together in peace and unity and be glad when we go into the house of the Lord. Such love and fellowship as was manifested at this meeting binds the Lord's humble people into one bundle of love and in such you can see and feast upon the fruits of the holy Spirit, for pure love casts out fear. In such condition our minds are centered on things above.

Our Fall Session will, the Lord willing, convene with Philadelphia church up near the mountains of Western North Carolina, and not far from where the late beloved Elder P. D. Gold was born. We hope for another like meeting at the October session. With love and best regards to all, I remain,

Yours in hope,

J. W. Jones,

Peachland, N. C.

SISTER HIGGINS ABLE TO ATTEND CHURCH AGAIN.

Dear Mr. Gold:

I am glad I can be out some again. I was taken by my son and wife who so well cared for me while I was at their home in Maysville. Southwest is not so far from them. That is where they took me, to meet another son of mine, at church. His home is near Wallace. I went to Sister Lizzie Ketchum's for dinner

and to rest up some and I was taken to the grave yard where my husband and more dear ones lie. We lived near Sister Ketchum. She seems like a mother to me. I sometimes feel that I am tired of this world, but yet I get almost run over with joy at times, sitting under the sound of the old time Primitive Baptist meeting, of which I never tire. I'll close. May write for Landmark again if I live to have a birthday dinner the 19th day of June at the home of another one of my son's, near Trenton. Pray for me that I hold out faithful. I shall never forget that God has wonderfully taken care of me these many years.

Love in abundance,

Susan Higgins,

301 South 2nd St.,
Wilmington, N. C.

A GOOD LETTER.

Mr. John D. Gold,

Inclosed I am sending money order for \$2.00 to pay for my subscription for the dear old Landmark. I enjoy reading it so much I don't want to miss a single copy. It was impossible for me to renew before now or I would have sent it before.

I sure do thank you with all my heart that you have been so good and continued it on, and I have not missed a single copy.

I just rejoice in my heart and sing praises to our dear Lord's sweet name, for I believe He has blest me in receiving it.

I don't get to go to church very much to hear the good old preaching, but I receive so much comfort from the good pieces in the Landmark. May God's richest blessings

rest upon you forever, is my humble prayer. Please pray for me and my family, I humbly ask.

Your friend,

Mrs. J. B. Spry,
Cooleemee, N. C.

LOVES THE LANDMARK.

Mr. John D. Gold,

You can stop my Landmark as I'm not able to pay for it. I have kept it up as long as I can. I don't want to put you to extra expense. This is something I hate to do as much as I love my paper. Mr. Gold, I feel like I ought to call you brother. No one could write such good pieces in the Landmark without having the gift and the Spirit of the Lord to do so. You can stop it, but if I ever get able to take it any more I will for I sure close with best wishes to you and all the rest.

I am a feeble widow, and I feel like I won't live much longer.

With love and best wishes to you and all the good writers of the paper.

Mrs. S. B. Mizell,
Route 1, Palmyra, N. C.

I deeply appreciate the sentiment you have expressed and I hope I will prove worthy of all you have said. We are sending you the Landmark for another year, one dollar paid from the fund sent in by generous brothers and sisters for those unable to pay and one dollar paid by the Landmark. This fund is getting low and we hope those that can will send in their contributions as we have so many that want the Landmark and are not able to pay for same.

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.

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FORGIVENESS.

In the Disciples' Prayer, Matt. 6:12, Jesus said: "In this manner therefore pray ye," (among other things) "Give us this day our daily bread. And forgive us our debts as we forgive our debtors," etc.

This measure applied to our conduct, is the straight rule, and, it being of the Lord, His name should have all the praise, when we are blest of Him to forgive, even as we are forgiven.

We should be careful to maintain a "thus saith the Lord" in all that we do in His name.

We read, "If any man shall add unto these things, God shall add unto him the plagues that are written in this Book. And if any man shall take away from the words of this book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book." (Rev. 22:18-19)

What a solemn thing to tamper with, temporize or compromise with Bible truths. We do not want to misinterpret the scriptures, not to unjustly condemn anyone; but there is so much being said about forgiveness among us, and in our Church papers, that I feel inclined, for the sake of truth, to reason with those who seem to think our people are an ungrateful, stubborn, and unforgiving people.. Many, yes, very many, of our people are of the best sort of folks. No one is perfect; but the rank and file of Primitive Baptists are sincere, desire to be upright, and to do justice to all concerned.

Most of the discord comes from a very small minority, and many of the charges as to their being warring among themselves is unfounded and cannot be proved by the facts in the case. We have often refrained from saying anything about local troubles, knowing it to be unprofitable to air local troubles through Landmark columns.

Of course, it is admitted by all just men that when troubles come into a home, community, state, nation or church, errors creep in, on all sides; and men, in the heat of argument, often say things that should not have been said.

Under the leadership of unwise men, multitudes are led astray; but when strife ceases, wrongs, like molehills that have seemed as high mountains, all vanish, sometimes like a spring time snow under a summer's sun.

God is omnipotent, and is over all, in all, and through all. Christ, the sent of God, is ever alive to the needs of His people, and "No weapon that is formed against thee shall

prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of saith the Lord." (Isaiah 54:17)

Brethren, everywhere, let us quit airing all the little spats, here and there, quit making mountains out of mole hills, quit writing up and publishing half or less of the facts, and the world will not find so much cause to label us as a band of warlike spirits.

Much has been said about forgiveness. Little has been said about the wounds made by would-be leaders, who have wrought destruction, and then go in print asking forgiveness from the mountain top; but adamant as to making amends at home, where amends are justly due in the sight of all just men.

Solomon said, "There is nothing new under the sun." That being true, men in all ages have been imperfect. Left to themselves, and governed by fleshly motives, they often do and say hurtful things; but why enlarge on the category of human frailties, when the Scriptures tell us plainly what are the works of the flesh. (Gal. 5:17). It also tells about the fruit of the Spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against which there is no law.

Now let us be more specific. Some years ago a church divided. One party, making war on the other party over doctrine. The party making this doctrinal war, followed an unwise leader, whom they later repudiated, and said, by act, and word, "We are the church," and had Yale locks put on the front and back

doors of the church house. And to this late day, tell others that the Absoluters went to law over the property. Let us call the Absoluters "so called" "A." What could "A" do? They were not law breakers; but had been locked out of their rightful place of worship. Elders Gold, Lester and many others of ablest ministers worshipped there and loved and fellowshiped those who were locked out of their own church house.

Naturally, brethren "A" asked the court for redress and won it by court order, restoring them the right to worship on their stated days each month, giving to people who resorted to the use of Yale locks to worship at other stated times. This court order still stands. Has "B", "the lockers," ever asked the part of the church they had so wronged to forgive them? Not to my knowledge.

Should not brethren "B" make confession at home and be restored one by one, which in my own opinion is the proper manner to be restored? But, no, the cry goes out, we want fellowship. May we not ask and should we not know before we call people names, who it is they want to have as fellow-servants.

Are they seeking to be restored to the fellowship of their own former brethren and sisters whom they locked out of their church home? We think not. What of their confession? Is it sincere? Does it cover their sin?

That is not all. New members have come in, some baptized by ministers, who later were given to say, "I do not want to die out of the church." Others by men, later dis-

owned by themselves. How can they get back one may ask? Do they desire to get back in the church they once well nigh destroyed? No evidence so far as I know. They want recognition of other churches; but have not been willing to forgive and ask forgiveness at home.

Such pleas for forgiveness are not directed to the right place nor can we believe they are in the right spirit until they begin at home to unwind the web they have spun for others, but got caught in their own net.

Are there good honest people among them? Sure, but pride of leaders are often the cause of worthy people being led into such unhappy surroundings.

Some of these people, whom I esteemed as friends, asked me years ago, how they could get back into general fellowship among the Baptists. I answered, "by going back through the same door you came out at," but said to them, "Are you not a thousand fold better off where you are, than to come back and renew your fight on others, as to doctrine?"

May the Landmark remain as free from entanglements in local troubles as possible, and I repeat again: There is much more love, joy, peace, meekness, goodness, faith, and long-suffering among the people of God, wherever they may be found than many folks are willing to admit.

Written, I hope, in the spirit of love and for the good of the cause. Let us stop magnifying our own or the faults of others. God grant it.

O. J. Denny.

UNHOLY STRIFE AND CONTENTION.

What glory, honor or credit can any one expect to gain for such works of the flesh? Often such confusion and contention lead to non-fellowship and division in the church among good members; and, for the most part they are over non-essentials, or mere opinions of brethren as to order, when the scriptures do not directly state.

When the just man, Abraham, had heard there was strife between his herdsmen and Lot's herdsmen; and though superior to Lot in every way, he proposed a plan of peace and fellowship: "Let there be no strife, I pray thee"; and assuredly if all saints would, in the Spirit, look to God in prayer, strife would cease and no divisions would follow, for no better reason could be given: "For we are brethren."

Sometimes some of God's children from works of the flesh follow that which they know is not right before God.

Who is there that has not heard the story of the boards claimed by two esteemed brothers in the church? Brothers A's and B's land lines join, with a good board tree just over a few feet on Brother A's land. When he cut the tree it fell on Brother B's land. However, the owner rived the boards and stacked them on Brother B's land to dry. Not long after that Brother B hauled them home, claiming them as his. This brought bitter contention, breaking the peace and fellowship that had existed. How often do good brethren form opinions and decisions about things they do not know and break fellowship. Each of

these were held as true and faithful brethren. Each brother had favorites among certain leaders in the church. These demanded a test of fellowship. The good deacon was led to believe it would make a division over a matter that none of them knew, who owned the boards. Just in the act of taking a test of fellowship, the deacon requested Brother B to pray. With tears in his eyes, in fear and trembling, he said, "Brethren, I cannot pray. I took Brother A's boards. I want to return them. Brother A, will you forgive me?"

What a mean, wicked crime did a brother commit in the church at Corinth, who lived with the wife of his own father, but God gave him repentance, and he was restored to church fellowship. I have heard of brethren being restored by the church for what seemed much less disorderly conduct, who condemned the church's act, denying he had been given repentance. Why should any dear brother want to make confusion and trouble about something they do not know, is strange. Unquestionably it is the Lord that saves sinners, giving them peace, and everything that pertains to life and Godliness, as well as all the blessings that accompany salvation.

But from the word of God, and observation, there have always been certain busy-bodies in the church, who seem to take more pleasure and interest when they hear of any trouble or confusion; for such being their hobby that will be most likely the first thing they inquire about; and with the idea that they should be the leaders and regulators in the church, they want to impress the

churches that all Elders (especially) should be non-fellowshipped if such do not follow their verbiage respecting doctrine and order. Possibly, if these fault finders and accusers should ever be led by the Holy Spirit to examine themselves, they might discover they belong to that class of men that brought the fallen woman to Christ to see what He would do with her case. After hearing their vain questions, He stooped and wrote on the ground, then answered: "He that is without sin among you, let him first cast a stone at her." As the seventeen sins, the works of the flesh are in the same category before God, most likely the act of any one of those sins was as unrighteous as the woman had been charged as committing.

When He asked whom He had forgiven, and was then as if she had never committed any sin, "He asked her, 'Where are thine accusers, hath no man condemned thee?' She said, 'No man, Lord,' and Jesus said, 'Neither do I condemn thee: go sin no more.'" When one confesses his sins, and pleads for forgiveness, who is there among us that knows that the Lord did not give repentance and forgiveness?

It has been the law in Zion when a brother has been bound for his disorderly acts, all the churches in the union recognize the binding; and, when loosed by an orderly church, all the churches in the union recognize the loosing. What will be the order if this law is changed?

M. L. Gilbert.

**"MY PEACE I LEAVE WITH YOU"
(John 14:27.)**

Peace is said to be the greatest gift of God's love. Jesus says: "My peace I leave with you, My peace I give unto you," and this is not the peace the world has and is content to continue to know, while the peace Jesus gives is of a higher order, whose height, breadth and depth knows no bounds, but like a great ocean without bottom, brim or shore. It can only be felt by having it implanted in our hearts by the Spirit of God which He sends into our hearts and leaves the peace of God which passes all understanding there. He says He leaves it in them. He is not considering His disciples only, for in His great High Priestly prayer at the close of the supper table conversation with His disciples, He prays first for His disciples, afterwards for all who should believe on Him through their word, and they are represented as given to Him, for He says, Father, I will that they also whom Thou hast given me, be with me where I am; that they may behold my glory, which Thou hast given me; for Thou lovedst me before the foundation of the world. John 17:24.

Conviction is a forerunner of peace, and after conviction, repentance toward God and faith in the Lord Jesus Christ. We first learn the necessity for prayer under conviction, and the very breathing of the sin-sick soul is: "God be merciful to me, a sinner." God's love is manifold in conviction, for the "goodness of God leads us to repentance." Afterwards we understand God's power. Goodness and mercy are clearly demonstrated in

His dealings with us, and we are constrained to give all glory and honor to His great and worthy name for finding us when we were dead in sin, and giving us everlasting life, for He comes unto us with healing in His wings, and we go forth yoked together in bonds of love and sweet communion with Him, for He has left His peace with us—a peace which is as eternal as God is, never to be destroyed. When Israel was planted in Canaan, God hedged him in, and He told Joshua no man shall be able to stand before you all the days of your life.

Peace was their heritage so long as they worshiped the God who brought them out from Egypt, but when they turned to the gods of the Canaanites they brought upon themselves His wrath, and His righteous chastisements followed. He did not disinherit them for their sins but sorely chastised them by delivering them into the hands of their enemies, then afterwards destroyed every nation that had sorely chastised Israel. He tells in the scriptures why He did so; because they gave all honor for their triumphs over Israel to their gods of wood, stone and other precious earthly things. They contended that their gods were mightier than the God of Israel because they conquered, subdued and plundered their sacred temple and carried away the sacred things from the temple of God and used them to embellish their own idol temples.

And why should they not think so? Because, "Man by wisdom knows not God," and nothing short of God's rich reigning grace can separate a human being from a re-

ligion in which he was born and bred. We are naturally born unto the worship of idols; we are spiritually born to the worship of the true God, as we never know of Him only by hearsay until He makes Himself known to us by His Spirit in our hearts, and leaves His peace there. His peace passes all understanding. It is not lost in the midst of the storm; it survives the coldness of winter and the heat of summer; it is not drowned in the floods of persecution that come upon us; it is not burned by raging flames of hatred against God's saints in every age of the world.

The Apostle could say, "We are exceeding joyful in all our tribulations" and no power can destroy that peace which passes all understanding; no enemy can do so, but we only can mar it by turning aside after the things of this life. Jacob told his sons when they were about to take their journey into Egypt, "See that ye fall not out by the way."

B. S. Cowin.

ELDER E. E. LUNDY.

Elder E. E. Lundy was born in Carroll County, Virginia, April 20, 1867. He lived there until grown and then went to Tazewell County, Va., with his parents. While there he professed a hope in Christ and joined the Primitive Baptist Church at Thompson Valley the 4th Sunday in August 1888, and was baptized by Elder J. B. Sparks, and began preaching in 1890. He was ordained in 1892. He came back to Carroll County, Virginia, and was married to Miss India B. Frost, December 5, 1892, and to this union were born two children, a son and a daughter. The latter died in infancy. The former is yet living, is married, lives in Ohio, and is a professional electrician. Brother Lundy made his home in Carroll County until the death of his first wife, which occurred June 22, 1896. He then broke up housekeeping and traveled and preached nearly all the time until he was again married, to Sister Hester A. Surratt, of Carroll County, on October 19, 1899. To this union no children were

born. After his second marriage he bought a home in Wilmington, N. C., where he remained until his death, which occurred June 13, 1921, at the age of 54 years, one month and 23 days.

Sometime before Brother Lundy left the mountain country, he had a vision of a beautiful flat country and broad waters to travel on, and the most beautiful people he had ever met. So his mind led him to this beautiful country in 1897, where he had never been before, but he knew the place and people, and he felt that was his gospel field. So in 1899 he and his wife moved to this beautiful country, where he served fourteen churches faithfully until the first Sunday in June, 1921, when he had to give up his work and go home. He loved these people and they loved him. He didn't want to miss a single church meeting, and didn't miss very many. These churches were of three associations, Kehukee, Contentnea and White Oak. He served them in the true spirit and they looked after him in a temporal way as the Scriptures teach all true Baptists to do. Language fails to express our love for Brother Lundy. We miss him so much. He told his father and wife when he went home the first of June, that his work on earth was done, and he was reconciled to the good Lord's will. He told the doctors that they could do nothing for him, that the time of his departure was at hand and that he wanted to go and be with Jesus, which is far better. He often spoke of his churches and how good the Lord had been to him and how much he loved them for Christ's sake. He said the Lord would send them another pastor at the right time, as he wanted to return to his old home county to die and be buried. So they came to Carroll County as soon as possible, and he only lived six days after his arrival. He sent for the writer, and I went to him. He embraced me in his arms and told me he had come to die and wanted me to attend his funeral, which I did. He was the most reconciled of any one I ever saw. He said he had always been conscientious and felt that all was well and he would not exchange with a millionaire, for the Lord had blessed his labors, both natural and spiritual.

The writer was closely connected with Brother Lundy from his boyhood days, was his teacher at the last school he ever went to. We began preaching very near the same time, and traveled and preached together thousands of miles. There was never a cross word or hard feeling as I ever knew of. He earnestly contended for the faith once delivered to the saints. It would be hard to say too much of this good brother in praise to God, but will just say he was a good and dutiful son, a loving husband and noble father and neighbor in every need. Oh, may we all be as

reconciled as he was when we come to die. He leaves an aged father, widow, and son, two sisters and four brothers, and many relatives and friends to mourn their loss.

Written by one who dearly loved him as a brother and yoke-fellow in the gospel.

J. D. Vass.

(Gospel Messenger and Zion's Advocate, please copy.)

Copied off by Susan Higgins, who dearly loved Elder Lundy, her pastor, and reprinted by request of Mrs. Susan Higgins.

MISS CARRIE A. JONES.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21.

On May 3, 1938, the death angel came and claimed for his own the object of this sketch. We fully realize that time speeds on, but we have missed her bright smile and sunny disposition so much that at times the hours have seemed long. However, the Christian life she lived before us will linger as a sweet memory forever.

Miss Carrie was born near Swift Creek Church, in Wake County, April 6, 1846, making her stay on earth a little over ninety-two years. She was the daughter of Mr. and Mrs. Barnabas Jones, who preceded her in death several years ago. She and her surviving sister, Lula, lived together at their old home for a number of years. There are also two brothers, Joe and Reuben, living in the same neighborhood. Their father gave each one of his children a home before he died, thereby the family has never been separated by many miles; a fact that is unusual in this fast age.

During the younger years of her life she taught in the public schools, and it was a joy to her as long as she lived to come in contact with former pupils. She loved children, and they loved her. It was an inspiration to be in her presence, because she was always cheerful and optimistic, until the ravages of disease and age racked her body and mind. She was confined to her bed for several months, and all was done for her that human aid could do, because she numbered her friends by the score, but God's time for her to go had come.

Miss Carrie was baptized in February, 1900, and remained a faithful and consistent member of the Oak Grove Primitive Baptist Church until the end. She enjoyed having her brothers and sisters in the church mingle with her, and would often relate her religious experience. The ice had to be broken for her baptism, but she said the water was not cold, because she was happy in the Lord. There is hardly any doubt but that she is now singing praises to her Saviour, whom she loved and worshipped here on earth.

Her body was laid to rest in the family

cemetery, near her home, in the presence of a large congregation of relatives and friends. The floral offerings were many and beautiful, attesting in a small way the high esteem in which she was held in her community. How fitting that a beautiful character be laid to rest on a beautiful afternoon in May, under a mound of beautiful flowers! The services were conducted by her pastor, Elder F. W. Rhodes, of Durham, and Elder E. C. Jones, of Willow Springs.

Since it has pleased an all-wise Providence to remove from our midst this good woman, I pray that He will comfort and bless each and every one of her loved ones, and enable us all to bow in humble submission to His will.

One who loved her,
Mary W. Mann.

RESOLUTIONS OF RESPECT.

Whereas it has pleased our Lord to remove from our midst Sister Sallie Gay, who was born October 29, 1854 and died December 21, 1938. Sister Gay united with the Meadow Church, in Greene County, North Carolina, in September, 1882 and remained a faithful and upright member until her death. Therefore, be it resolved:

1st. That we bow in humble submission to the will of Him that doeth all things well, and realize that our loss is her eternal gain.

2nd. That we extend her bereaved family our sincere sympathy.

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

Done by order of the church at the Meadow on Saturday, March 25, 1939.

Elder J. B. Roberts, Moderator
Annie S. Craft, Clerk.

MRS. SALLIE GAY.

Sister Sallie Gay was born October 29, 1854, and departed this life December 21, 1938. Before her marriage she was Miss Sallie Beamon. She was married to Isham Gay on December 30, 1875. He preceded her to the grave many years ago. Her children, William R. Gay, of South Carolina, Jesse Raydock and Mrs. Mary Bailey, of Walstonburg, N. C., and Mrs. Huldah Bundy of Farmville, N. C., with a host of sorrowing relatives and friends, mourn their loss. But we feel that our loss is her eternal gain.

Sister Gay united with the church at the Meadow, in Greene County, North Carolina, September, 1882, and was baptized by her pastor. She was ever faithful member, always filling her seat when her health permitted. She was strong in the faith and doctrine of salvation by grace.

I do not feel that I can do justice to our dear sister. I only can say, she lived a

life above the slightest reproach.

Although she had been in declining health for some time, her death was a shock to her children, who so tenderly cared for her, and the community in which she lived.

All was done for her that could be done, but none can stay the hand of death.

Sister Gay was a dear aunt of mine. I have spent many pleasant hours with her. She lived a beautiful Christian life, always holding fast to the faith of our Lord, Jesus Christ. And she died as she had lived, in full fellowship with those she loved.

Aunt Sallie is gone but not forgotten. I would say to her dear children: Grieve not for her as one without a hope.

We loved her, yes, we loved her
But God loved her best,
And with His loving kindness,
Took her home to rest.

Written by her niece, Emily J. Dildy,
and a dear sister, Annie S. Craft.

MRS. SARAH E. STANCIŁ

On Monday night, Feb. 13, 1939, at eleven o'clock the angel of death visited our home and took away my grandmother, Mrs. Sarah Stancił. She had been in declining health for several months, but was only in bed a few days. She suffered much but was so patient and never complained. She seemed to realize the end was near and was ready to go.

None but those who have lived with their grandmother and lost her, can ever know the depth of my grief. Still, I know she is safe with Jesus and at rest.

Her funeral was preached by Elder J. C. Smith and Elder R. H. Boswell, at Upper Town Creek Church. Pallbearers were grandsons. Flowers were carried by granddaughters.

Grandmother was seventy seven years old. She had been a faithful member of the Primitive Baptist Church for many years. She was so good and kind. Every one who knew her loved her.

She is survived by four sons, and several grandchildren.

Neighbors and friends were very good to us during her sickness and death.

Sleep on, dear grandmother,
And take your rest,
God called you home,
He loved you best.

A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled.

How I miss you, grandmother dear,
None but God can ever know,

He can heal my broken heart,
Till we meet on a brighter shore.

Grandmother, you have left me,
And my heart is filled with pain.
Though I hope in that great city,
That I shall see you again.

Written by her granddaughter,
Sallie Ella Stancił.

CONTENTNEA UNION NOTICE

The 264th session of the Contentnea union is appointed to be held with the Meadow Church, Green County, North Carolina, the fifth Saturday and Sunday in July, 1939.

Elder G. G. Trevathan is appointed to preach the Introductory sermon and Elder J. C. Smith as alternate.

The church is situated four miles west of Farmville, one-half mile south of the Wilson-Farmville highway.

A general invitation is extended and a special invitation to our ministering brethren.

J. E. Mewborn,
Union Clerk.

DURAND & LESTER HYMN AND TUNE BOOKS.

If you or your church want books, please write me at once, stating the number and kind of notes. As far as I know now the prices will be the same for the same kind of book as last edition—\$1.00 each or \$10.00 per dozen delivered. We want to supply you with the books if you want them, and ask for your co-operation.

P. G. Lester, Jr.

846 Va. Ave., Va. Hgts.,
Roanoke, Virginia.
6-15—3t.

WANTS LANDMARK TO CONTINUE.

Mr. John Gold,

Enclosed please find money order for two dollars, for which please send the dear Landmark for the remainder of the year. Also think of poor me in your prayers.

B. S. Brinson,
Beulaville, N. C.

JUL 12 1939

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CAROLINA ROOM

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXII.

JULY 1, 1939

NO. 16

BUILDING THE HOUSE OF GOD.

"In the first year of Cyrus the king the same king made a decree concerning the house of God at Jerusalem. Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof three score cubits, and the breadth thereof three score cubits;

With three rows of great stones, and a row of new timber: and let the expenses thereof be given out of the king's house:

And also let the gold and silver vessels of the house of God which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.

Now therefore Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river be ye far from thence:

Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place."

—Ezra 6:3-8

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, 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.

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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

LET ME STILL ABIDE IN THEE. But in Thy grace, amazing, let my
humble soul confide,
Lord, let me ever trust Thee for all And if I meet disaster, either by
that I may need, land or sea,
For I am poor and needy, a remnant This one thing ever grant me, to still
of Thy seed, abide in Thee.

A distressed sojourner on the high- When family ties are broken, and
way I be, mourning fills the land,
But Thou, eternal Saviour, let me Then may I feel Thy goodness and
abide in Thee. see Thy guiding hand,
And though the waves be tossing
upon this troubled sea,
When the storm clouds gather and Thou mighty God of Jacob, let me
shut out the golden ray, still abide in Thee.

Leaving only a remembrance of that And when disease shall weaken
eternal day, this haughty frame of mine
Then let Thy hand of mercy enable Then may my thoughts go soaring to
me to see, that sweeter, richer clime,
And know Thy loving kindness In that eternal glory shall a sharer
makes me abide in Thee. be,
And through Thy all-abounding
grace ever abide in Thee.

When sin becomes a mountain, and Then no thought of hunger shall
my soul is sorely tried, grieve my weary soul,
And the hired men of satan my fee- And the waves of disappointment
ble works deride, shall forever cease to roll,
Then may Thou Rock of Ages, to But one eternal Sabbath shall my
me a fortress be; heavenly portion be,
That I may smile at satan and still To praise my dear Redeemer for His
abide in Thee. tender love to me.

When friends I thought were faith- B. S. Cowin.

ful leave me all alone,
Way down in the valley, like a dry
and lifeless bone,
Then, Dear Lord, send Thy Prophet
to prophesy to me,
That my soul may be strengthened
to still abide in Thee.

Let nothing ever keep me from near
Thy wounded side,

I WOULD NOT LIVE ALWAYS.

Oh who would live always, fettered
by sin,
Temptation without and corruption
within?

When the rapture of pardon is mingled with fear,
 Where storm after storm rises dark over the way;
 The few lucid moments that dawn on us here,
 Makes us welcome the tomb, for Jesus has lain there.
 And so none of His followers do not live in gloom,
 There sweet will be their rest,
 Till Jesus bids them arise.
 Surely they would not live away, away from their God,
 Away from yon heaven—the blissful abode,
 Where saints of all ages in harmony meet,
 Their Saviour and brethren transported to greet;
 While anthems of rapture unceasingly roll,
 And the smile of the Lord is the feast of the soul.

In hope of that perfect day,
 Effie H. Carawan,
 Swan Quarter, N. C.

COMMENDATION.

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

Dear Mr. Gold:

I want to commend you, and also assure you that your good article in Landmark, June 1st, "We Can't Think It Is True Religion," fully meets our approval, and we dare say that many others who had the pleasure of reading it, and like us, were not only glad to see it, but were benefited by its sound logical reasoning, and its direct inspiratory influence over those who are feeding on the green pastures of spiritual uplifting, contained in the pages of

Zion's Landmark. There is quite a difference in the two words "Christianity" and "Religion," just as there is in the two words "character" and "reputation." But numbers of people seem to think that they are synonymous terms. But they are just about as different as words get to be, still are generally used as meaning the same thing, or about the same thing. Take the latter two, for instance, and serve as a witness in court, to prove the "character" of a fellowman. We may KNOW his "reputation" but there is no one living who knows his "character" but himself and his God. The same applies to the other two words. Christianity is the system of doctrines and precepts, taught by Christ, and one who is a true Christian, is naturally Christ-like, as near as possible for man to be, especially in his dealings with his fellowman. "Religion" is any system of faith and worship, and in this sense, religion comprehends the belief and worship of the pagans, and Mohammedans. Religion of the Turks, of the Houdans, of the Indians, as well as the Christian religion.

We speak of false religion as well as true religion, but those endeavoring to live the religion taught by Christ, deep down in the innermost depths of their hearts, there is the warmth and glow of Christ-like love, which enables them to dispense forbearance and forgiveness to their fellows, the same type, even if not in the same degree, which characterized the life of the Saviour during His entire life on earth, and in all His dealings with His fellowman.

The disciples were first called Christians, at Antioch (Acts 11:26)

somewhere about A. D. 45. They were known to each other, and were called among themselves, "brethren," "disciples," "believers," "saints."

The word Christian could not have been applied by the early disciples to themselves but was imposed upon them by the Gentiles. (Peter 4:16.) It seems to us that all strife and dissension in the churches, arising between its members, is covered completely in the passage of scripture, "If ye have not the spirit of Christ, ye are none of His."

And while it applies more forcibly to the church and its members, it is equally as binding and applicable to all mankind, in the daily contact with their fellowman, and for the want of which, the present conditions of world-wide greed, selfishness and eagerness for war and bloodshed, and its consequent destruction to everything pertaining to life, homes, government and all else, is directly responsible. Yea, verily—If mankind only lived as near as possible for humans to live, according to Christ's example, there could be no strife, or dissensions, neither in the church nor among those outside of it. Surely, if we have not the spirit of Christ, we are none of His, and if this is applicable to our every day contact with our fellowman, it is surely more so with those of the household of faith, who claim to have been "buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." (Col. 2:12.)

Also read and ponder the re-

mainder of the chapter of Colossians 2:12, and make a personal application and see if you are not benefited thereby. Even in the agonizing death upon the cross, with the nails through His feet and hands, His side pierced, and He cried out in all His agony, "My God, My God, why hast thou forsaken me?" even in that last hour on earth, forsaken by those with whom He had been associated, He prayed, "Father, forgive them, for they know not what they do," and when the thief remonstrated with his companion for complaining because, as the Christ, He might "save thyself and us," and then added, "Jesus Lord, remember me when thou comest into thy kingdom." And Christ's reply was, "Verily I say unto thee: This day thou shalt be with me in Paradise."

If St. Paul's letter to Timothy does not apply to present conditions throughout the world, we are more mistaken than we have ever been in all our Bible study, for we have never seen or read of any more need of living as Christ lived on earth, or as near as possible, when all around us and everywhere we see the social, economic and domestic life being destroyed by the wiles of the evil one, in the selfishness, greed and bold naked spirit of covetousness, with its "form of godliness," but denying the power thereof; professing Christianity, but seemingly indifferent to the indwelling of the Holy Spirit.

No one can deny that we are living in "perilous times" or that the spirit of apostasy is not reasonably responsible for present conditions, enumerated in Timothy, third chapter, and daily being enacted

throughout the entire world. Nations which cease to obey God's law, will also cease to obey human laws, and those of any among them who cease to love God will cease to love each other. And where is the sacredness of the Holy Sabbath, as you and I remember it, Mr. Gold, and as taught by your parents and mine. Echo answers, "Where?" We have often said that desecration of God's holy day is the most flagrant sin of this age.

We are in the midst of perils, throughout the civilized and pagan world, and every day are naturally wondering what will happen next. Individually, we believe we are right near the Second Advent, and also believe that there is no human power that can be brought to bear on present conditions that will relieve the dire situation.

Famines, floods, war, murders, suicides, daily increasing, and the old time personal liberty is fast disappearing. In fact everything predicted in the Bible as indicating the Second Coming, is now, and has been taking place throughout the habitable world, for sometime.

Surely, never in the history of the Christian era, has there been any such world-wide hearts failing with fear, and mankind losing faith in everything, seemingly the uppermost thought among nations being which one is better prepared to destroy every other one, and spending millions upon millions in arms for that purpose, and leaving countless thousands of the world's inhabitants with neither food nor shelter, nor shadow of hope for relief permanently. We would like for some one to explain, where is our boasted

Christian civilization, and what has become of the old time Sabbath Day gatherings at all the churches, for the purpose of worshipping God in Spirit, and in Truth.

Do not misunderstand me. I well know there are many true Christian characters, and numbers of them who have not "bowed their heads to Baal." A great many more than the seven thousand of Israel spoken of in Romans 11:4, as there are now more inhabitants of the earth. But the important thing for all of us, is to keep our lamps trimmed and burning, and be ready when the bridegroom cometh, which we believe is near at hand.

Sincerely,

Dr. Will Crawford,

Oak Glen Farm,
Goldsboro, N. C., R. 1.

A GOOD LETTER.

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Mr. Gold:

I should have written to you before now about the Landmark, as my subscription expired with the February 15th number, but in my negligence I haven't.

I feel very thankful that through your kindness and others I have received the Landmark twelve months.

One reason for not writing before is, I thought I would get so I could send you the money for another year, but at the present time I don't see my way clear. I will have to ask you to discontinue my subscription. I know it will seem hard to get used to doing without it, for I have been reading it since childhood.

I have tried to get some subscrip-

tions to help pay you for your very much appreciated kindness, but seems I make slow progress. I am enclosing money for the renewal of O. F. Brown's subscription. It expires April 15, 1939. Hope I can get some more soon.

I feel that I am and have been wonderfully blest, of which I hope I am thankful. Though my pathway has been one of much sorrow, and have been through many trying ordeals, but the Lord has delivered, and I trust He will continue to deliver me. But, oh, my unworthiness. While feeling very sad and lonely today, cast down in my feelings, while meditating different thoughts passing through my mind, some of them of a pleasant nature, while others were different. One particularly unpleasant one was the thought of how vile a sinner I am. The thought of my unworthiness gave rise to this question: Can one who is a Christian be cumbered with so many idle desires and vain thoughts?

While thus meditating, the answer seemed to be this: "Not that we are sufficient of ourselves to think anything of ourselves; but our sufficiency is of God." 2nd. Cor. 3:5. Then it seemed to me that I could see in Christ all that I needed, but still I could but fear that I was not His, in the sweet relationship of Father and Son. The wonderful relationship of Christ and His Father as it has existed from all eternity, together with the great and glorious covenant of redemption, made and entered into by the Father and Son, before this world was spoken into existence.

It seemed to me that His eyes

were upon His elect people, or bride, and that they were precious to Him.

Such a beauty and exceeding harmony, that was in the mind of them both, so arrested my mind that I was for awhile in wonder and admiration. I thought while sending in Brother Brown's subscription I would pen a few of my thoughts down. But since I began to write I seem to be barren of anything to write, yet somehow my mind is not satisfied.

Somewhere in Proverbs, I think it says, "Doth not wisdom cry, and understanding put forth her voice."

Wisdom and prudence dwelling in the same house or same personage, it would seem to be perfect and not only perfect but sufficient to accomplish great things. And it evidently is a great matter to devise a safe, sure, and certain way of salvation by which lost sinners could be saved and the eternal God satisfied, the Son honored, the Holy Ghost magnified and the sinner justified and glorified. None other but the Son of God could do this.

Then we read of them, the Father and Son: "In whom are hid all treasures of wisdom and knowledge." Col. 2:3.

That being the case, they could arrange the wonderful way that by the grace that was in Christ Jesus, the condemned, guilty sinner should be saved, even as many as are embraced in the covenant, as arranged in the eternal council when God's purpose in Christ was agreed upon.

I can't believe for a moment that there will be any failure in these matters. It all is just too sublime, too wonderful for me to try to write about. Can only say such wisdom

is too wonderful for me.

The election, calling, predestination, preservation, and complete glorification of the church, the Bride, the Lamb's wife, all arranged and fixed in the eternal mind of God before the world was. His eyes seeing all His substance when as yet there was none of it. David said, "My substance is not hid from Thee. When I was made in secret, and curiously wrought in the lowest part of the earth, Thine eyes did see my substance, yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psalms 139: 15-16.

Thus with David, it seems to me that it must be so with each one of the redeemed saints.

Mr. Gold, may the giver of all good and perfect gifts, bless you with all needed blessings, here in this life, and when your life work is finished house you safely in heaven.

In hope,

Mrs. Elgie Lee Collier,
Micro, N. C.

TO THE FAITHFUL IN CHRIST.

Greetings:

As I realize my way or course cannot continue so many more years, but as yet know I am but a child in understanding, pertaining to the things that belong to this family that I feel to address, as so many things have passed before me in the years that have gone that were hurtful to my eyes and have left sorrow in my heart, not that I am of any importance to the family but the welfare of them is of such importance that I sorrow for them. We hear the

good old days spoken of, and recite the things that were found among them in that time, and long for them again, but are our actions in keeping with our words? I say to the shame of some that are called by the name of children of God, they do not act as they speak. What is the difference in the child of God today than yea a thousand years ago? Has there been another way provided for them to come into the family other than by new birth, and that according to election, and has not this election fixed the numbers and time and everything that will ever contribute to one of the children's birth and well being in this world and the world to come? Has there ever come a child into the family in any other way than by conviction and conversion, not into the family but in the house have they come and brought things that have caused the children many heartaches, and not only this, but have come into our pulpits and from this source have come the things that are so different from the good old days. Let us look at some of the implements, yes, hand-made ones, that were fashioned by the hands of some of the users and others using borrowed tools. First of all the doctrine of the old day was too hard and needed some touching up, such things as the Sovereignty of God, and He ruled all things in accordance with His eternal purpose, and that the kingdom in its entirety was secure for the children according to election. Such doctrine did not leave enough work for these fellows to do. They must use their tools, and for the first time in late years, the weakness of God

was set up, preaching boldly that man could please God and by his efforts, and cause Him to change His mind in reference to the things that had been purposed for the children. To mitigate the doctrine of God's electing grace and to set up the free will of man, and to delegate some power to the preacher, so that he could gain in money and popularity, have been the instruments of the war that has been and is still being waged in the house. Were there such things in the old days?

I say mark the men who have used such doctrine, and you will find they are the ones who have set up bars, and issued long resolutions, and in every instance that has come under my personal observation has been those that had some hobby or instrument to preach other than the cross of Christ. Hard things have been said, hateful things have been done, but why have they done these things? Would not your judgment grow less severe if you knew it was because they looked upon the house as being the house of God and then acted from the principle of love and felt the place was being polluted by the use of man's instrumentalities? How would your judgments be when you saw one for the advancement of self bring in these heresies?

No, the kingdom belongs to the children. It was made for them. They were purchased and brought into the kingdom, and they receive all that is in that kingdom on earth and in heaven free, and not one thing has, or ever will be, changed, taken away or added to, that belongs to the children. It is all in Christ. Has he or will he ever be influenced to change his mind in

anything? So does He do the will of His Father, in all things.

Now in this day compare your press and your pulpit with a few years ago, and see if we have anything to glory about. So, in conclusion, let me say in love, we need less of pride, and a getting back to the doctrine of Christ.

J. P. Helms,
310 Grove St.,
Vinton, Va.

WILL TRY AND ATTEND ASSOCIATION.

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

The Lower Country Line Association will be held, the Lord willing, with the Dutchville church, the third Saturday, Sunday and Monday in July. Dutchville is my home church, and I would be glad for you, the editors of the Landmark and others who may have a desire to hear the gospel preached, to visit us then. The church is located in Granville county, near Creedmoor, N. C., two or three miles off U. S. Highway No. 1.

This church, and all the churches in our association, as far as I know, are in peace, and I hope that we may never have confusion among us. I hate the very thought of any discord in the Baptist church. "Why do ye strive seeing ye are brethren?"

It seems that there is always some one ready to declare non-fellowship for a brother, who doesn't see exactly as he does on all interpretations of scripture. None of us can agree on everything. God gives the interpretation of scripture; it comes

by revelation. Why then should argument arise?

Sometimes I think trouble is caused by those who have more zeal than knowledge. They are so afraid that some unsound doctrine will be preached that they are continually watching for expressions that they can call heresy. Then, as in all cases, sides are taken, and many of the participants do not really know what the issue is.

If I know what my desire is, it is that the Word be preached, that our ministers preach Jesus, the Way, the Truth and the Light. I do not want any new thing brought in. But, we all have faults, and we cannot see to pull the mote out of a brother's eye while the beam is in our own.

There are so many factions among our people that those of us who may move into other states or sections are almost afraid to worship with those called Baptists for fear of being also declared disorderly. I feel that this ought not to be, seeing that we fundamentally believe the same thing.

There has long been discord among the Lord's people. The tribes of the Hebrews divided—Judah and Israel. Then were they smitten by their enemies — made captives and carried away into bondage. While they were united their armies were well nigh invincible.

Is this division, this weakening of churches, a punishment for our disobedience? Are we not too prone to love our carnal selves too much? To neglect more important things? I feel that I do.

I trust I've written the foregoing

remarks in a spirit of humility and love for the welfare of the church of God.

My soul shall pray for Zion still,
While life and breath remains,
There my best friends, my kindred,
 dwell,
There God, my Saviour, reigns.

Maude C. Southerland,
Southerland, Va.

If it is possible I am going to attend the meeting of the Association at Dutchville on Sunday.

Endeavoring to direct a business, that requires my constant attention, it is very difficult for me to be away during the week. I know that the Editors of the Landmark will appreciate the invitation, and I am publishing your very excellent letter in the Landmark, which if it does nothing more than engender love and fellowship and eliminate bickering and dissension will glorify the cause of our Lord and Saviour, who came to earth not to find fault with the children of God, but to bring them closer together in love and fellowship in His Most Holy Faith, and to make them understand Him and the Father, God.

I want to see a complete unity of the brethren in the church, a laying down of all differences, and a spirit of humility that will unite the children of God.

Your letter is in the right spirit, and I commend it to all who love God and His Christ. If they will think one moment they will I am sure realize that God does not want them to fuss and fight among themselves and split up His church. What

is a religion of that kind worth? Nothing. In fact, to be perfectly plain, I do not think it is religion.

J. D. Gold.

A GOOD LETTER.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I never see any of my poor, imperfect scribble but what it brings vividly to mind's view your precious darling father and the conversation we had concerning my writing. I had been for some time a frequent contributor to the Landmark, but from a deep feeling sense of unfitness and unworthiness, I had desisted. Yet, for some cause unknown to me, he had missed my articles.

When he met me after so long an absence or delay from writing, he asked me why I wrote no more, expressing his regret in not having any more of my letters, and how much he missed them, expressing the comfort and joy they gave him. I wondered how could that be—one so gifted and so highly esteemed. I told him I felt too unworthy and too unfit for my writings to appear before the public. And it is even so now.

He replied that humility was a prize, a gem, yet notwithstanding all that he requested me to write. He also asked what would I think of one that boasted and gloried in their fitness and worthiness, saying they felt their name should be on the top of every page. I told him I would have no fellowship for, nor confidence in them. He said, neither would I.

I am glad to say that no child of God ever has or ever will become

so puffed up, exalted in the flesh, that they would dare assume such presumption and pride, for that is all it is. Lust of the flesh, lust of the eyes, and the pride of life—that is not of God but of the world. But the world passeth away and the lust thereof. But he that doeth the will of God abideth forever. What a comfort to all those that feel so unworthy, so small, not worthy of the least of God's mercies or blessings.

Can you count His mercies, or His blessings? I can't. My chief blessing is a hope that I hope I have in and through Christ's shed blood and imputed righteousness, and that love that is shed abroad in my heart and soul for the poor and afflicted Israel of God, those whose trust and hope is in the Lord, having no confidence in the flesh, but whose anchor is cleft in that rock that is higher than I, and whose feet are placed on solid ground and rooted in that faith that was once delivered unto the saints, and is a common faith for everyone that is born of God is in full possession of that faith, and only enough—none to sell. Oh, no, for He gives each and every day our daily bread, both temporally and spiritually, and our longing desires, yes prayer, is that His will be done in earth, yes in these earthly tabernacles of ours, as it is in heaven. And we may rest assured that it will be. And as our days are so shall our strength ever be. Surely God's arm has not been shortened that he cannot save, deliver, for He has delivered, and has promised to still deliver. Neither His ear hearing that it cannot hear. Oh, no, He will ever hear the cry of His poor and

afflicted ones, and will deliver them out of all their distress.

When I spoke of the grand and glorious articles I did not have mine in view. Far from it. They were discarded. Yet, for some purpose best known to dear Brother Gold, he always published them. So you will have to fault him and not me. I just send them for his perusal, yet that doesn't seem to satisfy. I will place them before you all, so I beg of you to be charitable, and throw a mantle of love in and around me, and pray for me.

Your sister in hope, and in bonds of love,

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

MEETING AT DURHAM CHURCH.

At the invitation of Elder E. L. Cobb, pastor of the Durham church, that father served so many years and was devoted to its membership, my wife and I attended the meeting on the third Sunday in June and enjoyed every moment of the occasion, renewing acquaintances with old friends, and listening to the sermons from the ministers who were present.

At noon dinner was served in the basement of the church where a delicious repast of good things and a plenty for every one was served.

In the morning Elders Wade of Virginia, R. H. Boswell of Wilson and J. A. Herndon of Chapel Hill, spoke. After dinner Elder L. J. Chandler and Elder Cobb spoke.

The large audience, for the church was well filled, sat quietly through all the sermons and listened intently, and we thought of the dif-

ference, when other denominations think that a half hour sermon is too long in hot weather.

There is nothing wrong with the religion of the Primitive Baptists or their zeal. If they would exemplify the patience of the Saviour and His love for humanity in forgiveness, love and fellowship, the church, in our opinion, would flourish like a green bay tree.

John D. Gold.

LOVES THE EDITORIAL STAFF OF THE LANDMARK.

Mr. John D. Gold,

Dear Brother:

Please find enclosed six dollars, which will pay my subscription arrears for two years, and pay one year in advance, or until April 1, 1940. Brother Gold, I will have to ask you to excuse me for being so neglectful. I could have done better. I do hope that the Landmark will continue on its faithful lines, standing for the truth, free from all that make for strife, continuing to stand for peace in Zion.

We love your editorial staff and the wonderful admonition and doctrine that the paper stands for. We love all the editors, and especially our Brother Gilbert, who is our beloved shepherd. We see him as a man of God, a wonderful counselor, who is standing firm upon the Rock which is Jesus Christ and declaring the truth as it is in Christ Jesus, in preaching and in writing. We love all the other editors of your paper, and pray God's richest blessings may rest upon them, that they may be enabled to declare the same grand and glorious truths that are marked in the Landmark, salvation by grace.

Brother Gold, I wish you would write more good pieces as you have been writing such earnest admonition for peace among God's heritage. For, as Paul said, you want to know nothing among them save Jesus and that's what the true church today is demanding. Oh that we who proclaim the gospel to the church of God, might pray for divine grace that we might look over our brethren for good and not for evil, and pray for that unity of spirit, that we might run the race with patience, ever looking to our Lord, who is the Author and Finisher of the Christian's faith.

Your unworthy brother, if one at all,

J. R. Hewett,

3203 Giddens Ave.,
Tampa, Fla.

SAVED BY THE GRACE OF GOD.

Kind Friends:

I want to write a few words about a severe windstorm which occurred Thursday, June 8th. It was the worst storm I have ever seen. There were eight large trees blown down all around our house, yet only one side of one room and one end of the porch of our home were hit. Several smaller trees were also blown down.

My daughter and her little girl were very frightened by the storm, but I told them the good Lord would take care of us if it was His will.

It was a dreadful sight to look at, yet how wonderful it was to see those big trees blown down around our home so it was not crushed . . . how our all-wise and merciful God directed those trees to fall. The

pack house was ruined and one tobacco barn moved.

After the storm had passed over we all came to our senses a little. I felt like I was shouting praises to His Holy Name. I told my family we should have a thanksgiving. I would have been glad if I could have had a Primitive Baptist preacher to hold a thanksgiving service.

I am very grateful to the volunteer workers who came early Friday morning. Part of them worked all day long. The yard still looks rough but it looks good to what it did before they started work.

I am grateful to my sister and sister-in-law who helped cook dinner for the workers. We prepared a big vegetable dinner and gave them cold drinks. They all seemed to enjoy it very much.

My two little nieces and my little granddaughter couldn't have enjoyed anything better. They worked all they could, picking up corn which was blown out of the pack house, and in every other way. The little girls prepared the potatoes for cooking.

Sister Baker came as soon as the wind ceased blowing. I couldn't hold back my tears. Early Friday morning Sister Angie and brothers Arthur and Ernest Thorn came by. I cried almost all day Friday, my heart was so rejoicing to think our good Lord put it in the hearts of those volunteers to come to our assistance in time of need and that not a one of us was hurt. We have a great deal to be thankful for.

God works in a mysterious way
His wonders to perform;

He plants His footsteps on the sea,
And calms the raging storm.

May God bless both white and colored that helped us in time of need, is my prayer.

I will be glad indeed to hear from any one who cares to write.

Mrs. Charlie H. Wiggins,
Elm City, N. C.,
R. 1, Box 81.

EIGHTY-THREE YEARS OLD.

The 19th of June, 1939, made 83 years that I have been in this sinful world, with its daily joys and sorrows. Yesterday was indeed a joyful day with me, having three of my Elders here with me, their wives and many others, bringing me presents. My children were not all here, as it was Monday. I readily excuse them, but worst of all, my daughter, Sidney, was in the hospital. I could not enjoy my fine dinner for the thoughts of her absence. Her youngest daughter, Zera Belle, died in the hospital the 31st day of May. I'm expecting to write of her death for the Landmark soon. I've been blest to get around among my children all except Leland, of Cary, but I'm so feeble and the weather is so warm I must try to be content. He and his wife and children spent the day with us on Sunday as they couldn't well be here on Monday. So many would tell me to have my delicious dinner Sunday. They said it was near about my birthday, but there is a difference with me. I said, the 19th it is, and those who are too busy are excused, for I don't feel worthy of such honoring, though I've had it for years. But this time dinner was

prepared Sunday and Monday. Right many were here each day, but the most on Monday. I did so much enjoy the preaching by Elders Pollard, Yopp and Humphrey, and the sweet singing that I'd been wanting. Oh how the Lord does bless me. How can I ever thank Him enough, but He knows I love Him, because He first loved me. Oh may He be with me in my declining years.

In love remember me as the least of you,

Susan Higgins,
Care of J. A. Higgins,
Trenton, N. C., R. 1.

LIKES THE LANDMARK.

Dear Mr. Gold:

I'm sending one dollar (\$1.00) which will pay me up to September 1st. It is all I can spare at this time. I have been away from home and neglected sending it.

I always love to read the good pieces and the sweet experiences of the dear saints. I think the poetry that Brother B. S. Cowin wrote in the fifteenth issue was so sweet, on the first page. I hope I will be able to take the Landmark as long as I live.

With best regards to you and family.

Mattie J. Edwards,
600 West 26th St.,
Norfolk, Va.

HE WILL TAKE CARE OF YOU.

Dear Mr. Gold:

Enclosed you will find money order for two dollars (\$2.00) to pay for Mr. C. H. Gray's Landmark until August 15, 1939.

The Lord called him from his

family May 4, 1938, but his wife desires the Landmark to come right on in his name, if that is all right. If it is not, change it to Mrs. C. H. Gray, Route 1, Newport, N. C. She reads the Landmark and looks forward to its coming every time. She is left with six children, all small. I truly hope there will be a way provided for her to keep on getting the Landmark to read. She enjoys it so much. I remember the sweet words that came to my mind when I was sitting by his bedside just a few hours before he passed way. That the Lord would be a father to the fatherless, and a husband to the widow. I hope the Lord will bless everyone to continue our dear paper.

Written by her husband's brother's wife,

Leorah Gray,

Havelock, N. C.

I am sure the Lord will provide a way for her to continue to receive the Landmark and also provide a way for her to raise her children. Since not a sparrow falleth to the ground without His knowledge and He clothes the lilies of the field, will He not also take care of those in need? All we have to do is to employ the talents He has given us and do the best we can and He will take care of the rest.

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine.

Now hear me while I pray,
Take all my sins away,
Oh, let me from this day,
Be wholly Thine.

May thy rich grace impart,

Strength to my fainting heart,
My zeal inspire,
As Thou hast died for me,
Oh, may my love to Thee,
Pure, warm and changeless be,
A living fire.

J. D. Gold.

"FAITH AND POWER"

In the custody of demons of hell,
In a dungeon of darkness,
Chained to a cross on a concrete
floor,
Guardian angels hovered around
and over me.
From the dungeon a wireless mes-
sage was wafted
To God on His throne on high,
With His all-powerful hand God
wrote a decree
Which read: "On the cross he shall
not die."

To the keepers of the dungeon from
His throne on high
God sent a wireless message which
read:
"Murder him not."
They read it, shuddered and obeyed.

Several years ago, in my room in the Y. M. C. A. at Staunton, Va., I composed and wrote the original copy of the above poem, but not until a week ago have I offered it for publication.

Years ago I knew Brother P. D. Gold as Editor of the Landmark. He spent the night with me and my family in my home at Wirtz, Va. I regarded him as one of the ablest preachers of his day.

Andrew J. McNeil,
32 Franklin Road,
Roanoke, Va.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.

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WILSON, N. C. JULY 1, 1939

THE WISDOM OF NATURE.

Go to the ant, thou sluggard; consider her
ways and be wise: which having no guide,
overseer, or ruler, provideth her meat in the
summer, and gathereth her food in the harvest.
—Proverbs 6:6, 7, 8.

This is beautiful language; we love and admire the expression that has a tendency to humble our pride when we get to the place we are disposed to boast of our own wisdom. The noblest part of God's creation was when He made man out of the dust of the earth and breathed in his nostrils the breath of life.

The lowly ant is a very tiny creature creeping on the earth, living in the earth, working continually for its food which it gathers in the time when the earth is moistened by the summer rain and warmed by the heat of the sun.

I wonder do we not all of us play the part of the sluggard many times in our lives both as to natural and spiritual things?

We are commanded to go to the ant and consider her ways and be

wise. When only a very small boy I lay on the earth and watched the tiny creatures going about their daily labors. I remember telling my mother that all ants kissed each other when they met, and, when they put their tiny heads together, pausing just a moment, then they would pass on till they met another, and as often as they met one another they saluted each other in the same kind and friendly manner.

They were in as great a hurry as we are, but they were not in such a hurry as to pass by without giving their comrades the usual salutation.

This is a beautiful example, and we may learn how to behave toward each other by going to the ant, by not holding old grudges and not forgiving each other as we are commanded.

I found that they helped each other on every occasion; if one was carrying a heavy burden, others came and gave all necessary assistance, which is another beautiful example for Christians to learn from the ant; and not withhold a helping hand when others are bearing heavy burdens, but to consider their burden to be ours, and that all help to bear it, for Paul says: 'I mean not that you should be eased and other men be burdened.'

The wisdom possessed by the ant is nothing they learned from men nor one another, but like the wisdom possessed by all God's children is from above: it is God-given and unlike man he has never departed from the wisdom given him in the creation. We call it instinct, not knowing what else to call it, but it is the rich heritage that teaches him to be watchful, industrious, econom-

ical, in fact, all things pertaining to his existence here; for he knows when and how to gather his food and store it in the earth for the cold wintry days when he cannot be out because of the cold. Not only does he know how to do things, but does it.

Man knows when and how to do things, but, unlike the ant, waits for some one else to do it, or waits for a more convenient season, when it is not too hot or too cold, but "He that knoweth to do good, and does it not, to him it is sin."

Ants herd together; instead of separating into factions as so-called Christians do, because they have no king, overseer or ruler, they are of one mind and all work together, do not fight each other, but will contend with an enemy.

They do not separate themselves into bands and declare that they are the only ants that there are upon the earth, claiming there are no ants beside them and they will not allow any others to live with them. That is the way religious people do. Christians do not live that way, but invite all who have the mind of Christ to come and live with them. There is a difference between religion and Christianity. Religionists only want a name to take away their reproach. They will, like dogs, eat anything, do anything, live anywhere, but Christians like to eat of the hidden manna, to dwell in their own secluded quarters, bear reproaches, and suffer persecution for the name of Christ, their Saviour.

The ant lays up a store house full of food during the harvest season when the weather is fine and they

are strong and vigorous.

People who have had a good hope through the grace of God, often spend their best days with their lamp put under a bushel so its light cannot be seen, but the example of the ant cannot be improved upon, as they spend the golden days of summer gathering in the things they will need through the long and dreary winter.

Those who have this blessed hope should, like the busy ant, go out in the golden days of their youth and strength and use the means given them in regeneration to unite with the church and people of like precious faith in doing the things taught them by the Spirit of God, which actuates them to know their Christian duties, and they should do them. They will, by following the directions of the Spirit, visit all congregations gathered in the Lord's name to honor, praise the worthy name by which they are called, mingle freely with the people of God in singing and talking of His goodness and mercies, not waiting for good weather, good feelings, idle seasons, health in our families, but using every opportunity, and at every impulse of the Spirit to encourage the weak, hold up the hands of our ministers, let our light shine, grow in grace and be built up in the nurture and admonition of the Lord. When the evil days come and we can no longer go, we will, like the ant, have a rich and inexhaustible storehouse of memories and experiences to draw upon when we have to sit and gaze at the things which are not seen.

B. S. Cowin.

ANGIER UNION MEETING

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, 1939. Elder F. W. Rhodes 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, North Carolina. Anyone desiring further information may communicate with Bro. Zola Sugga, Church Clerk, Raleigh, N. C., R. F. D. No. 3. All lovers of truth are invited to meet with us, especially the ministering brethren.

W. F. Young, Union Clerk.

Angier, N. C.

LITTLE RIVER UNION

The Little River Union will convene, the Lord willing, with the Primitive Baptist Church at Four Oaks, N. C., the 5th Saturday and Sunday in July, 1939.

Brethren, sisters and friends are cordially invited and especially the ministering brethren.

M. E. Fish, Union Clerk,

Angier, N. C.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the Church at Helena, N. C., beginning Saturday before the Fifth Sunday in July, 1939. Elder J. A. Herndon was chosen to preach the Introductory Sermon, and Elder O. C. Hawkins, alternate.

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

Clyde Satterfield, Union Clerk,
Timberlake, N. C.

BLACK CREEK UNION

The next session of the Black Creek Union was appointed to be held, the Lord willing, with the Church at New Chapel, Wayne County, N. C., Saturday and Sunday, July 29th and 30th, 1939. Elder R. H. Boswell was chosen to preach the Introductory Sermon, and Elder E. L. Cobb to be alternate.

This church is situated near or on Highway No. 70, about four miles west of Goldsboro, N. C. We would be glad to have a goodly number of ministers, brethren, sisters and friends visit us at this meeting.

Yours in hope,

Isaac A. Lamm, Union Clerk,
Princeton, N. C.

MILL BRANCH UNION.

The Mill Branch Union is to convene with the Church at Mt. Pleasant near Bishopville, S. C., Saturday and Fifth Sunday in July. Lovers of truth are invited.

M. Meares.

UPPER COUNTRY LINE ASSOCIATION

Please publish through the Landmark that the next session of the Upper Country Line Primitive Baptist Association will convene (D.V.) with the Church at Wolf Island, two miles North of Reidsville, just off the Reidsville-Danville highway. The time of the meeting is Saturday, Fourth Sunday, and Monday following, in July, 1939.

To those of our correspondence, and to our friends, a cordial invitation is extended. To the ministers of our correspondence, we extend special invitation.

Thanks.

Yours very truly,

J. W. Gilliam, Jr.,

Association Clerk,

Elon College, N. C., R. 1.

LOWER COUNTRY LINE ASSOCIATION

The next session of the Lower Country Line Association is to be held with the Church at Dutchville, Granville County, July 15th, 16th and 17th. Dutchville Church is located 15 miles from Durham on the new Oxford Highway; 15 miles from Oxford, two miles west of Creedmoor, off the main highway. All lovers of truth and especially preachers are invited to meet with us.

J. J. Whitley, Clerk.

STAUNTON RIVER UNION.

Please publish in the Landmark notice of the Staunton River Union meeting which is to be held with Banister Springs Church, Fifth Sunday in July and Saturday before, July 29th and 30th, 1939.

The church is located on Route 29, about 15 miles north of Danville, just beyond Banister River; about 3 miles south of Chatham.

We extend an invitation to all who wish to attend, especially the ministers.

W. J. Oakes, Clerk of Union.

Blairs, Va.

STAUNTON RIVER ASSOCIATION

The Staunton River Primitive Baptist Association is appointed to be held with the church at Weatherford Church, Pittsylvania County, Va., to commence Friday before the Second Sunday in August, 1939, and continue for three days.

Gretna and Sycamore are the nearest stations.

A. B. Keese, Clerk.

JUL 24 1939

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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NO. 17

OBJECTORS WARNED NOT TO INTERFERE WITH GOD'S WORK.

"Moreover I make a decree what ye shall do to the elders of these Jews, for the building of this house of God; that, of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.

And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them every day without fail;

That they may offer sacrifices of sweet incense unto the God of heaven, and pray for the life of the king, and of his sons.

And I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.

And the God that hath caused his name to dwell there, destroy all kings and people that shall put their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.

Then Tatnai, governor of this side of the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily."—Ezra 6:8-14.

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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

PREACH THE WORD.

My dear Brethren:

Paul told the young preacher how to preach and what to preach. I wonder if it would be out of place for us in this day, to review those things and try in our weakness to make application of them to the present trend of our people in doctrine and practice.

Recently it was my privilege to read in a paper that we should learn how to preach. To say that I was astonished is putting it lightly, because Paul did not learn it in that way, but rather by the leading of the Spirit was he taught how and what to preach. I think that the how comes just as much from the Spirit as does the what. If the Lord teaches His ministers what to preach and not how to preach it, there is something unequal about Him, and He has said that His ways are equal (see Ezek. 18:25). When Jesus told His people that it was necessary for Him to go away, and that He would send the Comforter, there was a sure guide for them. He was to be with them forever, and was to do some wonderful things for them. The Father was to send him, the Holy Ghost, in His name. He was to teach them all things. I am called an Absoluter and an Antinomian for preaching just that doctrine, although it is the language of Jesus. Moreover, the Comforter was to bring to remembrance the things that He has said to them. It will

not do for preachers nor anyone else, that the Lord said the many wonderful things back then and we can partake of them and do them now without a special influence of the Spirit. If we are indeed born of the Spirit, then it follows that we must be led forth by the Spirit, without mixture of fleshly powers in it.

The first text that I desire to quote in regard to these things will be found in the charge that Paul gave Timothy. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." (Tim. 4:2) This word is the same word under consideration that was in the beginning, and that was made flesh and dwelt among us, and it has not the least reference to this written word that we call the Bible. In his admonition to his son in the ministry he tells him to do just like he did; to know nothing save Christ and him crucified (1 Cor. 2:2.) Why is it that brethren will add to this, some of what they think are more thorough ways of setting forth the gospel? Here is everything that a poor sinner needs to hear. Jesus and His finished work is the gospel, and anything that is not the work of the Lord is another gospel, which is not another (Gal. 1:6, 7). If we need to add anything to this in our present day preaching, then it logically follows that they did not have a perfect gospel in the days before all this new was added to it. Thus Paul

made several mistakes in writing the New Testament, because He said that the whole Scriptures was given by inspiration of God and was a thorough furnisher to the man of God.

This word that was to be preached must have been a plenty for the children of God. We might well ask, why? Because John tells us that He came full of grace and truth (John 1:14, 16) and that we have all received of His fullness, and grace for grace; that there was not any other name given under heaven or among men, whereby we must be saved (Acts 4:12); and that the grace of God that bringeth salvation (present tense, if you please), and whereby we now are saved, has appeared to all men, teaching them that denying ungodliness and worldly lusts, we should live soberly and righteously in this present world. (Eph. 2:8; Tit. 1:1, 2.) Perhaps just here someone might venture to ask: Are we not to preach good works at all? Certainly we are, but to give the man credit for them is not preaching Jesus at all, but is setting him up as able to perform these good works without the work of the Holy Spirit. In fact, Paul did not tell Timothy just to preach and not lay any duties on him, but he was given to know that it was necessary that he be instant in season and out of season; that he was to reprove, rebuke, exhort with all longsuffering and doctrine. Now Paul was moved by the Spirit to write these things, which means that the Lord told Timothy to do these things. Why? For the same reason that doctrinal preaching is needful now. He continues, For the time will come when

they will not endure sound doctrine; but will heap to themselves teachers having itching ears (and you brethren that are so ready to say we make God the author of sin, I want you to notice that it is through their own lust). Then it must be all right to preach Jesus. Some of our people have got so tender-footed about sound doctrine that it looks sometimes like their whole body must be itching.

But doctrinal preaching will kill churches. We hear that broadcast throughout the realms of the Primitive Baptists. But will it? It has not killed any in this country, as their membership stays about like it was several decades ago—some going down, some building up. Speak thou the things which become sound doctrine (Titus 2). Paul certainly did think a lot of that doctrine, brethren. Yet some of my own brethren say that I am too zealously concerned about the doctrine. I hope that God will give me grace that I am made able to bear all the reproaches of men, if only I am delivered to contend earnestly for the faith once delivered to the saints. Was there to be anything gained by speaking the things that become sound doctrine? Mind you Paul did not tell these boys in the ministry to shun hard doctrine and points that tender-toed people could not take. Nor did he tell them anything about killing churches by contending for the doctrine, but rather lets see what he did say. Do this because it will make the aged men sober (Marginal vigilant), grave, temperate, sound in faith, in charity, in patience. Read the chapter.

Now let us notice about his saving

himself and hearers. Take heed to thyself, and to the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. (Tim. 4:16) "Take heed unto thyself." Did you ever try it, my dear preacher brother? What kind of a creature did you find? Were you well pleased with your stock taking? How did your past come up before you? Could you look back down the path you have come and find where you had delivered yourself from the snares of the evil one? How many times could you say that I have delivered myself from the body of this death? Had you ever been bound and not able to come forth? How many times could you say in regard to the many blessings of the past that you had earned them? Did you find that you are yet the greatest sinner living? Did you mind that you were less than the least of all saints? To say the least about it I do not see much in this heed taking that will give the creature much exaltation, but rather he will find that if you are delivered from satan; if you come forth; if you have any blessings; if you are ever kept from sinning, that it will be Jesus that must do the work. Even he must cause you to do the heed taking. My brother, let me take heed of myself, in the flesh, and I am going to find that I am doing pretty well. My vineyards will all be kept. I will have from before my door cleaned, I will be a bigger preacher than Elder John Doe, in fact, I will be a duplicate of the apostle Peter. Preachers oftentimes have to take stock twice—once in the flesh and once in the Spirit (Witness Jonah

and Peter.) Jonah did about as good a job of doing as he pleased as any man, yet, although he made a miserable failure at it, brethren still are saying that they can go where they please, or even not go at all. But both the prophet and the apostle found out that they cannot do as they pleased, as their first heeding was not according to the Spirit. If Jonah and Peter could have done as they pleased, then Paul would not have written Gal. 5:17. But when the goods that they had in the first stock taking gave out, then the taking heed in the right way came about. What did Jonah have? What did you have, my brother, when the Lord carried you to the bottom of the sea (swallowed you up in His power). And how is it that you are ever enabled to walk on the waters? And can you walk at all times on it or do you have to cry, save me, Lord? Oh, what a poor wretch when the Lord has emptied us of our sufficiency. It is then that we preach the doctrine that we have learned. What was it that Jonah vowed? That salvation is a joint affair between God and man? That salvation will be of the Lord? No, no, dear brethren. But that it is of the Lord.

To get a clear idea of this heed taking, let us notice more particularly the apostle Peter. Some would say that the apostle could have helped denying the Lord. That is nothing more than saying the Lord and Saviour Jesus Christ is an open falsifier. He declared what was to take place with Peter just before it was done. If that does not make the surety of the affair, then Jesus telling of the future separation of

the sheep from the goats is not worth the paper it is written on. This was for the learning of the children of God, and of a necessity had to be. The Saviour told him that he would deny Him thrice before the cock crew twice. This was part of the things that had to be in order to fulfill the Scripture (Matt. 26:54, 6). Now Jesus told Peter to strengthen his brethren when he was converted (v. 32). Then it was needful for Peter to be converted, thus proving, as Elder Gold would say, that all things do work together for good to them that love God. Do you not see that Peter took heed once in a while in the flesh? How puffed up he was, too. But the Lord knew just how to bring him down. This trial was very beneficial for Peter and every preacher since him, and every time one is led through a scene like this, then it is that he takes stock again and finds that he has shrunk up in importance somewhat. Then his going will be to comfort his brethren by telling them that it is not of him that willeteth nor or him that runneth, but of God that sheweth mercy.

"Take heed unto the doctrine." He cannot take heed to himself after the doctrine. It must be before. He must see that the doctrine is true experimentally before he can save anybody. After he has found to his own knowledge that he cannot do the things that he thought he could, then the doctrine becomes true both from the scriptures and by experience. Now to the extent that a man can preach of himself, does this text carry condition in it; that he can take heed of himself, in the flesh; that he could prolong his

faith (could Peter); or that he could keep himself. So when we take heed unto the doctrine we find that salvation is of the Lord from first to last, and there is salvation for the preacher and his hearers in taking heed to the doctrine as well as himself, but I would hate to think that it was left to him to do it, but I do rejoice in the fact that the apostle has told us that God works in us both to will and to do of His good pleasure.

In conclusion, let me say that I hope the God of Israel will keep us so that none would claim anything for himself or hearers save that Jesus has wrought for us.

Yours in hope of mercy,

W. D. Griffin.

PREDESTINATION VS. CONDITIONALISM.

Since the Baptists seem to be so much divided on the doctrine of predestination and some seem to think that one cannot get away from conditionalism without getting into absolute predestination of all things, it is my desire to express some of my views upon those two so-called doctrines, but with no intent to offend one of God's little ones.

First we will quote from 1st Timothy, 4th chapter, and 1st and 2nd verses: "Now 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."

Also from 2nd Timothy, 4th chapter and 3rd and 4th verses: "For 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."

Now it appears to me that for one to say that there is any salvation here or hereafter which is dependent upon the act of the creature, and that the creature is endowed with the knowledge to know what to do, and also with the power to do it if he will, that they would be forced to take the wills and shall out of those scriptures and insert some conditional terms in their stead.

On the other hand if we say that God predestinated these things to be, even though they are the fulfilling of the scriptures, we would be disputing some of the scriptures and charging God with being the author of sin and confusion.

Therefore, I feel like all that are constrained by the love of God to understand these things as they are, and are enabled by the effectual working of the Holy Spirit to earnestly contend for the faith once delivered to the saints, will be found contending that God did not predestinate the evil deeds of man, neither is there a conditional salvation dependent upon the act of the creature.

Come now and let us reason together, saith the Lord.

God foreknew all things but He did not predestinate all things, because He foreknew the evil deeds and thoughts of man, but He did not predestinate them. Neither do I believe that such is pleasing in His sight.

And I feel sure that God holds and has ever held the power to have

stopped such deeds and thoughts if it had been according to His purpose to have done so.

But I do not believe that He ever gave that power to any man save Jesus Christ. Therefore He has left nothing which is pertaining to the happiness or salvation of His people dependent upon them to act or to do if they will.

Because such would have been subject to have overthrown the purpose of God, but even the obedient acts of God's dear children are the manifestation of the Spirit of Christ, and is compared to the fruit of a tree which bears at the time and season purported and appointed by the Creator and the fruit is not borne at any time the tree will or will not.

We are taught that God is long-suffering, because he suffered the rebellious people, the children of Israel in the wilderness forty years; therefore we conclude that He suffers those things for good to His people and to bring to pass that which He has purposed, and in the fulness of time according as He hath purposed that He will, through Jesus Christ our Lord, put to death and destruction all the evil deeds and thoughts of man, all the works of Satan, and that all things will redound to His name's glory and honor and will work together for good to them that love God, to them who are called according to His purpose.

Dear child of God, these are some of the good things which I hope to have received, and if these be true, then I don't see why any should contend for conditional salvation or that God predestinated the evil deeds of man, except they are they

whom the apostle has referred to in the scriptures, which we have quoted in the outset.

And, if that is the case, then God, our Father, is suffering it to be, not that He predestinated it to be, or that it is pleasing to Him, but rather that such is grievous to Him and at least to some of His people, but that God is suffering it to be until the fulness of time that He may bring to pass that which He hath purposed; that all things may redound to the glory and honor of God, and may prove to have worked together for good to them that love God, to them who are the called according to His purpose.

Oh, what a glorious hope and a blessed assurance that all the fullness of time according as God hath purposed the whole and complete church of Christ will be clothed in her right mind, will have the mind of Christ, will see eye to eye and speak the self-same thing as it is in Christ Jesus the Lord.

A little weak and sinful brother in hope of eternal life.

L. N. Benton,

Shallotte, N. C.

FAITH.

"Now faith is the substance of things hoped for, the evidence of things not seen."

"Without faith it is impossible to please God; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him." Hebrews 11:1, 6.

The above is the apostle's definition of Faith.

We are speaking of spiritual faith. There is a natural faith com-

mon to all men, but to only the ones who have been born of God does this faith apply.

"Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." I John 3:9.

He that is born of a woman is a sinner from the day he was born till the day the last breath leaves him; then he that is born of God is a believer in God and at death God separates the inner man from the body of death, and the spirit goes to God who gave it to await the resurrection of the body in the likeness of the glorious body of Jesus Christ, their elder brother, their spiritual head.) All mankind will be resurrected and judged according to God's law, is the Bible faith.

In reference to the letter of John, it was not the flesh John was speaking about being born of God, but the soul of man being saved by the grace of God, and becoming a part of God through the gift of God, and he, the inner man, doth not commit sin, for that is of God spiritually and righteously, but the outer man, born of a woman and being stung by the serpent, the result is the grave; where the sting of death has no more power over the body after the resurrection. The apostle said, "Who shall deliver us (the new creatures in Christ) from the body of this death?" "Thanks be unto God who giveth us the victory through our Lord and Saviour Jesus Christ." "O, grave, where is thy victory? O, death, where is thy sting" Death and the grave is swallowed up in victory of our Lord, Jesus Christ. It is said, we have overcome the world and gained the victory over death,

hell and the grave by our faith in Jesus Christ, which is a gift of God.

One asked Jesus, "What may I do that I may work the works of God?" The answer was, "Believe on me, that is the work of God."

So then the faith we have, if we have any in Jesus, is the work of God in us. Our faith is the work of God. It is a gift of God and springs out of the Spirit. It is the fruit of the Spirit. It is evidence that we have passed from death to life, been born the second time. You must be born again before you can see the kingdom of God, said Jesus.

A tree has to first spring up before it can bring forth fruit, and we judge the tree as to what kind it is by the kind of fruit it bears—apple, peach, etc. Every tree my Heavenly Father hath not planted shall be plucked up. This has reference to the church of God being planted in the earth and each member of the body of Christ. The evidence that any one has passed from death to life in the Spirit of God witnessing with our spirit] Our hope in Jesus, our faith in him, repentance toward God, our unworthy feeling, our weakness, love for God, love for all who call upon Him in faith, our doubts and fears that we do not feel at times that we will ever enter heaven. We do not know we will enter heaven, but only hope so and the apostle said, "Christ in you the hope of glory."

Faith suggests that we believe we are heirs of heaven, but hope that is seen or known is not hope.

By faith we believe that the Son of God was and is equal with God, the Father, without beginning of days or end of life, and by Him were

all things created and without Him was nothing created. When we speak of God the Father, God the Son, God the Holy Ghost, we are speaking of one eternal God, who governs and rules or permits to be ruled by His created beings, all things and events.

By faith we believe the Son of God was set up as a surety of the chosen people of God, as a Lamb slain from the foundation of the world. He was born of a virgin woman, but the God of heaven was his Father. Therefore He was a holy sacrifice or Lamb of God to which all the Jewish sacrifices were pointing to the One who would fulfill the law of God to a jot and tittle and satisfy the justice of God, make peace with God, and open the door of our salvation, and give it to all the heirs of promise.

"Work out your own salvation with fear and trembling, for it is God that worketh in you to will and do of His own good pleasure."

It is God working in the person, is the reason he believes, repents, and does works of righteousness.

It is said in the holy writ, the promise (of salvation) is unto you and your children, even as many as our Lord shall call of all nationalities. He that feareth God and worketh righteousness is accepted of Him.

By faith we believe God can make iron float on water. Jesus walked on the water, and the waters of the Red Sea divided and stood as a wall by the power of God till His believing people passed through safely.

By faith the mouth of lions have been stopped and the power of fire quenched. The doctrine taught in

the word of God is if any one has sufficient faith, trust, confidence in God, and walks with God, there is no power in earth that can harm him until he has fulfilled the mission in the world that God purposed for him to do. Then, like Sampson, he loses his strength with God and God permits him to be turned over to his enemies and that is for a purpose of God.

God is the first great cause. Reason traces the chain of cause and effect throughout its links. On what does the chain of events depend? The answer is on God, the first cause of all things, who is eternal and self-existent.

It is no objection to God spiritually that bodily parts, as hands, feet, eyes, etc., are ascribed to him. These are manifestly the accommodation of language, because we have no words more suitable to express the operation of the divine mind. The muscles of voluntary motion are under His command, and moves at His will, and in this fact, we may discover a faint analogy of the operation to Him, "Who worketh all things after the counsel of His own will, and in whom every creature, lives, moves, and has its being."

We might say properly that those events that have come to pass and those that are yet waiting fulfillment are God's control, or predestination of all things and events.

The fountain of all holiness is God. The fountain of all wisdom is God. God is infinitely wise, because He selects the best possible end of action.

The faith of the prophets was that God declared the end of all things and events before there was any-

thing made or created. It would be foolish in us to say that God did not foreknow all things and events from beginning to end, and that He had no purpose in creating the world and all things therein, and He had no power to control them after He had created them and they are left to fate, or fatalism or chance to control, but not so. God has fixed the boundary lines of things and events so they can have some liberty, but the liberty of things and events is not allowed to interfere with God's purpose. The entrance of sin in the world is not to be ascribed to the weakness of God. He could have easily barred it out of His dominions. He might have declined to make man, and have filled the world with creatures possessing no moral frailties, and incapable of sinning.

"I delight in the law of God," said Paul.

We should delight in obedience to every precept, cheerfully and with joy and delight. It should be to us meat and drink to do the will of God, as it was to our blessed Lord. Not only should we delight to do service to our Sovereign, but we should desire His will to be done by others and should rejoice in the thought, "The Lord reigneth; let the earth rejoice."

The trial of our faith in God is experienced when afflictions come. All the saints of old contributed it to the over-ruling hand of God's providence, and they rejoiced in persecution, and all kinds of suffering.

Job said, (which shows his faith) "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." They received all afflictions as ordered of the Lord and

that God would bring good out of evil was the faith of saints of old. We have received good at the hands of the Lord and shall we not receive evil. "Though He slay me, yet I will trust Him."

He doeth all things well and has a purpose in everything He doeth. Blessed be the name of God.

Thos. W. Kimsey,
High Point, N. C.

TWELVE YEARS IN THE WILDERNESS.

I do not know how to express these feelings of mine other than to call it the "Wilderness." But where I've been I'll tell you. I've had not the company of three millions as it is said Moses had in the wilderness, through which he led the children of Israel, but a good deal shorter time than Moses had as it is said he journeyed 40 years in the wilderness. I've felt my life has been twelve years there, if I find words to express my feelings, as I have had a different experience in part from any one else I ever knew. That part is this. It began in 1920 and on into 1921. In 1920, my second wife was confined to her bed with cancer of the stomach, for seven months. After six months she gave up all hope of ever getting well any more. She said to me "I'll never get well any more and I want my funeral preached before I die." I said "Minnie, why do you want that done?" She said, "So I can hear it myself." I asked her who did she want to preach it. She said, "I want Mr. Spencer and Mr. Collier to come and preach it." So I asked them to come and preach for her and they did so. After she died

some one asked why wasn't her funeral preached? The answer was it was preached before she died. The thought that pierced my poor heart so deep in that service was to listen to her lying there helping to sing the songs that were sung that night, perfectly reconciled.

As I began to have different experiences from time to time, and during which my home was torn up. And there it seems like I was led off in the dark wilderness of woe and misery. I could not feel any guiding hand to lead me in the right way. I was far from any of the Primitive Baptists and all I could hear was that of the world, and seeing so much of the weakness of the flesh and along with that my dear old pastor died, Elder J. T. Collier. This seemed to shove me still further back in the gloom and sorrow of heart. I could only hope and pray for the pillar of fire by night and the pillar of cloud by day to lead me in the way of truth and life.

Jesus said, "I am the way, the truth and the life." Surely Jesus was to Moses the pillar of fire by night and the pillar of cloud by day. As our dear ministering brethren today must have this same guiding spirit, lest they fall by the wayside, for we realize they are nothing but men, and are not their own keepers. If so Jonah might have learned that salvation was of the Lord, otherwise they were in the belly of the whale. He described it as the belly of hell, a place of punishment for his disobedience, not going in discharge of his duties, as he was commanded. He came forth saying, "I'll pay that I've vowed, salvation is of the Lord."

I used to write a little for our re-

ligious papers for several years, and it seemed like my impression to write was withheld some way. I can't tell it, only by saying it's an awfully bad feeling as it was with me around twelve years, and my pen remained silent for about that long. I would often ask myself, "Is this the wilderness?" And the thought would spring up in my poor heart, saying, "If ye believe in God, believe also in me."

Oh, was it the voice of Jesus speaking, the sweetest name I have ever heard. That began to give me more love for my brethren and sisters, with the words ringing in my soul, "Blessed are they that know the joyful sound." That is why I feel like it is the purpose of taking my pen for the purpose of writing this letter, as I have. As He has said, "I will leave in the midst of thee an afflicted and a poor people, and they shall trust in the name of the Lord." "Cursed is man that trusts in man, or maketh flesh his arm." I am so thankful that there is an all-wise and powerful God, so powerful that His hand is omnipotent, and none can stay His hand.

Dear readers, if you should find anything misquoted in this, you may know that it's only an error of the head, and not of the heart.

Your unworthy brother if one at all.

A. W. Thompson,
Kenly, N. C., R. 2.

SOUND AND CHEERING.

My Dear Mr. Gold:

The June 15th, 1939, issue of the Landmark came to hand yesterday, June 23, being on my seventy-second birthday, and when I pro-

ceeded to read, I found the contents sound and soul cheering, and especially do I endorse, commend and say, "Amen," to the good editorial by our gifted Editor, Elder O. J. Denny, who entitled his epistle, "Forgiveness." When I read what Brother Denny said, I was charmed and comforted and did wish, oh so much, that he was present so that I might embrace him and express to him my great appreciation for such strong words of wisdom so wisely spoken. They are as apples of gold in pictures of silver and are concise, showing true Primitive Baptist sentiment in an understandable and gospel form and portrays the exact and legal way to understand and conduct such matters as treated upon. Yes, the just and proper manner of church discipline is when forgiveness is desired, the member who is out should return by the door where he or she went, and mind you this is a personal or individual matter for each one. Any other so-called get-together council or alliance in general or mass form is unscriptural and contrary to Primitive doctrine or practices and is condemned by the Bible and our rules of church discipline. Why do some people seem so blind to what has always been established and known as true doctrine and practice?

One said in same issue of Landmark that "Conviction is a forerunner of peace, and after conviction, repentance toward God and faith in the Lord Jesus Christ." That is certainly true and when one is truly convicted he or she hates their sins and under sincere repentance become fully willing to seek restoration in the right way, that is ask for-

giveness of those they wronged. Some other way, though advocated by would-be leaders in mass form, is entirely unauthorized by holy writ. Those, as far as I am acquainted, among the ranks of loyal true Primitive Baptists are in peace among themselves and will continue so as they are unwilling to compromise and join up with disorder just for the sake of increasing ranks or numbers. We stand firm for gospel order and practice. Not agreeing to add to or take from what we have, a thus sayeth the Lord, for let us be content to follow the old path in the good old way as set by our fathers, therein lies peace and safety. The wounds so viciously made by those now advocating mass get-together, or going together, are only seeking to usurp the privilege of being riders and what they would do to us under such arrangement is an unknown quantity. Such meetings as I described in the same issue of June 15, Landmark, are being witnessed in many of our meetings of late. The dear Lord is implored to keep us humble and at each other's feet, esteeming others better than ourselves and continue to live in peace and love.

To our dear Brother Denny we extend our hearty thanks for such plainness and boldness of speech which is perfectly justified.

In conclusion to you, Mr. Gold, I appreciate and value your friendship.

J. W. Jones,
Peachland, N. C.

There is always something wrong with a man, as there is with a motor, when he continually knocks.

"SORROW COMETH IN THE NIGHT, BUT JOY IN THE MORNING."

Dear Mr. Gold:

I hope brother in Christ. I want to tell you and all the readers of the Landmark, how the Lord has spared my life to see my dear son, W. M. Grimmer, restored back in the church in fellowship. I am so glad and I hope I am thankful. I have begged so hard to live to see him back. As I am 82 years old I want you all to help me thank His merciful name.

If we beg some one for what we want and they give it to us, we thank them, and I feel like if the Lord takes notice of me to answer my heart's desire, I do want to thank Him more than people, for they have to have a mind that the Lord gives them. I can't tell you what I have experienced since last September when my son was excluded. The night was long, and the Lord has spared me to see the sun rise with healing in its wings; and all that long time the Comforter would come to me at times. So it made me believe the Lord would deliver me in His time. He has so many times and ways, and I believed He would if it was to take me away. But I did so much want to commune with my dear son one more time. So the Lord has so blessed me too, and I want the rest of my days spent to His praise. It will be sixty years next September since I was baptized. I can't tell how thankful I feel that the Lord has held me up with His power and mercy above the world and its pleasure. I believe it is all of Him, bless His precious name. A hint to the wise is

sufficient, so I feel like I am talking to those who are taught of the Lord.

I'll stop as I can't tell half and in words like I would like to.

Please correct all mistakes for me as I am so old and make so many,

M. M. Curry.

LOVES THE LANDMARK.

Mr. John D. Gold,

Please excuse me for not writing you before now. I have been getting the Landmark in the name of J. W. Jackson. My dear husband has been dead 13 years. I sent the money in the name of Mrs. J. W. Jackson, Roxboro, N. C., and I get it all right. I am so glad when it comes as I don't get to church often, only first Saturday and Sunday at Roxboro.

Wish you would write more. I enjoy reading your pieces. They are so good. I like peace. It is much better than confusion. We have peace at our church. I am so glad we do.

I intended sending the money sooner but put it off. I am a lonely widow, and do my housework myself. I do try to thank the Lord in my weak way for His goodness to me, giving me strength to stay up and wait on myself. I will soon be 73 years old, but it has been so sad and lonely since my companion left me. If I could do good, but sin comes on, but I trust in the Lord to guide me. Without Him I can do nothing.

I am sending you money order for \$2.00 to pay for my good paper. I do like to read it. I enjoyed reading your father's writing and hearing him preach. Pray for me and my children.

Mrs. J. W. Jackson,
Roxboro, N. C.

ENJOYS THE LANDMARK.

Mr. John D. Gold,

You will find P. O. order for one dollar to pay my subscription for the Landmark for six months. I have just read the issue of the 15th and don't want to miss one copy. I enjoy reading it and hope you can have health to keep it coming as long as the Lord lets me live. I am old and feeble and I am not able to work. I am on my 71st year and can't attend church very often but can see to read yet and enjoy the good pieces in the Landmark.

May you be blessed to continue publishing it. As ever your little brother if one at all.

T. A. Batten,
Clayton, N. C.

DURAND & LESTER HYMN AND TUNE BOOKS.

If you or your church want books, please write me at once, stating the number and kind of notes. As far as I know now the prices will be the same for the same kind of book as last edition—\$1.00 each or \$10.00 per dozen delivered. We want to supply you with the books if you want them, and ask for your co-operation.

P. G. Lester, Jr.
846 Va. Ave., Va. Hgts.,
Roanoke, Virginia.
6-15—3t.

LOVES THE LANDMARK.

Mr. John D. Gold,

Inclosed you will find money order for two dollars (\$2.00) to pay for the Landmark for one year to June 1, 1940.

Mrs. Alice Hinson,
Route 3, Box 20
Petersburg, Va.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

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WILSON, N. C. JULY 15, 1939

PARDON FOR SIN.

Jonah said, "I am cast out of Thy sight, the waters compassed me about, even to the soul, the depths closed me round about, the weeds wrapped about my head. Yet hast Thou brought up my life from corruption, O Lord, my God."

Sorrow and trouble may befall a gracious soul on account of sin; but God does not suffer any of His to lie long in this horrible pit, wherein there is no water. There is in the covenant of grace pardon provided in the blood of Jesus Christ. This provision is absolute. God hath taken upon Himself to make it good, to establish the law of His covenant, that it shall not be annulled.

It depends absolutely on the faithfulness of God, and He is faithful. The whole certainty and stability of the covenant depends on the efficacy of divine grace to preserve men from sin, and that grace is efficient and sufficient.

"There is now no condemnation to them." (Rom. 8:1) reads, "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

This is a stable foundation of peace. So (1st John 2:1) "These things write I unto you, that ye sin not: and if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

"We have strong consolation who have fled for refuge to lay hold on the hope set before us." (Hebrews 10th chapter.) We are told, "The sacrifices of the law could not make perfect the worshippers, but now Jesus Christ, in the covenant of grace, hath forever perfected them that are sanctified."

The gospel of grace is full of commands and exhortations. To watch and pray, and to grow in grace and the knowledge of truth; to mortify sin; to fight against temptations with steadfastness, diligence and constancy. So Peter tells us, the divine power of God "Hath given us all things that pertain unto life and godliness."

He hath given unto us great and precious promises, that by them we might be partakers of the divine nature. What is required of us? He holds out to us, in this blessed state or condition, "Giving all diligence, add to your faith, virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience; and to patience godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." The blessings are, "If these things be in you, and abound, ye shall neither be barren nor un-

fruitful in the knowledge of our Lord Jesus Christ."

The covenant is one of mercy, and pardon, and obedience, through love to His great name. To fall utterly and finally from God is provided against. Between the two extremes of absolute perfection and total apostasy lies the large field of believers obedience and walking with God. Many a sweet, heavenly road or passage is there, and many dangerous depths, in this field. Some walk near one side and some the other. We are in the hands of mercy and God deals with us as seems good unto Him. "God doth not afflict willingly, or chasten us merely for His pleasure, but He does it to make us partakers of His holiness."

"I smote him," saith God, "and he went on frowardly in the ways of his own heart." "Though I have redeemed them," saith God, "yet they have spoken lies against me." David said, "I will hear what God the Lord, will speak; for He will speak unto His people, and to His saints; but let them not return to folly." (Psalms 85:8.) The new creature is living and active. The work is from God and of God, and that which God owneth and careth for, the soul's preservation, requires grace to keep the soul, and there is full provision for continual supply of it in Jesus Christ. Sin is our enemy; it is thy enemy, it seeks the life of the soul, and it seeks my life. Jesus says, "Abide in me, and I in you." "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in the vine."

The apostle says, "Let us come

boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16) God has been true and is true to every promise and the saint will never be (finally) disappointed whose trust is in the Lord." Blessed is the man whose hope the Lord is." "His delight is in the law of the Lord; and in His law doth he meditate day and night. He shall be like a tree planted by the river of water, that bringeth forth his fruit in his season; his leaf shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away, and the way of the ungodly shall perish." Let us pray: "Keep, O Lord, all Thy covenant people and feed our souls with Thy grace. May Thy good Spirit guide us into obedience and truth, forgive our sins and help us to be thankful for every blessing. Fill our souls with love to Thee and abide with us now and forever. Amen."

(Extracts from a sermon by Elder W. A. Chastain, of Springfield, Ill. Selected by Elder O. J. Denny.)

ELDER CRAWFORD AN ASSOCIATE EDITOR OF THE LANDMARK.

Dear Editor, Publisher and Associate Editor of Zion's Landmark:

You may know but little of Elder T. R. Crawford, of Cairo, Georgia. He is comparatively a young man, whom I have known from childhood; and he is an excellent man of bright parts, being regarded by our people as one among the ablest gospel or New Testament preachers in the South.

With your consent, I desire his name placed on the Editorial Staff, as Associate Editor. He is conservative in his scriptural views, and in sacred accord with the teaching of Zion's Landmark. Elder Crawford may not write much for the paper; but his activity, his wide field of labor, and his knack and aptitude in obtaining subscribers will be invaluable to the principles of doctrinal truth and order as have been maintained by the paper for the last seventy-two years.

Your brother, I trust, to serve in the cause of Christ and His church.

M. L. Gilbert,

Speaking for the Editors of the Landmark who have commended the action of Elder Gilbert in securing the permission of Elder Crawford to allow his name to be added to the list of Editors of this paper, and myself who appreciate his interest manifested in the publication, I desire to say that we are more than gratified that Elder Crawford has decided to lend his assistance to promoting the cause of the paper. We have already felt the influence of his interest and work, for he has sent us a number of subscribers from his state.

We desire to express our appreciation for his assistance and to say that we believe he will be a very valuable and useful addition to the paper. We trust that he will write often. We also desire to express our appreciation to Elder Gilbert for having secured his services.

John D. Gold.

Good pastors—like good pilots—
are made in stormy weather.

IN MEMORY OF MY DEAR HUSBAND WILLIAM HERBERT EDWARDS.

He was born October 17th, 1872, and died Dec. 3rd., 1938, making his age on earth 66 years, 1 month and 16 days.

We were happily married Dec. 31st., 1902. To this union were born four children. Three survive, namely John Henry, Ruth & William Hewett, all of Williamston, N. C. Homer G. died in infancy. He also leaves two grandchildren, Billie and Jack Edwards.

Bill (as he was called) was not a member of any church, but believed in Salvation by Grace. He was a man that did not talk much, his actions speaking louder than words. He was ever ready to do something for others. He was ever ready to help entertain our meeting and enjoyed the brethren, sisters and friends visiting us.

He was a great sufferer for many years with ulcerated stomach, but bore it with as much patience as any one I ever saw. On his death bed when the doctor said he was too weak to talk there was one of our pastors sitting in his room and Bill called him to come nearer so he could understand him. He wanted to talk to him about the faith he had for many years.

Surely no one had a more faithful companion, or children a dearer father. In my saddest hour I was made to say, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

His funeral was preached in his home by our pastor, Elder B. S. Cowin, A. B. Ayers and W. E. Grimes. He was laid to rest by the side of our baby in the Taylor cemetery under a mound of beautiful flowers which was an evidence of his friends.

Written by his wife,

Annie Taylor Edwards,

Williamston, N. C.

WILLIAM M. FARROW.

Almost ten years ago I wrote the obituary of his beloved companion, Ann Farrow, and today I am, in a weak way, trying to tell something of his life. It is worth it, surely, from one more competent than I. I am not going to eulogize nor write a book, for a few words fitly and appropriately spoken are as apples of gold in pictures of silver.

He was born April 17, 1853 and died March 12, 1939, aged 84 years, 10 months and 26 days.

Born of poor parentage, he was versed in work and hardships and privations, yet he labored diligently and honestly and raised two children, both girls. After the death of his wife, he made his home with the youngest, Mrs. Efron Williams, at the old homestead where he was well cared for and tenderly nursed. He had been in failing health for some time, gradually weakening with the infirmities of age.

He had been a member of the Primitive

Baptist Church for almost 53 years, having been baptized by Elder Albert Cartwright. Surely he made no mock of his profession, but was in full possession of that faith, grace, that indeed and in truth characterized him as a true follower of Christ. His walk was orderly and his conversation Godly. He died as he had lived in the full triumphs of that faith. He was zealous in and for the cause of Christ, having his eye single to the service of his God, loving the order and simplicity of God's house, contending earnestly for the truth, standing fast in the liberty wherein Christ had made him free, keeping himself unspotted from the world.

Oh, how I did love him for his faithfulness and integrity. He was so faithful and how I do miss him. Yet neither I, nor any of his loved ones mourn as those who have no hope. Oh, no, for our loss is his eternal gain, for surely he has entered into that rest that remains to and for the children of God, and he is resting from his labors and his works do follow him. So why not lift up our heads and dry our tears and say, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord," for surely the day of one's death is better than the day of one's birth. For now he is sweetly resting in Jesus, in peace.

He leaves to mourn his going, two girls, 3 grandchildren and other relatives. Yet how much better it is for him to have entered into that rest that he so much longed and desired for than to remain here.

From one that loved him—his niece and sister in hope of the resurrection,

Effie H. Carawan,

Swan Quarter, N. C.

MRS. FLOSSIE ANDREWS HARRELL

Wherein it has pleased Almighty God to remove from our midst Mrs. Flossie Andrews Harrell, wife of S. J. Harrell, of Kinston, N. C., born June 12, 1887 and died on Saturday, June 3, 1939, making her stay on earth 51 years, 11 months and 21 days.

She was a loyal wife, kind to her neighbors and loved and respected by all that knew her. She was a strong believer in the Primitive Baptist Doctrine. She seemed to enjoy the service of the church since she received the hope some years ago. She died in triumph of the faith. She was known for her faithfulness to visit and minister aid to the sick and needy, which show the fruits of the Spirit. She was not a member of the church, but manifested her love for the church in many ways.

The funeral services were held from the Primitive Baptist Church at Robersonville, N. C., Monday, June 5, 1939, conducted by her beloved friend, Elder Sylvanus Gray, of the White Oak Association.

She is survived by her husband, S. J. Harrell, of Kinston; two brothers, Lanie and Willie Andrews, and one sister, Mrs. Mittie Keel, all of Robersonville, N. C.

The funeral was attended by a large congregation. She was laid away in the Robersonville cemetery. The grave was covered with many beautiful flowers.

Warren C. Jackson,
Sylvanus Gray,

Kinston, N. C.

MRS. J. D. PARTIN

It is with a sad heart that I attempt to write a sketch of my dear beloved grandmother, Jo-Anna Partin. She was born January 14, 1859 and departed this life May 23, 1939, making her stay on earth 80 years and 4 months. On December 12 1883 she married J. D. Partin, being married 56 years. I think they were the most devoted couple I ever saw. Surviving are her husband and the following children: Mrs. W. T. Pollard, Mrs. C. L. Dupree, J. C., T. C., B. R., and C. D. Partin, 16 grandchildren and 10 great grandchildren.

A few Sundays before she died she called them all to her bed to bid them farewell. She said she was going to die and for them not to worry over her. She said she had had a hard time, but had crossed over the river. There had been blessings blown over her and all her sins were gone.

Funeral services were conducted at her home in which they have always lived, by Elder E. C. Jones, assisted by Rev. Cecil Lawrence. She was buried at the Willow Springs Primitive Baptist cemetery, beneath a beautiful mound of flowers.

I believe she is one of His jewels of mercy, and has gone to rest, where we hope to meet her at the last resurrection.

Written by her granddaughter,

Mrs. E. B. Pearce,

Willow Springs, N. C.

CORRESPONDENCE MEETING.

The fifth Sunday meeting of the Primitive Baptist Correspondence of Eastern North Carolina is appointed to be held with the church at Smithwick's Creek, on the fifth Sunday in July and Saturday before.

The church is located in Martin county, about 12 miles North of Washington and 11 miles South East from Williamston, and those desiring conveyance from either of these points will notify either of the following brethren: Elder P. E. Getsinger, Jamesville, Route No. 1; David Daniel, Jamesville, Route No. 1, or A. J. Hardison, Williamston, R. F. D.

This announcement is a cordial invitation to all who may learn of the meeting with a desire to attend.

(Elder) O. S. Young,

Corresponding Clerk,

Angier, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXII.

AUGUST 1, 1939

NO. 18

PROSPERED THROUGH OBEDIENCE.

"And the elders of the Jews builded, and they prospered through the prophesying of Haggai the phophet, and Zechariah the son of Iddo. And they builded and finished it according to the commandment of the God of Israel and according to the commandment of Cyrus and Darius, and Artaxerxes king of Persia.

And this house was finished on the third day of the month of Adar, which was in the sixth year of the reign of Darius the king.

And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of the house of God with joy.

And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

And the children of the captivity kept the passover upon the fourteenth day of the first month."—Ezra 6:14-19.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- 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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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

NO LAW, NO TRANSGRESSION.

Just off my knees, trying to implore my Lord to help me say something to all our Primitive Baptist people everywhere that would cause them to "Stop, Look and Listen," and take a careful, non-partisan view of our present confused and divided condition, not in one section only, but throughout the nation, and the probable, nay the inevitable, calamitous termination unless there be a repentant return to the teaching of the Word of God.

It has been our boast throughout the ages that, "We believe the Old and New Testament to be the Word of God and the only rule of faith and practice." Have we at all times adhered to this praise-worthy declaration? We have not. And our present calamitous condition furnishes us with incontrovertible proof that we have not. We have been, and are now, so inflated with such a self-righteous, intolerant spirit as to arrogate to ourselves that we are right and all others are wrong, not alone as applied to other religious denominations, but also to our own dear brethren who preach the same sweet old doctrine of grace as we, but who do not dot the i's and cross the t's just as we do on all minor and unimportant, not to say foolish things, just like us. The principle of "I am holier than thou" has just as surely fastened its poisonous fangs into our body politic as

was ever the case with the ancient Pharisees who were so often and so faithfully rebuked by our Saviour and Lord. It is not expected that we shall all plead guilty to this indictment, for where self-righteousness exists there is a hesitancy to acknowledge the whole truth. But better it is—far better to confess our sins unto God and to our brethren whom we may have wronged and turn away from them, than to wait for God to bring us to judgment.

There are no less than thirteen different factions of Primitive Baptists in Georgia alone, each faction with "bars of non-fellowship" against all other factions, and with no more brotherly consideration for each other than if they never had known the Lord. They do not allow any minister other than those of their own little crowd to preach for them in their churches, nor call upon them when present, for public prayer. All the world has strayed away from the path of rectitude except themselves. They are the only ones between the earth and high blue sky who are worthy, and can be trusted with the "ark of the covenant." I have lived among it all and have been a close observer of what has taken place and must say that these divisions have taken place during the last 35 years, which show the rapid strides we are making toward our own destruction

as a denomination. There are so many cross fences in the field of Zion that there is little room left to "bring forth fruit unto God," and for cultivation. If there was any excuse for such conditions it would be different, but none of these factions have departed from doctrine of our old church. All are preaching the same thing. Then you ask, what is the matter? It is an inordinate desire among some of our ministers to be a leader or master in Israel, Associational jurisdiction over the churches and substituting custom for Bible law. Although all factions claim that they are taking the Old and New Testament as the Word of God, and the only rule of faith and practice, they have almost entirely forsaken the Bible as standard authority. Custom is the law, and as custom differs almost every fifty miles, and each contending for his own local custom, hence so many kinds of people claiming the name of Primitive Baptists. Custom not more than fifty years old and covering an area of not more than 100 square miles, by which all the wide world over must be measured and judged. No one of any faction, so far as I know, has complained that I did not preach the doctrine of the Bible, for under their system of jurisprudence they did not need to charge me with unsoundness in faith but the failure to go along with them in adopting custom for God's law was sufficient cause for the breach.

I am planted upon the principle that "where there is no law there is no transgression." (Rom. 4:5) I desire, with all my heart, to do what God commands, refrain from what

He has forbidden, and where God is silent I want to be silent. And I submit that if all would agree on that proposition peace, permanent peace could be restored.

When I was a young man, having just reached my majority, I was summoned to serve on the Grand Jury at Quitman, Brooks County, Georgia. I had already at that early age been ordained to the work of the ministry and knew that I was not compelled to serve against my wish. But circumstances made me willing to serve at that particular time, to-wit: There were a few people in my neighborhood who would pass my home every Sunday morning with fishing poles on their shoulders, going to the river to fish all day. I remonstrated with them in a kindly way, telling them they were violating the law and sooner or later would get into trouble, telling them if they still wished to continue to please find some other route, that I disliked for my family to witness such a thing. My persuasion did no good, so I decided to serve on the jury, get a "true bill" against the leaders and allow the State to prosecute them. But imagine my embarrassment and chagrin when the prosecuting attorney informed me that there was no law in Georgia against fishing on Sunday, but explained that there was a general Sabbath law that forbade it provided the party had fishing for an every day occupation, but if engaged in any other occupation, such as farming, and fished on Sunday he violated no law, but said you can go ahead and get the bill if you want to, but I can't convict anyone

without law. Of course the matter was dropped.

I have taken time and space to tell of this incident to say that if Primitive Baptists had always followed this course we might now be an united happy people. But we haven't done it. When the desire for leadership failed in their search for divine authority to withdraw fellowship from what they did not endorse thirty-five years ago, they resorted to custom, and were thus able to raise their "bars." Their main text in those horrid days, was, "Ask for the old paths, wherein is the good way, and ye shall find rest to your souls." (Jer. 6:16) They said these old paths were made by our fathers not a hundred years before, whereas Jeremiah was referring to paths made 2500 years before our fathers were born! Our Bible shows the "Old Paths" to which he referred, which showed the tracks of the ancient saints of those times. And because there was a feeling among some of us to follow the Old Paths of the Bible, rather than the questionable customs of a half century, we were cut off as advocates of "New Things."

I said while the struggle was on that if they would show me just one thing in which I had gone contrary to the teaching of God's word that I would turn away from it and use what little influence I had in getting my brethren to do so. I have publicly made the same proposition many times since, and it stands good to this day. No one has ever accepted the challenge, nor do I expect them to do so. I tremble as I pen these lines, remembering that this is my birthday—79 years old—

afflicted with a malady that must soon take me home, and if ever I was sincere in my life it is when I say I want to live and die living in obedience to the law of God, but I know I cannot do so and conform to custom and tradition not a whit older than I am.

Some of the leading brethren of the opposition, finding that they could not convict us under Bible law, resorted to that adroit subterfuge by saying that "what is not commanded in the Bible is forbidden." But I have not heard this kind of argument in a long time, for they doubtless found out, without being told, that their argument was a weapon that, like the two-edged sword, cut both ways, and that it cut them loose from many little in-offensive customs which had no Bible authority. So I maintain that to obey every command of God, restrain ourselves from every thing He has forbidden, and where God is silent, by all means let us be silent. If this course had been followed during the last 50 years our denomination today would doubtless be together, enjoying each other's fellowship—a happy, united, spiritual people.

But we have forsaken the principle of divine authority for our rule of life, and adopted custom and tradition, and doing so a precedent was established that has borne a copious crop of confusion and shame since then. Having abandoned the law of God in their war with the "Progressives," and one time and got by with it, why not do it again? And so they have, and as a result there have been no less than a dozen divisions among them—the Old Lin-

ers since then. And too, the most foolish thing, foreign from Bible law or common sense. There are today in two churches in Berrien and Cook County, Georgia, where three factions, who were once the common allies against the "Progressives" are worshipping on different Sundays, and having more fellowship for each other than they have for the "Progressives" against whom they all arrayed a few short years ago. Some of them got ashamed of their own conduct and called a peace meeting and divided again, so that one party is called the "Peace side," and the other the "Anti-Peace side," all of which is enough to nauseate every true child of God who loves law and order. The "Progressives" have had no division among themselves, but may have, and surely will when they fail to prove their loyalty to God, for they, too, in some things, are winking at without authority from God.

In view of these solemn facts why may not all Primitive Baptists, North and South, East and West, betake ourselves to the well-beaten path that "Where there is no law, there is no transgression, and where there is no transgression there is no room for 'bars of non-fellowship'?" Unless we get back to the Bible as our sole authority for Christian dealing with each other, as well as everything else, we had as well quit worrying about our perpetuity as a denomination and let her die, for God will not be so patient with us always.

Dear brethren, no one can ever know how I have sorrowed over the conditions I have tried to describe, and how it hurts my poor old heart

to bring me such egregious charges against a people whom I love better than my own life, and to whom I have given the far better part of my long life. But I must say that the same God who called me into service in my early manhood and commissioned me to preach the people, saying "Comfort ye my people," etc. did at the same time demand that I should "Cry aloud and spare not; lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins." This I have tried to do through all my ministry, its what I am doing as I write these lines, and, God helping me, I shall continue to do till the day that He shall call me home, "Whether they shall hear, or whether they forbear." How many times since I began this article has satan sat down by me and suggested that I was working and worrying over a hopeless cause, that I had better rest a little while before leaving this world, and that I was working on a hopeless task. He may be right about it, but I must clear my own conscience with God. Why should we cry, Peace, Peace, when we know there is no peace? Or why daub the walls of Jerusalem with untempered mortar? (Ezek. 13:10)

In several former articles, published in several different Old Baptist papers, I have pleaded with our people far and near of every faction to adopt a more modified policy of dealing with those from whom we are separated, and treat each other as brethren in the Lord, and not as enemies. That they need not endorse the official standing of any, but open their doors to all who love and preach "salvation by

grace," insisting that such changed procedure would, under God, bring about a better understanding and better feeling,—more love. I requested that all who saw things as I did to write me that I might ascertain, if possible, the sentiment of our people everywhere, and whether there was any prospect of better things. To this request I received many enthusiastic answers, bidding me God-speed, from all parts of the country, which filled me with courage and hope. But these answers came mostly from private members with but few ministers paying any attention to me, which left the whole question open to conjecture, for whatever position the preachers take that is the position that usually prevails. Only about four ministers paid any attention to me. What, I ask, is meant by their silence? Does it mean that they are satisfied with present conditions? Does it mean that they were afraid to speak their true sentiments for fear they might weaken their prestige with other leaders? They, themselves, are the only ones who are privileged to answer. Whatever may be the answer, I appeal to them again, not alone to our ministers, but all our people, old and young, male and female, to help to approach the problem of peace so devoutly to be wished and worked for. Let all contribute their impressions, after having besought the Lord for help. If you agree with me do so, for I greatly need all the encouragement you can give. If you do not agree with me, then, by all means, write and tell me so and help me to get right. Please do not be indifferent to the sorrowful condition of our

poor old church, but speak out truly and humbly in the fear of God.

But I now present the same matter from another angle: Do you agree with the apostle that there is no transgression where there is no law? And where there is no transgression there is no cause for cross fences? Let your answer be an emphatic "Yes," or "No," and we will have made some progress toward our goal.

The Bible is, very largely, a criminal code, dealing with things that are displeasing to our Lord. It is supposed to be a perfect code, mentioning everything that is objectionable with Him. It must be this way, else it is not a perfect rule of law. And the Bible, like the criminal code of all the states, does not mention in detail the many things which are permissible—things not in conflict with His law. "The wife is bound by the law of her husband so long as her husband liveth," says the apostle, and he argues the same connection between Christ and His church. Therefore, the husband has well-defined law in all well-regulated homes. At the same time are there not many things in the domestic affairs of home life about which the husband has no law? Does he order what is to be prepared for breakfast, dinner and supper? Why not? Is he not the law-giver? He does not because he has respect for his wife's privileges. Shall we not reason, therefore, that there are things permissible in God's law? And shall we not suppose that Jesus Christ has as much respect and love for His wife as we have for ours? Of course, in either case the wife should not do anything

in conflict with the law of her husband. Do you accept this, brother? If so, say so; if not, say so; and please give your reasons. In every vital or fundamental point relating to the glory of God, His law is plain and imperative. Let us be careful how we exercise our privileges.

In the three branches of the Methodist denomination, there has been an amicable adjustment of their differences, and they launch out with renewed energy. And why not? They are all preaching the same thing. But we, the Primitive Baptists, though preaching the same thing, and who are the only people in this wide, wide world, who are preaching the glorious God-honoring doctrine of salvation by grace, are biting and devouring one another and will ultimately consume one another unless there is a speedy change in our dealing with each other.

During my long connection with the church of God many divisions have occurred, four-fifths of which has been over things and questions never mentioned in the word of God. A few have taken place which were essential and necessary. Sixty-three years ago we had a division of churches of South Georgia and the northern tier of counties in Florida over the doctrine of the resurrection of our mortal bodies. A few of our ablest and most influential ministers denied that there would be any resurrection of our mortal bodies, that when one died that was the end. And, as errors always grow in clusters, they affirmed that Jesus Christ was no more akin to his Mother Mary than is the "salt to the sack in

which it is transported." Great as was this denial of divine truth, in many places they obtained a majority of the churches and Associations. But the balance of this story is a most sad one. In the Fall of 1876, all their forces in the two states were called to meet at a certain time with Mt. Zion Church, Thomas County, Georgia, for the purpose of reorganization. This was the home church of Elder Alison Deckle, one of the leading spirits in all this trouble. The visitors were scattered all over that section the night before they were to meet at the church the following day, several of the leading ministers were stopping in Elder Dekle's home. Next morning early, the Elder left his home quietly without disturbing his visitors, and went down to his water mill for some purpose, and was never seen alive again. Investigation proved that he, accidentally or otherwise, had fallen through the mill-house floor in the pierhead below, caught in the swirling water, and was taken out a dead preacher. This accident (if it was such) was a death blow to the meeting, or the visitors were filled with wonderment and consternation. They all were on hand at the meeting next day, but not to attend to the business for which they came, but to pay their respects to their deceased brother, leaving for home in the afternoon of that day, a sadder, wiser people. The intended reorganization never took place. The old Elders were soon all dead, and God gave them no others. The Associations soon failed, their churches dissolved and for the past twenty-five years they have

had no meeting of any kind. Their record is complete with these facts. May we, who are also imperfect, tremble as we remember that "our God is a consuming fire? And does not this story prove the truth of the Bible that these poor people denied the Lord that bought them and brought upon themselves "swift destruction"? (II Peter, 1st.)

About fifteen years ago the East Atlanta church divided on the question of predestination—some affirming that all things, "both good and evil alike," were predestinated of God. Part of the church denied this, hence the division. Far-reaching, fundamental doctrines were involved in these two cases which, I suppose, made these divisions necessary. But with these two exceptions, all other divisions since the momentous one with the Missionary Baptists, about 100 years ago no other division has occurred through the Southern States upon doctrinal questions, but solely upon subjects of minor importance with no doctrine at all. Northern and Southern Baptists had differed all along upon the foot-washing question, but retained their fellowship, visiting, preaching and communing with each other until some of our Old Line brethren here in the South saw it was a good time to spring the question of "non-fellowship" under the law of Southern tradition. They have not succeeded very well except to confuse and demoralize God's people in the different localities in which the question was raised. "Mark them which cause divisions among you." Was this scripture intended for us?

Would it not be a good time for

those of us who are tired of such demoralization to get our heads and hearts together and "Mark them which cause divisions among you" and try to live together in peace and love."

The Primitive Baptists are the only people I know of who are preaching the unadulterated gospel of God. If we really loved that doctrine as we should and wished it preached more and more, everywhere, would we not give encouragement and support to all who are preaching it, even though "They followeth not us?" "The precious doctrine of our Lord is set at naught by those who would be "Masters in Israel." But if we could see the importance of peace among ourselves, upon Bible terms, and set our house in order, there would be such a home-coming among those without, those hearts are in love with the truths we preach, such as would make the angels shout. But when they look our way in search for a quiet, peaceful home and witness our divided condition, they turn away from us in righteous disgust. As it is, we ministers cannot encourage them to come, wholeheartedly, because we would not be willing to ask them to do a thing we would be reluctant to do ourselves. But if we had our house in order, living together in peaceful, loving fellowship, it would be our greatest delight to go out into "The highways and hedges and bring hither the poor, the maimed, the halt and the blind," and seat those hungry ones at the Lord's table. But we are not doing it, nor cannot, wholeheartedly under present conditions. What shall we do about it, brethren

ren? Shall we allow them to stumble over us to their own destruction and "die in the woods?" In which case might not the Lord justly say unto us: "They shall perish in their iniquity but their blood will I require at thy hands?" Please answer this question also, when you write.

This is a very long message—entirely too long, I fear, for our poor editors. I have re-written it twice, trying to abridge and make it shorter, but it has grown more voluminous with each effort. It just cannot and will not be shortened. I send it forth tremblingly, praying the blessed Lord to sanctify it to the good of His poor people and bring fruit to His name.

A. V. Simms,
Safety Harbor, Fla.

The above should be read carefully and thoughtfully. You cannot build anything by continuous fussing and fighting and who wants to be a member of the church or organization where there is neither love, unity, co-operating or agreement. Did the Saviour teach these things? They crucified Him because He told the Jews of their wickedness.

J. D. Gold.

LOVES THE LANDMARK.

Dear Mr. Gold:

I am sending two dollars (\$2.00) to pay for the Landmark to July, 1940. I love the Landmark and the cause it contends for, and hope to take it as long as I live.

Your friend and brother, I hope,

F. R. Goodwin,
Leesburg, Fla.

CHURCHES ENJOYING GOOD MEETINGS.

My dear Mr. Gold:

Enclosed you will find \$1.00 to renew my subscription to the Landmark for another year.

The churches in this community are enjoying good meetings, the yearly meetings are generally well attended, and I believe are as closely knit together on principals of doctrine as they ever have been.

May God bless you to continue to publish the Landmark, and to keep its pages free of controversy.

An unworthy servant,
Elder L. W. Turner,
P. O. Box 205,
Erwin, N. C.

DURAND & LESTER HYMN AND TUNE BOOKS.

If you or your church want books, please write me at once, stating the number and kind of notes. As far as I know now the prices will be the same for the same kind of book as last edition—\$1.00 each or \$10.00 per dozen delivered. We want to supply you with the books if you want them, and ask for your co-operation.

P. G. Lester, Jr.
846 Va. Ave., Va. Hgts.,
Roanoke, Virginia.

HELPING THOSE UNABLE TO PAY

Dear Mr. Gold:

I have been thinking of writing you ever since I got your card, but just kept putting it off. Yes, I got the paper most every time. Don't think I have missed more than one copy this year. Would say I do enjoy it so much, I thought I would help some one else to read it.

Enclosed you will find check for three dollars (\$3.00) which you will credit me for one year, and the other dollar to help pay for some one else.

Yours truly,
J. J. Shepherd.

ZION'S LANDMARK

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

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JOSEPH, THE SON OF JACOB, A TYPE OF JESUS, THE SON OF GOD.

Jacob have I loved, said the Lord. (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 (Rebecca) "The elder shall serve the younger, as it is written Jacob have I loved, but Esau have I hated."

Jacob, the supplanter, became Israel, a prince, his name being changed by the angel with whom he had wrestled all night, until the break of day. The angel said unto him, "Thou shalt no more be called Jacob; but Israel, for as a prince hast thou power with God and with men, and hast prevailed." (Gen. 32:28.)

Though Jacob was beloved of God, in his own life, and life of his children, sin entered, and death, to

uprightness, by sin, and he had many sorrows to bear.

The story of his having served Laban seven years, for Rachel; but Laban gave unto him Leah, instead, is very interesting. Only Joseph and Benjamin were born unto him by his most beloved wife, Rachel, six sons were by Leah, and two each by the handmaids of Leah and Rachel, twelve in all.

Joseph, the benefactor, to his father and brethren, was only a half brother to the ten sons, and full brother to Benjamin, the beloved of his father.

Christ, our Spiritual Joseph, was a full brother, only by the adoption of children into His Father's family; but being born of earthly parentage on the part of His mother, He was, as was Joseph, to the brethren whom He saved by the imputation of His righteousness, only half brother; yet He was so mixed with our fleshly nature, that He suffered, bled and died, to save His people from all our sins, and was tempted even as they are tempted that He might know, and make the way of escape from the terrible consequences of sin in the flesh.

Though Joseph suffered much at the hands of His half brothers, and so did Jesus, yet both Joseph and Christ became the only store house keepers, for their erring brethren, Joseph of the natural and Christ the Spiritual bread.

The sons of Jacob, who sold Joseph into bondage, repented, and felt to be justly condemned for their sins in the house of hunger, and being forced to go to Egypt for corn, least expecting to find their brother, in charge of their much needed sup-

ply. They went with money, expecting to buy food, but the Lord so abundantly supplied their need, without money and without price, that they were very properly ashamed of their sins, in the sale of their brother, for silver.

See the likeness. Jesus was betrayed for thirty pieces of silver. As Joseph's brethren repented, so Judah said "I have sinned in that I betrayed innocent blood."

With the sufferings of Jacob and his sons, it proves the truth of the saying, "Sin hath entered into the world and death by sin, and so death passeth upon all men, because all have sinned."

As the famine forced the children of Israel to go to Egypt to obtain their natural bread, Christ, being our Spiritual Joseph, we read that: "Where sin abounded, grace hath much more abounded, and as sin hath reigned unto death, even so might righteousness, (the righteousness of Christ for there is no other) reign by grace unto eternal life by Jesus Christ, our Lord. (Rom. 5:20, 21).

Joseph did not go voluntarily into Egypt, the land of darkness; but though sold for silver, he was, in reality, sent of God, to save much people alive, and while his brothers thought to do evil, God meant it for good.

Bible readers know how unjustly he suffered by being falsely accused and yet God blessed him far above his fellows, and he was made the caretaker of the great bounty which God was preparing for the days of adversity.

Though in bondage, God blessed all that he had in the house or field,

yet, notwithstanding his great wealth, which God entrusted to his hands, yet he knew nothing or had nothing of his own save what he did eat.

Though in prison, God so moved the keeper that Joseph found mercy in his sight. It is a blessed thought that prison bars cannot shut out the Spirit of God from His people.

"The keeper of the prison looked not to anything that was under his (Joseph's) hand; because the Lord was with him, and that which he did, the Lord made it prosper." (Gen. 39:23)

We should not forget that Jesus is ever with His people, and in their afflictions he is afflicted. "Our sins imputed to Him, He suffered for our offenses and rose for our justification." "He was made sin for us, who knew no sin (of his own) that we be made the righteousness of God in Him."

Salvation, therefore, is not by works of righteousness which we have done, but it is alone by the Grace of God, who hath called us out or from darkness into the light, of divine grace. Called us unto a knowledge of our need of His mercy; made us to sit together in heavenly places in Christ Jesus, and therefore unto an inheritance, that is undefiled, that fadeth not away, but reserved in Heaven unto the last and final day.

Christ, though sinless, though born of God, yet born of Mary, His mother, thought it not robbery to be called the equal with God; yet, in His love and pity, condescended to the low estate of His brethren, sin excepted, and called them brethren.

All others are adopted children.

He being the only begotten Son of God. Yet, He is the Elder Brother, and friend of sinners.

Joseph sold much corn to the Egyptians; but to his brethren and kindred from the Land of Canaan, it was a free, loving gift, that money, honey, or the other sweets of Canaan could not buy. So it is with Christ, all the riches of His grace, are free, though unmerited.

'Give ear, O Shepherd of Israel, thou that leadeth Joseph like a flock. Turn us again, O God, and cause Thy face to shine, and we shall be saved.'

Christ, our Spiritual Joseph, both rejoiced and wept over His people. Joseph wept aloud when he made himself known to his erring brethren, and seeing they were grieved over their unholy sin, in selling their brother, he said unto them, "Now, therefore be not grieved, nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life." (Gen. 45:5.)

It will be noted that they had to come with and present Benjamin, the full brother, so we must approach God through Christ, the Elder Brother.

All this shows that salvation is not by works of righteousness which we have done or can do, that it is not by descent or blood; and all by the righteousness of God.

The world in which we live today is a world of famine in bread for the soul; for this bread of God cannot be purchased; but it cometh from above. Jesus said, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever, and the

bread that I give is my flesh, which I will give for the life of the world." (John 6:51)

If we know what spiritual hunger means, we know this heavenly bread can come from no earthly source or power. Neither will we, (like Jacob's sons) take money or presents in hand with which to pay the Lord for His blessings.

He who owns the cattle of a thousand hills, the gold of Ophir and all the rivers of oil, is too rich to profit by our poor service or offerings, and His blessings far too great to come within the range of things to be purchased with our currency or service.

Doth not God gloriously arrange circumstances to the fulfillment of His promises, to the end "That all things work together for good to them that love God."

Jacob-Israel, being brought down into Egypt when he was full of years, desired to go hence. He had been blest to see that beloved son, whom he had thought dead, and is it not so with all, who go down in old age, yet Jacob had the promise, "Fear not, I will go with thee, and will assuredly bring thee up again." May not our faith so sustain us that we may say with David, "When I walk through the valley of the shadow of death I will fear no evil, for Thou art with me."

Joseph never forsook his people. Neither will Jesus. May we all say with one of old: "When we live (Spiritually) we live unto the Lord, and when we die, we die unto the Lord: so that whether living or dying we are the Lord's."

There is so much in the life of Joseph and the children of Israel,

that is a type of the life of Christ, that time and space can only merely, and very imperfectly, hint at the sweetness of the beautiful Bible story.

May God give us all to seek to know and follow in His steps, which God must direct, since it is not in man that liveth to direct his steps in the life everlasting.

O. J. Denny.

TALENTS.

Matthew 25:14-30.

Mr. L. N. Benton,
Shallotte, N. C.

Dear Brother:

Your letters, for the most part, are all good and full of strength; and were it not for your over commendation of my little writings, I would enclose your last letter to Mr. Gold for publication in *Landmark*. If I do, I believe its readers will excuse my vanity, because of the good they have received thereby.

As you, dear brother, desire my views respecting the incident of the acts of three servants and the earthly master as above recorded, I feel led to briefly say a few things.

Jesus said: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." It is evident that these were not hired servants, so that they and all they could do, would belong to this certain man. "Unto one servant he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." We learn that the man with five doubled his talents by trading, and the man with two tal-

ents doubled his also, doing just as well according to his ability as the man of five talents. But the fearful man with only one talent went and hid his lord's money. He was so fearful that it might be the wrong thing to do, he hid the money and did nothing. After awhile this lord returned and there was a reckoning. He said to the servant who traded and doubled his five talents: "Well done, thou good and faithful (not profitable) servant; thou hast been faithful over a few things, I will make thee ruler over many things." This means, I will give thee more to do; as those who bear fruit purge them that they may bear more fruit. As long as Christ's servants have ability they are never retired.

But it is often asked if the one talent man was a servant of the lord as the other two. He was truly a servant, called and qualified to do the work according to his ability, as were the other two servants. How often do we hear lovers of the Lord say when admonished to deny themselves and follow the Lord, say: "I am not fit, not worthy—too great a sinner." Wonder if such are one talent persons and have hid their Lord's goods. That servant, in natural incident, thought his master a hard man, reaping where he had not sowed, and gathering where he had not strewed, and though he had hid the Lord's money, he feared, and was ready to return the money. But the master said he was a wicked and lazy servant, and took his talent from him and gave it to the one that had ten talents.

Spiritually speaking, the talents

could not represent eternal joys or the joys of salvation; while one may lose the joys of salvation but never salvation. Here in time God's people reap what they sow; for if they sow to the flesh they reap corruption; and, if to the Spirit it is life everlasting. God's children possess works of the flesh as well as fruits of the Spirit. We note at the marriage of the son, all the guests that were invited had a wedding garment prepared for them to wear during the festivity. But one was noticed that had not on the wedding garment. When questioned, he was speechless, and cast out into darkness and where there was gnashing of teeth.

If this subject had been unregenerate man there could have been no darkness or bitterness to him. Note the servants who worked 12 hours in the vinery and for a penny, but were not satisfied when those got as much for one hour as they did 12 hours. It is true that where the word king is is power. When the man with a withered arm was commanded to stretch it forth, he did so, for at the command God made it strong. When God said to the Philippian church: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but much more in my absence, work out your own salvation with fear and trembling, (They surely had faith for He assured them) for it is God which worketh in you to will and to do of His good pleasure."

It is often said by the Arminian world that God wills and wants all His people to serve Him. I have never read such a statement, and do not believe it. God said of Eph-

raim, who was joined to idols, and a child of God: "Let him alone. He is joined to idols." When God's time came for him to serve God, the Lord gave him repentance. When God gave him repentance, he was heard praying and was serving the Lord.

M. L. Gilbert.

JOE LAWRENCE ROBERTSON

The Primitive Baptist Church, at Robersonville, on May 24, 1939, lost one of its most active and faithful members when through and by the command of our Saviour the angel of death visited the sad home of our brother, J. L. Robertson in his 76th year, wafting his spirit to the portals of eternal glory.

"God speaks and it's done, commands and it stands fast and none can stay His hand."

Our brother lived a life above reproach, serving the church and his brethren with meekness and Godly fear, esteeming others far better than himself. His chief source of pleasure was attending church services and engaging in song service, praising a Saviour who did so much for him, whereof he was glad.

We feel sure he could witness with Moses when he said he had rather suffer afflictions with the people of God than enjoy the pleasures of sin for a season and willing to suffer reproaches for Christ's sake, which is a true evidence of a Christian.

One brother was born in the year 1863 and united with the church in July, 1908, having proved a most faithful member until death. He was twice married—first to Miss Ada Moore, a daughter of the late Elder Sam Moore and to this union were born one son who died real young, and three daughters who were married several years prior to his death. Mrs. Dowl Burroughs of Norfolk, Va.; Mrs. Roy Hopkins, of Creswell, N. C., and Mrs. Irvin Smith, of Robersonville, N. C., all of whom survive him.

The second marriage was to Miss Prudence Brake, a daughter of the late Joseph Brake and to this union were born one daughter, who is now Mrs. Melvin Bunting, of Robersonville, N. C., and one son, Joe Brake Robertson, also of Robersonville.

Inasmuch as God saw fit to take our brother from this vain world unto Himself in glory:

1st. Be it resolved that we bow in humble submission to His divine will; knowing He is too wise to err and does every-

thing according to the counsel of His own will.

2nd. That not only our church but the town, community, neighbors, friends and sister churches, as well as his family, have sustained a great loss in the passing of our brother.

3rd. That we ask God's richest blessings upon the bereaved family of the deceased, that each one may be given grace to sustain them in this sad hour and all through life that they may look to Him from whom comes every good and perfect gift.

4th. That a copy be sent to the family, one to Zion's Landmark, and one recorded on the church minutes.

Mrs. J. L. Robertson,
Miss Sue Moore,

A TRIBUTE TO MISS MAMIE BENNETT

On the beautiful Sabbath morning of March 5, 13, the many friends of Miss Mamie Bennett were shocked and grieved to learn that she had passed away at the home of her sister, Mrs. Fannie Saunders, whom she was visiting at that time. All were loath to believe the report but it was true that her spirit was set free to return to God who gave it.

A severe cold in midwinter had greatly impaired her strength but only her near relatives realized that she was seriously ill, and even they did not know how ill she was. She talked very sweetly to her family about her hope of the glory of heaven and said that she did not fear death. Even when suffering excruciatingly she seemed calm and in possession of that peace that passeth all understanding.

She was born October 21, 1863, the first of eight children of Mary Louise Holderby Bennett and J. H. Bennett. In early life she joined the Methodist church and was baptized by immersion. This, we believe, was the first of her second birth. She later was converted to the faith of her forefathers and ever after was a staunch believer in salvation by grace alone, and "Not by works of righteousness which we have done, but according to His mercy He saved us."

We experience only one second birth, but many conversions throughout our pilgrimage here. For example, Peter, who after having been Christ's disciple for nearly three years, was told by the Master "... and when thou art converted strengthen thy brethren." Luke 22:23. We have evidence that our beloved friend, after becoming established in her belief, never wavered from the doctrine of predestination and election, but for some reason she never joined the church. We believe she was impressed to do so, but did not avail herself of that privilege which dereliction did not affect her heritage of eternal life.

She began her school teaching career

when very young. She was admirably fitted for this work by both nature and training and established an enviable reputation in the county schools while still in her teens. She spent the most of her active years in teaching in the public schools of Rockingham county. As these schools progressed, she kept pace, going from the one-room school to some of the best consolidated schools in the county. Born of sturdy pioneer stock, she never shrank from the hardships of the country teacher, but loved her chosen work. In her long service she taught scores of pupils, many of whom she saw rise to responsible positions and credit to their training. These now rise up and call her blessed, as do her sisters, brothers nieces and nephews, to whom her loyalty was untarnished. The last few years of her life were spent quietly at home where "Sister Mamie" was revered almost as a mother.

Her work here is done; she is resting from her labors, and we fully believe the verdict of the Judge is: "Well done, good and faithful servant." Her grave is covered with beautiful flowers planted by loving hands. So she planted for those gone before, and so she would have planted for those left behind, had she been the longer lived.

Our memory of her is sweet and we cherish the hope of reunion with her and all others who "loved His appearing."

Nannie Dameron Griffith,
Reidsville, N. C.

MRS. E. R. HUMPHREY

It is by request of this lonely woman's husband that I try to write her obituary, though it is in weakness I try to write of such a sister. I miss her so much at church, as she was there when able. She had been ailing several years and had been up and down with that dreadful cancer. She joined the Primitive Baptists years ago, but I don't remember the date, nor do I recall the date she was married to my old friend, E. R. Humphrey. No children were born to them. They seemed to be a merry couple together. Elizabeth, the girl they raised, is there with Ernest and is married to Janis Jones. It makes it nice for him. They are loving children.

Sister Mittie was born September 16, 1861, and died June 3rd., 1939. She was laid away here at Maysville, not so far from where she lived. Elder Ransom Gurganus held the service.

Sleep on, Dear Mittie,
And take your rest,
We all loved you,
But God loved you best.

Susan Higgins,
Maysville, N. C.

MISS ZERA BELLE HUMPHREY

This sweet girl was the daughter of Mr. and Mrs. W. B. Humphrey. She was born September 4, 1920, and died May 31, 1939, of blood poisoning caused by an irritated pimple on the face. She was taken to the hospital two days afterwards and was there one week, when God saw fit to take her from all her sufferings.

She leaves a loving father and mother, seven brothers and two sisters, namely Elmo, Earl, Alton, Clifton, Ray, Nathan and Theron the oldest 29 the youngest nearly 16; five own aunts, 5 own uncles and numerous cousins and friends, besides her dear old Grandmother Higgins, 83 years old, who so dearly loved Zera Belle, and I often call on her now. I was so used to it. She was so willing to do for grandma.

She finished with the class at Dixon High School in 1938.

Oh, she is so badly missed, especially by the two sisters, Hazel and Velma. We've all given her up. Now her mother, my own dear daughter, Sidney, is in the same hospital at Wilmington, N. C., for diabetes, and has been there nearly three weeks. I often try to pray for her recovery.

Zera Belle had not joined any church but was a moral, sweet girl, just in the bloom of youth. Hymn 641 was sung over her remains as she lay in the house. At the grave they sang hymn 688. Elders Pollard, Gurganus and Yopp. Primitive Baptist preachers, held services. They had a large congregation. I was not present and felt that it might be too much for me. I mourn her departure, wherever I am.

Her sad hearted grandmother,
Susan Higgins.

MRS. MARTHA GODWIN PEELE.

Just a few words in memory of a very dear friend and sister, Mrs. Martha Godwin Peele, born April 22, 1856, died May 17, 1939, age 83 years, and 25 days.

In 1876 she was married to Jesse Biggs Peele. She leaves seven children, five sons and two daughters, eighteen grandchildren and five great grandchildren.

In 1917 she joined the Primitive Baptist Church with her husband at Bear Grass, and in the years that followed she was an obedient follower of that faith. Her life was marked by its friendliness, and there was a liberal understanding for the rights and feelings of others. Her daily walk through life exemplified the finer ideals, and in the kindly and thoughtful acts done for others she found a great happiness. Sister Peele was appreciative of the opportunities of life and seemed to enjoy life itself so much.

She was unusually alert and active until about a year ago when she experienced declining health. However she was fairly active most of the time until her last ill-

ness, three days before her death.

Her family has lost a good mother, her neighborhood a good neighbor and the church a faithful member.

We feel our loss keenly, but try to be submissive to Gods' will and hope to profit by the memory of a faithful, good woman, and sister in the church.

Mrs. Beulah Mobley, Committee.

A. M. WHITEHEAD

On March 27, 1939, the Angel of Death came and took away a loyal, faithful brother in the flesh and in Christ, I hope. Our grief is almost more than we can stand at times, then we are made to realize he lived many years, was a good neighbor, husband, father and friend. I feel we can say: He fought a good fight, he kept the faith. Surely there is laid up for him a crown of righteousness. And he is now with Jesus, reaping the reward promised the Children of God. We feel the community is better because of his having lived there.

Brother Mack united with the Primitive Baptist church at Elm City the second Saturday in September, 1921, ordained deacon second Sunday in January, 1922. He remained a loyal and faithful member until death. He missed only two meetings at his home church in all those years, although he suffered a stroke five years ago and his health had not been so good since.

Many words are not needed to tell of the life of this brother. He left behind a good name. Everyone speaks of him in glowing terms and with reverence. He was loved by all who knew him. Brother Mack was born January 23, 1872, was married to Madie Whitehead on November 18, 1896. To this union were born six children. She died January 1, 1919. On February 8, 1920 he married Miss Bettie Luper. They lived happily together until his death.

He leaves his widow, three sons, three daughters, four brothers, three sisters, and a host of other relatives and friends to mourn his passing.

But we do not mourn except the loss of his dear presence. For we feel our loss is his gain, and he is resting from his labors, where the troubled cease from worry and the weary are at rest.

Funeral services were held from the home of Elders R. H. Boswell and William Barnes. The many beautiful floral offerings speak for themselves in showing the love and esteem in which he was held. We can only say—

Sleep on, dear brother, take your rest.
God called you Home, He loved you best.
We will not mourn, we will not weep,
Because we know you sweetly sleep.

Deep in the heart lies a picture
Of a loved one laid to rest.
In memory's frame we will keep it,
Because he was one of the best.

Surrounded by friends we are lonely
In the midst of joys we are blue;
With a smile on our faces, we've a heart-
ache,
Longing, dear one, for you.

He was always kind and loving,
Always trying hard to please.
With a spirit of forgiving,
Helping all to live in peace.

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.

Watch and wait for us, dear loved one,
Hope and pray the time will come
When we will all be reunited
In that land of sun and song.

A brother in the flesh and in Christ,
I hope,

G. W. Whitehead,

ORIGINAL BEAR CREEK ASSOCIATION NOTICE.

The Original Bear Creek Primitive Baptist Association will convene with Pleasant Grove Church, four miles North of Marshville, N. C., Friday, Saturday and third Sunday in September. A cordial invitation is given to all Primitive Baptists that are in good standing with their home church, especially the ministering brethren.

A. E. Broome, Clerk.

ABBOTT'S CREEK UNION

The 114th Annual Session of the Abbott's Creek Union Primitive Baptist Association will be held with the Brush Creek Church about six miles Southwest of Siler City, N. C., commencing on Saturday before the fourth Sunday in August, 1939, and continue through Sunday and Monday. A special invitation is extended to all lovers of the truth, and especially to the ministering brethren.

Jesse Trogdon,
Association Clerk

Asheboro, N. C., R. 3

APPOINTMENTS FOR ELDER WYATT.

Please publish appointments for Elder J. W. Wyatt, beginning as follows:
High Point, August 20, 7:30 P. M.
Lexington, Aug. 21, 7:30 P. M.
Price's Chapel, Aug. 23, 11:00 A. M.
Pine, Aug. 22, 7:30 P. M.
Tom's Creek, Aug. 24, 7:30 P. M.

Surges Creek, Aug 25, 11:00 A. M.
Rock Hill, Aug. 25, 7:30 P. M.

Thence to Abbott Creek Association.

Respectfully,

Elder S. T. Atkinson,

Thomasville, N. C.

ABBOTT'S CREEK ASSOCIATION

The Abbott's Creek Association is appointed to be held with the church at Brush Creek, Randolph County, N. C., the fourth Saturday, Sunday and Monday in August.

The church is about six miles southwest of Siler City, N. C.

A general invitation is extended to brethren and sisters to attend.

A. C. Key, Moderator,

H. W. Johnson, Church Clerk,
Siler City, N. C.

ABBOTT'S CREEK ASSOCIATION

Please put the following notice in the Landmark:

The Abbott's Creek Association will be held with Flat Creek Church, beginning on Saturday before the Fourth Sunday in August and Monday, 26th, 27th, and 28th. Those going through Salisbury will take the Albemarle Highway, and take first left hand road just out of town, go about 17 miles, take left hand road at cross road, watch for sign board, Flat Creek Church. Those coming by Albemarle will take Salisbury highway, and turn right on Route No. 62 at New London, and turn left before reaching the Yadkin river. A special invitation is extended to all Primitive Baptists who are in peace at home.

T. R. Freeman,

Association Clerk.

Steeds, N. C.

SALEM ASSOCIATION NOTICE

The Salem Association will convene with the Church at Burlington, N. C., September 16th, 17th, and 18th, and will be held in the Burlington High School. All are cordially invited to attend.

Yours very truly,

Z. L. Rhue,

Association Clerk.

The strife of war between truth and falsehood is perpetual. There is no Bible authority for making peace with iniquity.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

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NO. 19

THE MEN OF GOD WERE PURIFIED.

"For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of captivity, and for themselves.

And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel did eat,

And kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

The son of Abishua, the son of Phineas, the son of Eleazer, the son of Aaron the chief priest:

This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord His God upon him."—Ezra 6:20-22; 7:5-6.

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

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**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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

If the money sent has not been 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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

BRINGING GOD'S CHILDREN TOGETHER.

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

I feel I can address you as a man possessing the spirit of the Lord. A tree is known by the fruit it bears, and your writings and attitude certainly manifest that clearly.

I have written an article which you will find enclosed, which we beg of you if it is not too much of a burden for it to be published in your good paper that it might have a tendency toward bringing God's children together.

A poor unworthy servant,
Elder C. M. Mills,
Charlotte, N. C.

The Article.

1. We believe that there is but one living and true God, that there are three persons in the God-head, the Father, the Son, and the Holy Ghost, who are equal in nature, power, and glory, and that the Son and the Holy Ghost are as true and as properly God as the Father.

2. We believe that the Scriptures of the Old and New Testament are the word of God, the revealed will of God to man. The old scriptures testified the coming of Christ Jesus, and the new testifies he has come and what he did. The New Testament contains all the ordinances and examples for His church to practice in her militant state.

3. We believe that God chose His children in Christ Jesus before the foundation of the world. Of His love and free grace without any foreseen good works or merits of the creature as a cause.

4. We believe that God created the first man, Adam, after His own image and in His likeness, an upright, holy, and innocent creature, capable of serving and glorifying Him. We do not believe that God compelled or fixed and arranged things so Adam could not keep the Law of God given him in the Garden of Eden. We believe Adam was able to stand but liable to fall and in the hour of temptation did fall, and great was his fall.

6. We believe that God has pre-arranged, predestinated that each and every one of His chosen children should be conformed to the image of His Son, and everything necessary to accomplish this in full is treasured up in Jesus Christ who will do His Father's will. Predestination is co-extensive with election (whom God foreknew in the Covenant of Grace) calling is co-extensive with predestination, and if predestination is universal, calling is universal and universal calling is Armenian doctrine. Primitive Baptists have always believed in a special calling to the Elect of God, and as calling is special, then predestination is special and not universal, and if not universal, it does not embrace all events, occurrences, hap-

penings, of all nature and design, good, bad, or indifferent.

6. We believe in the foreknowledge of God, that foreknowledge is an attribute of God and He is perfect in all of His attributes. We do not believe that the foreknowledge of God is causative. Knowing a thief will steal does not cause him to steal. The predestination of God is causative, for it is what He determined to do and is causing it to take place.

7. We do not believe that God's attitude toward sin and wickedness is the same as toward righteousness and holiness. We believe God will judge the world in righteousness and condemn the wicked ungodly world. God is not the cause of sin. Therefore, he cannot be the cause of mankind being sinners. So when He punishes sinners for their sins, He does right, and it being right, it is righteous. God does not cause the wickedness of men. The law of Christ Jesus written in the heart of His children and printed in their minds condemns such, and if God caused it to be just that way, why would the Spirit of Jesus Christ condemn His Father's work? The Father and Son are together in all that they do or cause, and as God does not cause all such filth, and uncleanness to be, but condemns such, Christ Jesus condemns such, and His Spirit in the heart of His children condemning such and are all agreed, and where there is agreement, there is fellowship.

8. We do not believe Adam's fall was necessary in any part or whole in causing salvation. If so, what brought damnation? Primitive Baptists believe the disobedience of

Adam brought sin, and sin is the cause of damnation. Many say Adam had to fall so Christ Jesus could save His people from sin. If so, then the works of man were employed in the salvation of sinners. The scriptures teach and affirm salvation is not by works, good or bad, the Armenians say it is by good works. The extreme Calvinistic say it is by bad works. Primitive Baptists say it is not by good or bad works, it is all by grace. A doctor in a community is of much benefit, but you do not have to get sick because he is in the community. His service is needful and appreciated when something else makes you sick, and he comes to your help. The doctor does not make you sick just so he can be appreciated. Neither does God work that way. God did not plunge His family in sin so His Son could get them out and be a hero. Man made shipwreck of himself and all of His posterity by his own acts, in treating his Creator with contempt, disobeying His righteous law and forfeited every right and privilege God gave him and became lost and ruined in sin. God loved some of the ruined family of man and sent Christ Jesus, the great Doctor to cure His loved ones of the disease, sin, the disease and the cure did not come from the same causes. If so, God caused sin. Man is a creature. Sin is the act of the creature (man) contrary to the will of the Creator and Law Giver. If God caused man to act as he did in disobedience, then He is the cause of sin. Adam was tempted, but not deceived in the fall. God did not tempt Adam; neither forced him to act as he did in disobedience.

Man, the highest creation on earth has abused his liberty and acted with contempt more than any other creature.

9. We believe that dead alien sinners are passive in and before regeneration and are not competent of having spiritual impressions or desires, either by environment or teaching, but by regeneration the sinner is made alive in Christ and partakers of His Divine nature and this is commonly called being born again, and they become in possession of eyes to see, ears to hear, and a heart to understand, and are not passive as before regeneration.

10. We believe that the Holy Spirit leads, directs, influences, impresses and gives the child of God a will, (a desire, a want to) to honor, praise, and serve the Lord from the heart. The gospel ministry points out to the child of God the things to do, that they may honor God acceptably and respectfully in the service they do willingly, prompted by the Holy Spirit. A false minister will lead and tend to seduce and misinform the child of God and their service may become a dishonor to their God instead of an honor, even though the children may be sincere in what they are doing. That's why the Lord gave this instruction, "Take heed lest any man deceive you."

We believe that, by the minister being faithful in the gospel which is committed to his trust by Jesus Christ in setting forth the truth in doctrine, precepts, and examples, that Jesus Christ has laid out for His Church to follow while here in her militant state, and thereby save the child of God from errors, false doctrine, false practices that an-

tagonize God's children from time to time. Divine inspiration gave this advice—Take heed unto thyself and unto the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee. We, the Primitive Baptists, believe there is a saving for the regenerated child of God who is in possession of eternal life by heeding the instruction of the Lord here in time. Many preach that the temporal saving here in time is eternal and that is why the worldly minded preachers affirm that salvation is conditional, that is the only salvation they see, that the Scriptures teach, and imposing on the dead sinner the idea if he will act like a faithful child of God, that will make him a child of God. The extreme Calvinistic group only see the salvation that God delivers His children from death, hell, and the grave, and fail to see the saving from error, false doctrine and false practice that are snares to God's children here in time.

As the Baptists are widely scattered in their opinion as to what is the doctrine, many of them do not know what to believe in a practical manner and I may be one of them myself.

When brethren can agree it means peace with each other. It seems that whether a man be in order or not largely depends on whether somebody else likes him personally, or not.

These ten articles are written for the purpose of having something that brethren may agree on in doctrinal point and then labor to understand each other on practical points and points of order, but they

are not written for the purpose of irritating or agitating feelings. If these do not meet the minds of the Baptists let some one else suggest something and contribute faithfully that the minds of brethren might become satisfied and the brethren understand each other and settle down on what is true that can be understood by each and all parties. God's children are too much divided and His church in America is confused on account of contentiousness and misunderstanding and I believe the latter to be the greatest trouble. It is time men forgot their own personal grudges and forgave each other minor offenses from the heart for He said 'If you forgive not men their trespasses, neither will God forgive you for your trespasses.' I have read that Scripture time and time again and wonder if I really do that. I often pray for a heart that I might forgive my brethren. We love to live in the gospel day, but it is our nature to collect debts under the law which the law says pay in full, but in the gospel day it is forgiven all and collect nothing. We ought to forgive each other as God for Christ's sake has forgiven us. If any brethren would like to add to these ideas, I am perfectly willing for them to submit their ideas, and this is written that it might bring Baptists together instead of causing an ill-feeling or ill-will.

Elder C. M. Mills,

614 S. Tryon St.,
Charlotte, N. C.

EXPERIENCE.

Dear Brother Cobb:

Somehow I have a mind to write to you. I have so much trouble sometimes I am made to wonder:

has the Lord ever remembered me at any time? I then can look around me and see that He has. Because I have a place to live and other means in which living requires. I have always loved the Primitive Baptists. No one else ever preached to me since I was a small child. I remember I went to church one Saturday; Brother Gold was preaching, and to me every word he spoke was to me. Seemed, too, he just pointed his finger at me. When preaching broke up I got out as quickly as I could, and said to myself I would never go there again, but I sure did and still go. It has been thirty years since then, and after that I became so concerned, and it seemed to me there is a compelling power that caused me to present my body as a living sacrifice and to begin to dread the closing hymn. Still I wanted to hear them, and I just got so troubled; it seemed like I could not live or die. We had a peach tree in our yard, with two prongs; one dead and the other living, and I just felt within my poor heart, if my husband could take the dead part of that tree and kill me I would be happy. I often wondered why I preferred the dead part, but that left me sometime, I know not when.

Sometime after that we had a little sweet baby to come in our home, but it died, and then I went down so low again, but felt that the Lord took it because I had not appeared to the church. That all went, I know not where, but I was so troubled over my baby. One day while going about my house work these words came to me so forcibly: "Lord, if I have a sweet hope of a

better world than this, please give us another child." So five years later one night I was making some preparations to retire. Everyone else had retired except me. I put out the light and was standing before the fire. All the doors were closed, and something caused me to look up at the door, and Jesus was standing in that door with a sweet little baby dressed in white. Well, a most curious feeling passed over me. I cannot express it. So just a year from then that baby arrived in our home. He is now ten years old. So I began going down again. One night after I lay down I thought to reside no more in this world. I saw myself hanging over, as I thought, a bottomless pit, eternally lost. Just hanging by my shoe heels. I thought that one little puff of wind would blow me back and it did, and it seemed to me I said: "Lord, helpless I come to Thee, poor and naked I come to Thee for dress," and I saw myself upon a high cliff, way above the world, and the brightest light shone around me. A snow white robe came down from heaven and covered my whole body from head to foot, and then I was happy for a few minutes. It is better to be happy a second than not at all.

Then my health became poor. I had weak spells. So one day going about my dinner I felt one of those weak spells coming. So I got to the bed and lay down. I was in the home alone. I saw death coming in at the door. It looked like a big old ragged stump. Well, it came closer and closer. I said: "Lord, spare me a while longer." There came two big white iron hands and

pushed death back and raised me up. I found myself sitting up on the bedside. I never did have many more bad spells.

So I went on and on. Brother Hall was our pastor. You know Brother C. F. Denny preached at Durham very often, but I did not love to hear him. Of course it was me; not him. You know I never did desire being baptized in a pool, that is I thought if I should ever join. I could hardly bear to hear them when they announced open door. So they were remodeling our church, preaching in the school. So about two weeks before I joined it seemed like something said to me: "If you ever join the church what have you got to say?" These words came to me so plain: "I love them and want to live and die with them." So meeting day on Saturday my health was so poor I just decided I would not go to church that day. I would wait and go Sunday. But when preaching time came I found myself getting ready to go. When I got to the corner there was some one waiting to carry me. Still I did not even think about joining the church, but I did not feel the same, and was sitting between two ladies. One said to the other: "Will it be all right for her to go without announcing open door?" The other said: "Yes." Now Brother C. F. Denny and Brother Herndon preached for Brother Hall that day. So I found myself up there telling Brother Denny that I loved them and wanted to live and die with them. So Brother Denny quoted the scripture of Ruth. So they seconded the motion that I be received. Brother Bunn Blalock was the first to second

the motion. To my glad surprise I was received and baptized in running water by Brother C. B. Hall. So the Lord has blessed me to live with you all since May, 1924. Pray that I may continue to live and die with you all, and there be buried. I want the dear Old Baptists to bury me. I do not want any funeral, or any flowers; just a quiet service by you if you are the longest liver; no singing.

I hope I have not burdened you too much. Pray for me and mine. Hope to see you next meeting day. We are to have a baptizing, a Sister Stone. Oh what a good meeting we could have if you could be with us.

Your worthy sister I hope in love, which I hope is from above.

Lizzie Rhew,

Durham, N. C.

P. S.—Please excuse my mistakes; that is all I am; also my paper. Brother Denny asked my name. I told him Lizzie Rhew. He said that reminds me of Ruth: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried."

I never had anything to fit me so well in all my life. Excuse my writing. I have had so much trouble I forgot how to spell my words.

Lizzie Rhew.

EXPERIENCE.

Dear Readers of the Landmark:

I will try to write some of my troubles, though I feel unworthy to attempt to do so. It was several years ago I felt like I was going to

die. Eight years ago I was taken sick with tumors. One night I dreamed of being at Pleasant Grove and when Brother Stanfield opened the church door for the reception of members my sister started up. I touched her on the shoulder and told her to wait three days and I would go with her. And I dreamed another night of seeing the prettiest strait and narrow road I ever saw, made of the rainbow colors. There was a pretty light at the end of it and there were stars on either side and on the right side the stars would shoot. And there were a few people standing there with me and I asked them what it meant and they said it was the beginning of sorrow. So I went on in trouble. Four years ago my youngest son joined the army and served 43 days and was in the hospital for T. B., so he wrote me that he was not aiming to come home any more. He said people would be scared of him. So I asked the Lord to give me a dream out of the Bible that night if he would get well and come home and my answer was the way you know you have been changed from death unto life, by grace, is because you love the brethren. So I didn't worry about him not coming home. He came in January, 1937, and in April I was taken down sick with diabetes, so everything was done for me that could be, but I did not improve, and that was when all of my troubles started. My husband was taken real sick the 17th of May and was carried to the hospital, and if anybody ever begged the Lord for mercy I surely did, and it seems like it would have been better if I could have gone with him. So he just

lived one month, dying the 17th of June. The night he died there was a shadow went over my face and made a little sound like a bird flying. I do not know what it was, but my feet and ankles were swollen so I hadn't had on my slippers in over a month, so in three days all of my swelling was gone.

It surely is hard to part with our loved ones but we have to obey the Lord's command.

My husband was not a member of the church but he was a believer in the Primitive Baptist doctrine, and I have seen him many times shedding tears at preaching. He was a good and kind husband and a good kind father to all of his children.

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

Written by his heart-broken wife,
Your unworthy sister, I hope,
Mrs. Jeff Smith,

R. 1, Reidsville, N. C.

A GOOD LETTER.

Mr. John Gold,
Wilson, N. C.

I am enclosing check for one new subscriber to Zion's Landmark for one year, Mr. E. C. Whitley, 513 E. Trinity Avenue, Durham, N. C. This is my youngest brother in the flesh, and am very happy to have his name on our list as a new subscriber. Hope he will contribute some writing for the Landmark for which I feel he is gifted.

I am also sending you copy of our last minutes of the Lower Country Line Association held with the

church at Dutchville — Granville County, N. C., and the purpose of this is asking you to be so kind as to publish the circular letter which it contains. Our moderator and myself feel it is such a good letter we asked Sister Gooch to let us have it published in Zion's Landmark so many brethren and sisters could read and feast in this good letter.

Would be glad if I could in some small way contribute some thoughts concerning God's love and mercy, feeling my weakness and knowing my failures in life, know of a truth that in my flesh no good thing dwells, yet at times am made to rejoice, in that sweet hope of yonder world which is the hope of all God's humble poor.

May the God of all grace keep us humble, having that forgiving heart, and let us live for and with each other, feeling we are one in Christ.

Yours in love,

J. J. Whitley.

Durham, N. C.

We shall be pleased to publish the Circular Letter of Mrs. Laura Reed Gooch as early as possible.

J. D. Gold.

THE FORCES OF EVIL DOMINATE THE WORLD.

Mr. Gold:

Please label the Landmark when you send them. Just date them when they are sent. I am so late getting them. There are no Primitive Baptists around me and I would like to hear from them.

Mr. Gold, I believe the man of sin has been gathered from every nation, tongue, and kindred, of the earth. As has been predicted, and

the nation is angry and God's wrath has come.

Now as Babylon has fallen and her habitation has become the habitation of devils, the holder of every foul spirit and a cage of unclean birds.

Those from the Old Testament and New Testament constitute the man of sin who has made the earth a desolation.

Now that they are gathered together for God's destruction and forever our deliverance, and God has gathered his people from every nation, tongue, and kindred for his kingdom.

Lillie Brown,

4242 Olive St.,
West Philadelphia, Pa.

LOVES THE LANDMARK.

Mr. John Gold,

I will write you a few lines in answer to your card that I received in connection with the Landmark. You have struck me in a hard time, but I am sending you one dollar until I can do better. It has been coming here to our home ever since I can remember. My Daddy took it as long as he lived. I would like to take it as long as I live, if I can.

Frank Reece,

Jacksonville, N. C., R. 1.

COIN PURSE FOUND.

At the close of the Angier Union meeting, held with the church at Oak Grove, Saturday and fifth Sunday in July there was found in the sisters' quarter a small coin purse containing both bills and coins. The finding of the purse was announced but no one claimed the purse. It is thought that some woman who attended the meeting on Sunday, and

left before the close, was the loser.

Any one seeing this notice, or hearing of same, who will write me, giving description of the purse, also full name and address, I will be glad indeed to send purse and contents postpaid.

Frederick W. Rhodes,
1506 Morning Glory Ave.,
Durham, North Carolina.

RETURNING HOME.

Dear Friend:

I have received a good letter from Bro. J. R. Hewitt, of Tampa, and if you have space in the paper you may publish it unless it takes space for something better.

The doctor claims I have not improved, so I think I will return home, as I prefer to die there than away.

M. L. Gilbert,

Jacksonville, Fla.,
923 Melba St.,
August 22nd.

We trust that Elder Gilbert, who is improving from a recent illness, will be spared many more years to serve the Lord and comfort His people.

J. D. Gold.

LOVES THE LANDMARK.

P. D. Gold Publishing Co.,

Enclosed you will find a check for \$2.00, which pays me up to this date.

I have been a reader of the Landmark for many years—My parents always took it. I have never been able to destroy one. I pass them on to those who do not take it and keep a great many.

Mrs. A. C. Chamberlain,
1131 N. Hawthorne Road,
Winston-Salem, 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 B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

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WILSON, N. C. AUGUST 15, 1939

OBSERVATIONS ON THE BOOK OF GENESIS.

By Robert Hawker, D. D.,

Vicar of Charles, Plymouth

Of the first Book of God, Genesis, the most important observation concerning it is what our Lord Himself declared concerning the writing of it, in general; that Moses wrote of Him. (John 5:46) Jesus said, "For had ye believed Moses, ye would have believed me; for he wrote of me."

"As the Redeemer did not say in what part of this man's inspired writings, more it is, that mention is made of Him, it seems it should be our wisdom (desire) to keep this in view, through every part, that we may not overlook a single passage, in our search of Him, of whom Moses and the prophets wrote—Jesus of Nazareth."

"Moses wrote of Christ." And from the unquestionable authority, (of Christ) we may safely say when-

ever we read any of the writings of Moses—"Jesus is here." Conscious also that from our own blindness, untaught of Holy Ghost, we shall never find Him; how ought we to look, for light, and direction from above, and say with David: "Lord open Thou mine eyes, that I may see the wondrous things of Thy law."

How gracious and condescending it was in God to cause these sacred records to be made, and carefully handed down to us, without which they never could have been known by us. May Divine grace make us duly thankful for such distinguishing mercies.

In the first Book of Moses we have brought before us the history of creation; original state of man as innocent; his fall by reason of sin; the gracious promise of redemption; together with the church's history, in the lives of the Patriarchs, comprising a period of about 2369 years.

In observing how short an account we have of the lives of the fathers, during so long a period, contemplate with due seriousness, the fluctuating transitory state of man upon the earth!

Recollect no less how sweet and reviving the thought is, that amidst all the changing scenes of succeeding generations, in which one passeth away, and another cometh, our covenant God in Christ, liveth and abideth forever.

Lord grant to him that writes, and to him that reads these lines, that when their hour is come, in which both will cease from their labours, be gathered to their fathers, and have seen corruption, they may find Thee to be the strength of their hearts, and their portion forever.

(If the reader will pursue the Book of Genesis from the first, to the last, he can but see the hand of God in it all, and all pointing to Jesus, the Lord of all.—O.J.D.)

Concluding his commentary of the entire Book of Genesis, Hawker says: "It would be wrong to close our review of the life of the Patriarch Joseph, (as revealed in the Book of Genesis) without once more looking at so illustrious a character, both as he is in himself, and as he is a type of the ever blessed Jesus. As he is (or was) in himself, how truly doth he appear in every relation and character in life.

As a son, as a brother, as the wise governor in Egypt, raised up by the Lord for the preservation of his own house and family, and the whole kingdom of Egypt. And as a father, as a man, when a servant, and when a Lord.

But how lovely is it to see the Holy Ghost graciously shadowing out the features of Jesus, in the prominent parts of Joseph's life.

From the first departure he made from his father's house, through the whole of his eventful life, from prison to the throne, we see the outlines of the Great Redeemer's history sketched out.

And from Joseph we are immediately directed to Jesus, and as we bow before Him, we cannot help crying out: Hail Thou Glorious Governor of Thy Kingdom! Thou art He whom Thy brethren shall praise and all Thy Church adore.

To Thee every knee shall bow, and every tongue confess that Thou art Christ, to the glory of God, the Father.

But before we shut the Book of Genesis let us take one thought

more. The close of it may lead our minds to the improving thought of our own. It serves to enforce upon our minds that solemn conclusion of the sacred writer: "So teach our days that we may apply our hearts unto wisdom."

What a vast change hath been wrought in circumstances of mankind from the opening of the history of creation through the several periods of it. There we begin the wonderful relation of God's goodness to our race, in the formation of man in His own image. And here we behold him (man) become the prey and food for worms! And all this because "Sin entered into the world and death by sin; so death hath passed upon all men, because all have sinned.

And what shall bring relief to the mind under this discouraging prospect, but the contemplation of His love and faithfulness, who in the unchangeable covenant God, the same yesterday, today, and forever.

May it be your happiness and mine, to live upon (the promises of) this great and unchangeable God, as He is revealed to His people in His three-fold character, (as Father, Son and Holy Ghost). And under this assurance that will be our portion: "The children of Thy servants shall continue, and their seed shall be established before thee!

Let us take a parting look at the Patriarch Jacob while closing his history, and once more in him behold a lively type of the blessed Jesus. Before His birth, like the Patriarch, was He not chosen to be the Father of many nations? Did He not in a yet more striking manner struggle in the womb with the elder Adam; and by fulfilling the cove-

nant which he had broken, recover the birth-right for His people? In the great work of redemption, how was He driven from His father's house exposed to all horrors of the wilderness, and made the subject of temptations? For the love He bore His Church, what a series of servitude did He not endure? Never, surely, could it be said of Israel, as of Israel's God, with equal strength of reason, that which was torn of beasts was required of my hand; in the day I was consumed by drought, and of the frost by night. Blessed Jesus! in all things it behooveth Thee that Thou shouldst have the pre-eminence. May it be my portion to have Thy person and gracious offices always in view, until in the dispensation of the fullness of times Thou shalt gather together in one all things in Thyself, both which are in heaven and which are on earth: and the whole multitude of the people shall be gathered round Thy throne in everlasting glory.

The above is to me so instructive and comforting that it is submitted for publication in the Landmark for the comfort of our readers. May God give thee understanding.

O. J. Denny

CANAAN, A LAND OF HILLS AND VALLEYS.

The Lord told Joshua, on the borders of Canaan after the death of Moses, "that the land ye are about to enter is not like the land ye came out of, but is a land of hills and valleys."

Egypt is a reasonably level land or it could not be irrigated from the Nile river, neither could it overflow the land and enrich it with

mud brought down from the highlands of Abyssinia.

Egypt was a land of bondage, slavery and humiliation. It is the type of the land in which we were dead to God and all things which we are alive to when once we are quickened by the Spirit of God in regeneration. We speak of it in the language of our Saviour, Peter and others as being born again. The Apostle Paul never uses the expression "being born again," but uses the word quicken, which means to be made alive in the Spirit and unto God.

Israel the nation is a type of Israel the church, and God alone could and did bring them out of natural bondage, a type of bondage under which the whole human race is born into this world, and under which they will live and never know God in the forgiveness of their sins; they will never realize nor know how sinful they are, and that they are the very enemies to God till He leads them out of the land of sin and bondage under which they were born. The land of Canaan is not like Egypt. It is a land of hills and valleys.

Elder Hassell said: "Canaan was peculiarly made for His peculiar people to dwell in and worship God in their own peculiar way."

It contains some high mountains, Hermon, with its cap of snow; it contains the lowest depression on earth—the Dead Sea is 1292 feet below the level of the Mediterranean, it contains every variety of soil and climate, hills, valleys, brooks, dales and plains.

The people of God in their wanderings on earth experience every

variety of trial, sorrowing, grieving, weeping, rejoicing, hoping, waiting and watching; sometimes they are on the mountains like Moses, viewing the promised land from Hermon to the river of Egypt, and from Euphrates to the sea; faith clears their vision to see the wonderful love of God displayed in their souls till they in glorious satisfaction are enabled to say with Jacob, "It is enough," and with David, "The Lord is my Shepherd."

Sometimes it is neither light nor dark, but in the eventide it is always light, as says the prophet.

Sometime, and most of the time, they are way down in the valleys of doubting as to whether they even know anything at all about the dealings of God with poor sinners, questioning all they have done and said, saying, "Has the Lord forgotten to be gracious, and are His mercies clean gone forever?"

What a mystery is unfolded when the Spirit bids us look back at the hour when Jesus became precious to our sin-burdened souls, pointing out to us the lowly spots where we concealed ourselves to pour out our souls to God, and Jesus met us there and filled our cup to the overflowing, pouring out a blessing which we were not able to receive.

Now we know this Canaan (gospel land) is not like the land we came out of, and we are sure it is a land of hills and valleys. When we are down in the deep valleys we feel our weakness and deplore it, but Paul says, "When I am weak, then am I strong." In our weakness we are trusting in the Lord, and no one else is strong but those who trust in the Lord.

B. S. Cowin.

ELDER GILBERT RECOVERING FROM SEVERE ILLNESS.

Dear Friend Gold:

I am enclosing you a letter that I have received from that dear man of God, W. F. Britt, for publication in Zion's Landmark.

By the way, let me say that I have been nearer death's door in the last few weeks than ever before. For some five weeks I had a severe case of flu, till I was so weak I could scarcely stay up. But I had promised the church at Saint Augustine to attend its yearly meeting. Brother and Sister J. R. Hewitt, of Tampa, were at my town at an early hour, and having traveled some distance, then speaking for a few minutes, I gave out. Dear Sister E. E. McLoud had me carried to her good home. Her doctor was soon called. From examination he claimed my heart very bad and blood pressure down to 52, and seemed astonished that I was alive. Early next morning my son, Lester Gold Gilbert, and his noble wife, came for me. Soon after we arrived he said he had the best doctor in Jacksonville. His diagnosis of my condition agreed with the other doctor. They both put me in death's chamber, but I was confident the Lord had a fixed time for my passing, and neither of the doctors knew that time.

I have a better appetite than for some time and I think I have gained in strength. I do not think I will have to stay in bed as long as the doctor says. I rest well, so I hope to soon be up. I never had to stay in bed before but three days, from sickness.

I received a letter this morning from W. F. Britt, of Arcadia. The

letter I am enclosing for you is very interesting as he is one of the most remarkable old fathers in Zion we have in this country. I note he is my senior in age by about five years, but I have no way to test how far he would exceed me in the good things of the kingdom. I did not mean to trouble you by writing at such length when I thought to send his letter for publication.

Pray for me.

M. L. Gilbert,

923 Melba St.,
Jacksonville, Fla.

My Dear Brother Gilbert and
Sister Geiger:

Your card and letter received this A. M. My soul rejoices to know the people of God love me. And just as surely as they love me, the great God, for Jesus' sake, loves me also, for they are of one mind.

Sister Geiger: The morning I had planned to go to Little Union, I was taken with a severe heart trouble. My wife phoned for the doctor. He came and shot a dose of morphine in my arm, which relieved my suffering, but really did me more harm than good, for it took me a week to recover from its harmful effect. Now I am ready to go again. I plan to be with Payne's Creek church Saturday and Sunday. It is their annual meeting time. The fourth Sunday I plan on going to Macon, attend the Echeconnee association and bring Denty back home. On Thursday before the fourth Sunday in June, Denty, Mrs. Gay (another widowed daughter) and I, drove to Pike county, Alabama. There we attended the annual meeting at Ramah church. At 4 P. M. Sunday we left Ramah. Monday P. M. we

were in Henderson, Texas. There we met 53 of our relatives, and among them my only living brother whom I had not seen in 56 years. Some of them traveled over 500 miles to meet us. We remained with them three nights and two days. Thursday, 4 A. M. (Florida time) we left Henderson. That night we slept in Fla., Friday night at home. We were on the road four and one-fourth days. Traveled 2400 miles. Going, we crossed the Mississippi at Vicksburg. Returned via Baton Rouge, Mobile and Pensacola.

Today I am 87¼ years old. I know my body is growing weaker. I have reason to believe my hope is growing stronger.

Hope Brother Gilbert is much improved by this time.

W. F. Britt,

Arcadia, Fla.

THE DOCTRINE OF THE CHURCH.

"My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and the showers upon the grass."—Deut. 32:2.

For some time I have had a mind to pen a few lines concerning the above scripture, but for fear of my inability, I have put it off. It is a scripture that we should be interested in, for it is written for our learning, as all scripture is given by the inspiration of God, and is profitable for doctrine in correction in righteousness, that the man of God may be thoroughly furnished unto all good works.

The doctrine is what drops, and to my mind is the spirit of what God sends into our hearts, that convicts us of our sins, and makes us

cry Abba Father. It comes down as the rain, and in the explanation of God it distills as the dew, for the voice of Him with whom we have to do is of a still small voice, not with thundering tones, but with power sufficient that it awakes the dead sinner, and shows Him what he is by nature and what he must be by grace.

To me the doctrine of God is His whole decree concerning the salvation of a sinner from first to last, the beginning and the end, Alpha and Omega. To believe the doctrine it was to be revealed from Heaven by the same God that spoke the world into existence, and said 'let there be light and there was light.'

The great Apostle Paul at one time did not believe the doctrine. He was called Saul of Tarsus, but when it pleased our God to call him by His grace, and reveal His Son in him, quickly there was a change in him and he said, Lord who art thou, and He said I am Jesus of Nazareth, whom thou persecuteth, and then he says, Lord, what wilt thou have me to do, and he said, arise and go into the city and there it will be told thee what thou must do. Oh how effectual this calling of our God is to the saints in Christ. Even the king on his throne was brought down and made to fall in his feelings, and gain great understanding. God has said in His word, I will be unto you a God and ye shall be unto me a people, who believes this (the Lord's children) there is no chance system about that but a definite certainty, all that the Father giveth me shall come to me, and him that cometh, I should lose nothing but raise him up again at

the last day. Then the apostle says, I am confident that He that begins a good work in you, will perform it until the day of Jesus Christ, which is final, the end where we enter into eternity.

Now after one has been brought to this blessed truth by the operation of the Holy Spirit, it is that he or she is a tender herb, and the doctrine in its sweet experimental explanation, to that dear one is what the rain is to the tender herb, or small tender plant, the meaning of the word tender does not mean young in age, but it does mean young in the cause of Christ, but as they grow in His blessed grace, and doctrine, they become to be as the grass, able to stand the explanation of the stronger portions of the doctrine, hence the showers upon the grass. And the more they are favored to drink at that fountain, of which the Lord said shall be as a well of water springing up into everlasting life, that makes them love it more, and love to be where the services are carried on by the dear servants of God, and they give God all the glory and all the honor, for the blessed hope they have in Him, taking no credit to themselves, acknowledging themselves to be unworthy of such divine favor.

Now dear brethren and sisters and friends, our God is the God of the universe, both for time and for eternity, and He will do all His good pleasure in the army of heaven, and among the inhabitants of the earth, saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest, take my yoke upon you, and learn of me, for my yoke is easy and my burden

light, and ye shall find rest unto our souls." For the past few months I have been blessed to baptize a few of the Lord's children, that has found rest in asking a home with the dear old church of God. In which Ruth said, "Entreat me not to leave thee, nor return from following after thee, for where thou goest I will go, and where thou livest I will live, and where thou diest I will die, and where thou art buried I wish to be buried, and that his God, that is the God of the Church, be her God." (I will say right here I have baptized 103 of the Lord's children in the 18 years that I have been in my weak way trying to serve churches). Our God is a present help in the time of need, so you see, dear ones, that you have a God that sticketh closer than a brother, and that He has promised to supply all your needs by the riches of His grace, by Jesus Christ. A friend in need is a friend indeed. And we are glad to say that His promises are not slack concerning His promises as some men count slackness, for as He lives ye shall live, and behold I am alive forevermore.

Oh the doctrine of the resurrection, is just as sweet, and precious as any of it, for without that all the rest would be a complete failure, for the Apostle says if in this life only we have hope in Christ, we would be of all men most miserable. But the other side of the picture, unto them look for Him, will he appear the second time without sin unto salvation, in that He will bring the spirits of all just men and reunite, soul, body, and spirit together, raising them in the likeness of Himself, of which they have another promise

they shall be like Him, see Him as He is and be satisfied. Oh, what a wonderful and glorious hope a child of God has in having this blessed doctrine revealed to them by the mercy of so great a God.

Yours in a blessed hope,
E. L. Cobb.

JOSEPH F. HURST.

In memory of Joseph F. Hurst, who was born on January 5th, 1875, was called from this world of sorrow and suffering on April 19, 1939, to his eternal home where there is no sickness, pain, nor death. Brother Hurst united with this church August 15, 1922, was appointed deacon in November, 1928, which office he filled faithfully.

Therefore he it resolved that in his passing the church has lost a loyal member but we feel that our loss is his eternal gain. We miss his cheerful presence but desire to bow in humble submission to his dispensation of God's providence who doeth all things well. We also wish to extend our deepest sympathy to his dear wife and children in their bereavement, trusting that they may have the presence of the Holy Spirit who alone can comfort the troubled heart and enable them to say "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Resolved further that a copy of this writing be sent to the family, one to Zion's Landmark and a copy be recorded in our church book.

Done in conference assembled at Mebane, June 10, 1939.

Elder T. F. Adams, Moderator,
W. F. Clayton, Clerk.

RESOLUTIONS OF RESPECT FOR NETTIE ELIZA BLALOCK.

It has pleased our Heavenly Father to remove from our midst our beloved sister, Nettie Eliza Blalock. She lived to be 74 years, 2 months, and 5 days. She was born November 23, 1864 and died January 28, 1939. Sister Blalock was the wife of the late Deacon J. T. Blalock.

She united with the Primitive Baptist Church at Wheelers in November, 1894, and remained a faithful member until her death. She was a firm believer in the doctrine of salvation by grace, and was faithful to every trust. She was blessed, we feel, to adorn the profession that she made by her orderly walk and Godly conversation, and was always ready in her afflictions to talk about the mercies and goodness of God. In the passing of Sister Blalock, Wheeler's Church has lost a faithful member, but we humbly desire to bow

in humble submission to Him that doeth all things well. We feel that our loss is her eternal gain.

Sister Blalock leaves to mourn her departure, eight children and eleven grandchildren, relatives and friends.

Therefore be it resolved:

(1) That we extend to the bereaved family our heartfelt sympathy, and may they from time to time be blessed to trust in the Lord Jehovah, for in Him there is everlasting strength.

(2) That we, the Church of Wheeler's, deeply feel our loss, but we hope to be reconciled to the Lord's will, who doeth all things well.

(3) That a copy of these resolutions be sent to the bereaved family, a copy be spread upon our church book, and a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference, Saturday, February 11, 1939.

Committee:

Sister Sudie Whitfield

Sister Sallie Long

Sister Flossie Whitfield

T. F. Adams, Moderator

F. L. Moore, Clerk

RESOLUTIONS OF RESPECT FOR AARON P. TURNAGE.

On October the 18th, 1938, it pleased the God of mercy to remove from our midst our much loved brother, Aaron P. Turnage. The blessed Lord had blessed him to live out a ripe old age, 89 years.

Brother Turnage united with the church at Tyson, June, 1901. He was baptized by Elder A. J. Moore. Brother Turnage was ordained deacon in 1910. He served the church faithfully as long as his health would permit him to attend his meetings.

Brother Turnage was a noble character. He was blessed with plenty of this world's goods, but he had a meek and humble spirit. He seemed to be at his brethren's feet, esteeming others more than self. His home was a pleasant home to visit, and I pray God will comfort his dear companion and his nice dutiful sons.

May God enable his children to live a life that will be acceptable to God, so that when the time comes for their departure they will inherit the same beautiful city we believe their father has.

Therefore be it resolved:

First, That we, the church at Tyson's deeply feel our loss, but we hope to be reconciled to the Lord's will, who doeth all things well.

Second, That we extend our deepest sympathy to his loved ones, especially his dear companion in her lonely hour.

Third, That a copy of these resolutions be recorded on our church book, one sent to the family and one sent to Zion's Landmark for publication. This done by order

of conference at Tyson's church, Saturday before the third Sunday in December, 1938.

Elder W. B. Barnes, Moderator
Brother M. O. Speight, Clerk.
Lena Joyner, Committee.

BEAR CREEK ASSOCIATION

The Fall Session of the Bear Creek Primitive Baptist Association is to convene with the Philadelphia church in Rutherford County, North Carolina, commencing on Friday before first Sunday in October, 1939. (Remember Friday before first Sunday is opening day.)

Philadelphia Church is situate about three miles out from Ellenboro. Highway 74 passes through Ellenboro. Any one needing more information, please write Brother D. F. McDaniel, Ellenboro, N. C., as brethren, Foster Beam, Carl Edwards and Wray Wilson will assist in arrangements to entertain and care for visitors. Elder W. C. Edwards, our Moderator, is the Pastor of Philadelphia church. Seaboard Airline Trains and busses between Charlotte and Asheville pass through Ellenboro daily.

J. W. Jones, Association Clerk,
Peachland, N. C.

SEVEN MILE ASSOCIATION

The 59th Annual Session of the Seven Mile Primitive Baptist Association will "the Lord willing," convene with the church at Seven Mile, September 15th., 16th., and 17th, being the 3rd Sunday, Friday and Saturday before.

Seven Mile church is located between Dunn and Clinton. Those traveling between Dunn and Clinton will leave the highway at Herring School about 14 miles from Dunn and travel in a northern direction to church. Those traveling between Smithfield and Clinton will take 55 highway west at Newton Grove and inquire.

L. W. Turner, Asst. Clerk.

SMITH RIVER ASSOCIATION

The Smith River Primitive Baptist Association, D. V., will be held with the church at Thomas Grove, Floyd County, Va., Friday, Saturday and 1st Sunday in September, 1939, 1st, 2nd, and 3rd.

The church is located on top of the Blue Ridge Mountains on the new Parkway road, formerly the National Sky-Line Road, 8 mile, S. E. of the Town of Floyd, 2 miles below where No. 8 from Stuart to Floyd (Va.) crosses the National Parkway road. All lovers of the truth, who are in peace at home and identified with us are welcome.

Elder S. L. Moran, Pilot, Va., is our Moderator.

J. G. L. Hash, Clerk,
Ferrum, Va.

ZION'S LANDMARK

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**EZRA PREPARED HIS HEART TO SEEK
THE LAW OF THE LORD.**

"And there went up some of the children of Israel, ^{and the} priests and the Levites, and the singers and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

For upon the first day of the first month, began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.

Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel.

Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of Heaven, perfect peace and at such a time.

I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee."—Ezra 7:7-13.

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ORIGIN OF THE DEVIL.

"There was war in heaven." We are told in the book of Revelation that there was war in heaven, the great red dragon and his angels fought, and Michael, the arch angel fought and prevailed, and overcame the dragon and his angels, and that the dragon and his angels were cast out of heaven unto the earth, and his place was not found in heaven any more.

I am aware that some of our people do not believe that the devil ever was in Heaven, and of course cannot agree with me as to my view of it, but let that be as it may, I have my view of it just the same, and feel that with the help of the Lord I can show by the scripture and by logic that it is true.

First we will notice that it says, "There was war in heaven," and does not say, "in the church." Second, we want to notice who did the fighting, and we are told first, it was the great red dragon and his angels, and second, Michael, the arch angel and his angels fought and prevailed, etc.

Now we will first notice the place. I understand Heaven to be a place, a particular place. "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." Jesus is gone in person somewhere. Did He go to the church? I don't think so. Nay, verily, He

left the church (visible). I think He went back to His Father in Heaven where He had ever been with Him before making His advent into this old sin-cursed world. When Stephen was about to be stoned he said, "I see heaven opened and Jesus, sitting on the right hand of His Father etc.," and we are also told that He is there making intercession for the saints. Well, then, heaven must be a place, so my position is established.

Now, where was war being waged? I understand it was just where John said it was, in heaven. "Well," says one, "I can't believe that, because the scripture says God cannot look upon sin with the least degree of allowance, etc." I can't see where He allowed it in the least degree in this case, as we are told that the devil was overcome and cast out. I ask you in the name of reason and common sense, if God allowed it? I say, emphatically, He did not.

Next, we want to notice that the devil's place was not found in heaven any more. Can it be truthfully said that he was cast out of the church, and his place not found in the church any more? I think not, for he is constantly found in it. "God is not the author of confusion, but of peace, etc." If God isn't, who is? Is it not the devil? Who will say he isn't the author of confusion among the saints, among the churches, if you please? Who will

undertake to disprove it? Well, if he was cast out of the church his place is being constantly found in it again is it not? I think so. Who will contradict it? Why all the confusion among us Old Baptists for the past several years? Is God the author of it? Who will say yes. Not I. Well, if God isn't the cause, then it must be that the devil is, for there are but two Spirits mentioned in the Holy Writ, the good and the evil, and so, as God is not the author of confusion, the devil is, and if he is, then I have proved that he was cast out of heaven, and not the church.

Again, if the church is what he was cast out of, I want to know what officer of it represents Michael, the arch angel. I don't see how it could be the pastor, and it could not be the deacon. I know the pastor of the church is sometimes referred to in the Testament as the angel of the church, but never as arch angel. The Catholics could construe it in this way, as they have a Pope, but not the true church. Another point is, the pastor has no more power over the devil than the deacon or lay member. All are alike dependent upon God for everything we need. Christ said to Peter, "When thou art converted, strengthen thy brethren." This shows that Peter was not any more infallible than the rest. If we cannot find a type in the church that will represent Michael, we will have to admit the war was not in the church, but just where John said it was, in heaven.

Now, we notice the devil drew a third part of the stars of heaven with his tail, and did cast them un-

to the earth. Who, in the church could the stars represent?

"There was a loud voice in heaven, saying, "Woe to the inhabitants of the earth, for the devil is come down unto you in great wrath." I fully believe this took place right in the Garden of Eden, where the woman was attacked by the serpent, and so the way I see it, she is a type of the church, and so the devil came down to destroy the church which was here upon the earth, in the person of Eve.

"And He said unto them, I beheld Satan as lightning fall from heaven." Again, "What is thy name? Our name is legion, for we are many, for many devils had entered into him." The many devils here are the angels who fought against Michael and his angels which were cast out of heaven unto the earth, and are represented by the third part of the stars of heaven which the dragon drew with his tail, etc.

The chief devil is called in the scripture, Beelzebub. The others are subordinates under his control or dominion. The Pharisees accused Christ of casting out devils through him, etc. The first mention of the devil is in the third chapter of Genesis. I don't think he was in the world previous to this time, and when he was cast down out of heaven, he landed in the Garden of Eden for the purpose of destroying Christ and His church, or at least to try to destroy it, but listen: "I will put enmity between thy seed and the serpent's seed, and he shall bruise thy heel and thou shalt bruise his head."

Eve represents the church, and Adam represents Christ, the seed

of the woman, and as the serpent deceived the woman, she being the weaker vessel, pulling her down in death, so in like manner he can and does deceive the church, causing it to run after strange gods. Adam, the stronger vessel was not deceived, but voluntarily went into death for the sake of his bride, being able as to type, to raise her from a death in sin.

So Christ, the second Adam, voluntarily went into death for the sake of His bride, He being able as to the real substance, to completely raise her from a spiritual death in sin, to walk in newness of life with Him, and to present her faultless to His Father without spot, wrinkle, or any such thing, with exceeding joy, thus bruising the serpent's head, getting the victory over him. This He did when He arose conqueror over death, hell and the grave, having completely ransomed His beautiful and glorious bride from the grave and from the power of him who had the power of death, which is the devil.

No sooner was Christ baptized of John in the Jordan than He was driven into the wilderness by the devil, to be tempted of him. I understand that the humanity of Jesus, only, was driven of the devil, and not His Divinity, for His Divinity is God, and has power and control over the devil, so that His humanity, having been put to death by the devil, it could not be held in captivity by him, it being possessed by the Deity that had power to raise Christ from the grave, so that He rose conqueror over death, hell and the grave, and in that He rose. He arose for the justification of all whom His Father had given Him in

a covenant of grace before the world was, and therefore, every last one of them is perfectly secure in Him, and none is lost but the son of perdition, that the scriptures might be fulfilled; that is, that which the prophets had written about it, be fulfilled. It must be, for, 'One jot or one tittle shall in no wise pass from the law, till all be fulfilled.'

The question naturally arises, how did the devil come into being, did God create him, or did He make him as He did other creatures? Well, I will ask a question, how did the sinner come into being? Did God make the sinner, or did the man become a sinner by transgression? Which? Transgression is rebellion against a higher power, is it not? I think so. Now, isn't it a fact that Adam transgressed the law of God, and thus became a sinner? If this be true, then we all will have to admit that God didn't make the sinner, and if God didn't then we will have to admit that Adam became a sinner by rebellion against God. The scriptures teach that Adam was not a sinner when he left the hands of Him who made him, therefore, God did not make the sinner.

Now then, Jude speaks of the angels who kept not their first estate, being thrust down to hell, etc. Notice, they were thrust down, and it is in the plural; the great red dragon and his angels, the chief and his subordinates. And then Peter speaks of them in a similar way as did Jude. Peter says, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, and spared not the old world, but

saved Noah, (the eighth person), a preacher of righteousness, bringing in the flood upon the world of the ungodly," and then he mentions Sodom and Gomorrah, thus making a distinction between the fallen angels, the old world, and Noah, who was a preacher of righteousness, classifying them if you please, giving: the pre-eminence unto the angels. In other words, the thought is, if God will punish angels, how much more will He not punish His preachers that sin.

These angels, in my opinion, have never been other than angels, and therefore were so created, and were very good angels until they sinned (rebelled), just as Adam was a very good man until he sinned, or rebelled. Is it any more unreasonable for angels, whom God created, to sin, than for a very good man, whom He created and made, and placed in the beautiful garden, surrounded with all the beauty and loveliness heart could wish for, to sin also? I do not think so. Therefore my logic is, that as the perfect and upright man, (Adam) which the Lord God made was not a sinner when he left the hands of his Creator, neither were the angels sinners when they left the creative hands of the Great Creator, but all alike became sinners by rebellion against the most Holy Creator.

When we think of heaven, we think of perfect tranquility and rest, and all that goes to constitute it, and I feel that the garden of Eden is a type of heaven itself, and until the devil entered, with all his cunning and craftiness, it was at least a beautiful and heavenly place. I said a while ago that "Peter made a distinction between the fallen an-

gels and mentioned the angels first, showing that they preceded man in the creation, and I verily believe that the fall took place about the time he entered the Garden to seduce Eve, for, "Woe to the inhabitants of the earth and sea, for the devil is come down unto you in great wrath." We note, "He is come down,"—must have been up, must he not? John says he was cast out of heaven unto the earth. "Come down" signifies from above. "I came down from heaven, not to do my own will, etc." Again, "If I go not away, the Comforter will not come, etc." Again, "They were all together in a large upper room and suddenly the Holy Ghost came as a rushing, mighty wind from heaven, etc."

Jesus says, "I came down from heaven," and the Holy Ghost came from heaven, and Stephen saw Christ on the right hand of His Father in heaven, and so it must be that it is the abode of the Holy Trinity where God rules and reigns, and that He did rule and triumph over, and cast the dragon and his angels out of heaven so that his place has not and never will be found there any more, and may His great name be praised forevermore.

Obe Tingen.

CIRCULAR LETTER.

(Published by Request)

To the Ministry, Messengers and Churches, composing "The Lower Country Line Primitive Baptist Association," convening with the church at Dutchville, Durham County, N. C., July 15, 16, and 17th, 1939, and the Associations with whom we correspond,—
Greeting:—

With hesitancy and in weakness, but desiring to be submissive to the will of the brethren, I endeavor to comply with their request that I present a Circular Letter at this session of our Association.

Being more willingly persuaded to make the attempt, when their motive was made known as a token in loving memory of my dear husband, whose chief joy was in ministering to the brethren. And trusting the request was made by those too well established in doctrine and order, to ask what would be unbecoming or out of place.

Paul, that great Apostle, who was inspired to write so much for our learning and understanding in the Scripture, has plainly stated the place a woman should occupy in the church. She should "learn in silence, and with all subjection," and "should not teach nor usurp authority."

Paul also tells us in Galatians 3:27, 28, that there is a spiritual sense in which there is neither male nor female in the church of God, but all are one in the Lord. "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." (Rom. 12:6.)

If we are truly members of that glorious body of Christ, each one, even the weakest and humblest, has a place to fill, though it be but the giving of a cup of cold water in His

name. And we are wholly dependent upon Him for the spirit to do even that, acceptably.

From Paul's words, our thought is directed to some of the women mentioned in Scripture, whom God was graciously pleased to use in types of His Church, or things concerning it, and which no doubt "were written aforetime for our learning."

The first of these, is Eve,—the bride of Adam, representing the church, as Adam is a type of Christ. Surely the time and place and characters presented here, seem most fitting,—as they are, for the Lord's work is perfect. In a new creation of inconceivable loveliness and purity, fresh from the hand of God, before sin had entered to mar its perfection. A creation which He Himself had commended as being "good," and "very good."

"So God created man in His own image, in the image of God created He him; male and female created He them." (Gen. 1:27) Teaching us that they both were created in Adam before he was formed of the dust of the earth, and that the church was in Christ, before she was manifest in the world. As Adam went down into sin and death for love of his bride, it pre-figures the shameful death of the cross, which Christ suffered for His bride,—the church. "Even as Christ also loved the church, and gave Himself for it." (Eph. 5:25)

By woman came sin, but in the purpose of God, woman was blessed to bring into the world the Saviour of sinners, the holy Son of God. Before Adam and Eve were banished from the garden, it was declared the woman's seed should bruise the ser-

pent's head. Paul testified of this when he wrote, that "where sin abounded, grace did much more abound." Rom. 5:20) "For as in Adam all die, so in Christ shall all be made alive." (1 Cor. 15:22) Besides the beauty, perfection and security of the church, portrayed by Adam and Eve, the glorious doctrine of election and predestination is set forth in the eternal purpose of an eternal God.

It has been said that Eve was not formed of a bone from the head of Adam, to rule over him, nor from the foot to be downtrodden or oppressed, but from his side; under his arm to be sheltered and protected, and near his heart to be loved and cherished by him.

Others mentioned are Sarah, the obedient, and the disobedient, wife of faithful Abraham. Rebekah, the wife chosen for Isaac, and her part in the blessing of Jacob. Rachael, the much beloved wife of Jacob, and mother of Joseph, who is one of the most beautiful of all the types of Christ. He too, was made to endure shame and degradation, and "suffer the just for the unjust."

Ruth, the Moabitess and her devotion and loving service to Naomi. In Naomi, another picture of the church appears, offering no worldly inducement or advantage to those seeking that, but when a real love for her is manifested, and a willingness to forsake all else, what an affectionate fellowship springs up, and how pleasantly they dwell together.

And does not Ruth express the feeling of every one brought to see and love the church, with a desire to abide therein, when she utters that touching appeal to Naomi,—

"Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried. The Lord do so to me and more also, if aught but death part thee and me." Ruth 1:16, 17) Certainly this expresses a feeling much deeper and stronger than natural affection.

Esther,—the Jewish queen of Ahasuerus, a maiden fair and beautiful,—and the offering of her life for her people. "So will I go in unto the King—and if I perish, I perish." (Esther 5:16) Cannot every convicted sinner witness with those words of hers, transposed in the hymn,

"I can but perish if I go,
I am resolved to try,
For if I stay away, I know
I shall forever die."

Who of us dares say that her beauty, which is not casually mentioned, was not a link in the chain of God's arrangement to deliver His people? And does not the whole account prove it was the purpose of God that she should "come to the kingdom for such a time as this?" (Esther 4:14)

Job, "a perfect and upright man," had among all his other afflictions,—a foolish wife; for in the midst of his great suffering, it is written that she told him to "curse God and die." "But he said unto her, thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:10) Her foolishness calling forth these words from Job, that have been a

stay and comfort to the Lord's people in their afflictions and adversities, through the ages since they were spoken. Teaching us that the Lord over rules wicked persons, and their acts or words to show forth His praise. "Surely the wrath of man shall praise Thee: the remainder of wrath shall thou restrain." (Psalms 76:10)

The entire book of Songs of Solomon, is filled with an exalted description of the mutual love of Christ and His church, portrayed as a Bridegroom and bride.

In the New Testament we have the account of Martha, Mary and their brother Lazarus. A family Jesus loved, and whose sorrow so deeply touched His heart. Most remarkable in this, the raising of Lazarus from the dead, showing forth the certainty of the Resurrection. It was to Martha when she met Him after the death of her brother, that Jesus first proclaimed that glorious doctrine in the words, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." (John 11:25, 26)

Mary, with spiritual vision, was given to see the coming death of the Saviour, and to bring aforehand the precious ointment to "anoint His body to the burying."

God is not dependent on human agencies to fulfill His purpose, yet He can, and does, when He so pleases, use them to do whatsoever His hand and counsel determined before to be done; whether it be the words of a simple servant maid, followed by a cock's crow, to abase the vaunted self-confidence of Peter, or

the warning sent to Pilate by his wife, in the trial of Christ, to "Have thou nothing to do with that just man." How her words stand out at a time when those nearest the Saviour had forsaken Him, bearing witness that she had some recognition of the truth, and was impelled to testify of it.

Mention is made of the women who followed Jesus to the cross, and when laid in Joseph's new tomb, there were women also who followed after. To Mary Magdalene, the Saviour first appeared after His resurrection, and she was commissioned to bear the joyful news to the disciples.

In the closing chapters of the New Testament the church is again represented as a Bride, the Lamb's wife. Still a bride after all the lapse of centuries between Genesis and Revelation, for "One day is with the Lord as a thousand years, and a thousand years as one day," (II Peter 3:8) and Jesus Christ and His bride, the church, are "the same yesterday and today and forever." (Heb. 13:8)

In all these types and incidents there is "a declaration of those things which are most surely believed among us," and the certainty of things, wherein, (we hope) through grace we have been instructed.

"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!" (Rom. 11:33)

May our trust be in Him, "who is able to keep us from falling, and to present us 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 ever." (Jude 1:24, 25.)

Submitted in love,

Laura Reed Gooch.

THE 19TH PSALM.

Eld. O. J. Denny,

Dear Brother:

Find inclosed an article on the 19th Psalm which I enjoyed reading and feel that it would be profitable to readers of Zion's Landmark.

I hope you may see fit to publish same.

The article was written by Sister Annie Higgins of Newport, a very dear sister.

Yours in hope,

R. W. Gurganus,

Jacksonville, N. C.

Thank you, Elder Gurganus for thinking of Landmark readers. I agree with you that Sister Annie Higgins' letter will be "good reading" for Landmark readers.

Why not write some, yourself, for Landmark columns? The Landmark belongs to our Primitive Baptist brethren, sisters and friends. We want them to feel at liberty to patronize its columns, and for the sake of the publishers, extend its circulation.

Yours in hope,

O. J. Denny,

Winston-Salem, N. C.

Beloved in Christ:

I feel like, at this time, that I would write unto you always, because I love you. Often I am afraid to write for several reasons. First, because I am afraid I deceive others, and myself also, into think-

ing I am something that I am not; and then I fear to write, that even though I do love the Lord, I am subject to misuse of God's precious word, or that I make mistakes of which I would be ashamed of later, and this last I know to be only vanity, because even the best writers are subject to make mistakes. But today I would write to you.

I would like to call attention to the 19th Psalm, especially to the first two verses, which read: "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."

I arose from my bed one morning with this scripture on my mind, and not the least idea of its meaning; but a few days later, I hope it was opened up to me, and I found it so true to my own experience that I would like to tell others of it, if indeed the Lord so wills.

Let us first consider all of David's writings. He was blessed with the most perfect knowledge in which to tell us what an experience of grace is, that we might be comforted therewith. Since I first felt that I was the vilest worm of the dust, it seems to me, my feet have never traveled on level ground again. It seems that I can witness with David's feelings (Am I saying too boldly?) that he was either on the mountain top claiming of a certainty that, "The Lord is my shepherd," or in the valley asking, "Is His mercy clean gone forever?"

Dear reader, this is now my experience, either rejoicing in hope or in despair begging for mercy.

Now the scripture quote tells us

why this is our experience, if indeed I know anything about it. "Day unto day uttereth speech." Is it not when the sun shines for us, that is, when our hope is bright, that we can see the glory of God in all His creation? Does not the firmament shew forth His handiwork? Yea, all things praise His Holy name, even the birds and trees, the earth itself, also the sun, moon and stars shew forth His glory that surpasseth all knowledge of ours. We, by faith, can even see that God's precious Son came here to die on the cruel cross that we might live, that same we, who according to the holy law are condemned to death because of our transgressions. Therefore, day unto day speaks of God's glory.

"Night unto night sheweth knowledge." Surely we learn in the night, that is, in the dark seasons of our hope. Our hope is often very dim, and sometimes at night the dark clouds roll over us, and the tempest comes, that we cannot see even the stars and moon of hope; all is darkness. How we pray, how we beg God to not let us be destroyed by the darkness (sin) in us. Oh, we are so afraid that sin will yet have dominion over us, and we will go down in shame as a sinner of the vilest sort.

But, dear child of God, this is when we learn that the scriptures are true; this is when we learn of our nothingness and God's eternal wisdom and power; this is when we learn that we are dust, and God alone is our Creator; this is when we learn that we are naked in the sight of God, and need to be clothed upon with that robe of purity that only Jesus can impart

to us; this is when we learn to mourn and grieve over our pitiful condition, and also that we are helpless to do anything about it; this is when we learn obedience to God's holy will towards us; willing to do anything that He calls us to; in spite of all our natural vanity, in the face of what men may think or say of us, in spite of Satan that would have us worship him. Only let us be God's anything. Therefore "Night unto night sheweth knowledge."

It is in the darkness, when in much fear, that our minds are centered on divine things, that we are given to think on certain passages of scripture with its interpretation, and again we see the light, that is our sun of hope is risen again and all God's creation again "uttereth speech."

(Verses 3 and 4): "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world," and so on down into the seventh verse where we read that, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Isn't this comforting. The sure testimony of the Lord making us wise, who have learned that we are very simple indeed; the same "we," who before conviction thought we were wise, but have now learned that the wisdom of this world is foolishness with God.

We read on down into the 9th verse, where we are told that, "The fear of the Lord is clean, enduring forever." Now the word fear often causes me to ponder deeply as to the cause of my fear, for surely I dwell in much fear. What am I

afraid of? Is my fear of the Lord? Or, is my fear a vain thing, like the fear of punishment, or the fear of what men may say or do? No, I hope my fear is of the kind David felt when he prayed as in the 12th and 13th verses) for God to cleanse him from secret faults; to not let sin have dominion over him. "Then shall I be upright, and I shall be innocent from the great transgression."

It is impossible for me to even think, much less to write, of all the beauties in this chapter, so let us say in conclusion with His servant David (14th verse) "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer."

Annie Higgins,

Newport, N. C.

GOD WORKS AFTER THE COUNSEL OF HIS OWN WILL.

Dear Brother Gilbert:

I am writing you, hoping you are improving in health, as we are much concerned over your condition. We pray that the Lord may give you back your health so that you may return to us again, for we miss you in our homes and our church more than we are able to express. We realize that God works all things after the counsel of His own will and what are we to question Him, who is so great and so good that He gives us the sunshine, the rain and the beautiful trees and the birds to sing for us, loving us with that great love. He gave us His own darling Son, freely, to die for us, that we might be elevated to His

express image in that great and glorious resurrection morning, when we shall be able to say, "Not unto us, but unto the Lord, be all glory and power unto thee forevermore," having redeemed us out of every kindred, tongue and nation. Then we are qualified to sit with His people and to rejoice with them who are called according to His purpose that He purposed in Christ Jesus, our Lord, who gives us the dear old church, and picked us up out of our blind state and opened our eyes, and caused us to behold the church, the Bride, the Lamb's wife. These are some of the things that the Lord has prepared for those that love Him.

In beholding the church we take courage in pressing onward and upward to the mark of the prize of the high calling, as it is in Christ Jesus. Then we can see who is her king and who is her head; that she is kept and preserved in God the Father, God the Son, and God the Holy Ghost, where she has a safe and sweet resting place, who has kept her and will continue to keep her, and this includes all her children which the Lord has given her.

Then sometimes I am made to say, "How sweet it is to rest in a Saviour's love."

Excuse me, Brother Gilbert, for writing as I have. We just pray, Brother Gilbert, that your health may be restored and that you may come back and preach some of the glorious truths for us again. We are both well.

From one that loves you,

Your unworthy brother,

J. R. Hewett,

Tampa, Fla.

**WILL TRY TO VISIT
ASSOCIATION.**

Dear Mr. Gold:

I'll try to answer your letter now. I am sending a dollar. Do as you like with it. I hope to be able to send you one all along as long as I stay in this troublesome world, for I do want the dear old Landmark to keep going as long as I live, and my desire is to renew my subscription at the White Oak Association in October. I do feel that the Lord does so wonderfully bless me in enabling me to go to my meetings. I went to the church at North East yesterday, and next Sunday I hope to be at Ward's Will, and the first Sunday in September I hope to be at South West. Oh, 'tis heaven below to me to mingle with God's chosen ones and hear the gosepl proclaimed as in days gone by. I must tell you my daughter, Mrs. W. B. Humphrey, is back home from the hospital, but under the doctor's care yet. Did you send a copy of Landmark to her address with the obituary of her daughter, Zera Belle, written by me; also R. E. Humphreys wife's obituary in the same Landmark. He asked me to get you to send him one.

I must close. Am so warm, and my eyes bother me. Hope you are well, and I'm so thankful it's as well with me as it is.

Love to you and yours,
Susan Higgins.

If possible I will try to visit the White Oak Association. I would love to see Mrs. Higgins and other dear sisters, brethren, and friends. The matters referred to in your letter have been attended to.

J. D. Gold.

THE DEALINGS OF THE LORD.

Dear Mr. Gold:

Enclosed you will find check for two dollars (\$2.00) to renew my subscription to the Landmark. I know I should have sent it sooner, but when I would do good evil is always present.

Wish I could write and tell my feelings, which I hope is the dealings of the Lord, but I can't and it is better felt than told.

Yours truly,
Mrs. S. H. Gurganus,
Robersonville, N. C.

Let us have your experience.
J. D. Gold.

THANKFUL FOR LANDMARK.

Mr. J. D. Gold,
Dear Sir:

I am sending a \$2.00 money order to pay up my subscription until January 15, 1940. I thank you very much for making it possible for me to get the Landmark until I could pay you. I haven't missed a copy and hope I can still be blessed to continue to take it.

Hope the dear Lord will bless you and yours.

Riley Davis,
Holly Ridge, N. C.

ENJOYS THE LANDMARK.

Dear Sir:

I have just received my Landmark, and enjoy reading it very much. Enclosed you will find one dollar (\$1.00) which will pay for the Landmark until the first of the year. Enclosed find money order.

Very truly yours,
Mrs. G. L. Brown,
Williamston, N. C.,
R. 3, Box 36.

WANTS TO VISIT N. C. CHURCHES.

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

Dear Bro. Gilbert and All
Editors of Zion's Landmark:

I have carefully read the Zion's Landmark ever since you placed my name on the mailing list, and it is my opinion that it is the soundest periodical we have today, published by and for the Primitive Baptists. And for some months I have felt a strong desire to visit among the churches in North Carolina this fall. I wish I could find some way of knowing if this is an impression of the heart or a desire of the mind. Sometimes it is almost strong enough to enable me to ride over my unworthiness and write to some of the brethren up there and find out if they will let me come up that way.

Dear Brother Gilbert, you will find enclosed herewith my check to cover subscription due by me. I want the paper to continue to come. I love the principles for which it stands, and wish I could shake the hands of all those who contribute to its columns.

L. Z. Johnson,

P. O. Box 194,
Meigs, Ga.

LOVES THE LANDMARK.

Mr. John D. Gold,
Dear Mr. Gold:

I am sending in my subscription for the Landmark and I would have sent it in earlier, but according to my poverty condition I could not. But I hope I am thankful for your patience with me, for I do enjoy the Landmark so much. It fills my heart with joy and my eyes with tears.

I am sending you one dollar on my subscription and I will send you some more as soon as I can.

Thanking you for your past favors, I am

Mrs. Susan Locky,
Morehead City, N. C.

APPOINTMENTS FOR ELDER J. P. HELMS, ROANOKE, VA.

Mebane, Sept. 20th, Wednesday night,
7:30 P. M.

Wheeler's, Sept. 21st, Thursday.

Durham, Sept. 21st, Thursday night,
7:30 P. M.

Willow Springs, Sept. 22, 23, 24, Little
River Association Friday, Saturday and
Sunday.

Middle Creek, Sept. 25th, Monday.

Sandy Grove, Sept. 26th Tuesday.

Angier, Sept. 26th, Tuesday night, 7:30
P. M.

Fellowship, Sept. 27th, Wednesday.

Clement, Sept. 28th, Thursday.

Bethany, Sept. 29th, Friday.

Robersonville, Sept. 30th, October 1st,
and 2nd, Kehukee Association, Saturday,
Sunday and Monday.

Tarboro, October 2nd, Monday night,
7:30 P. M.

Falls, Oct. 3rd, Tuesday night, 7:30
P. M.

Upper Town Creek, October 4th, Wed-
nesday.

E. L. Cobb Home, October 4th, Wednes-
day night, 7:30 P. M., in Wilson.

Contentnea, October 5th, Thursday.

Nahunta, Oct. 6th, 7th, and 8th, Con-
tentnea Association, Friday, Saturday and
Sunday.

Farmville, October 9th, Monday.

Kinston, October 10th, Tuesday.

Newport, October 11th, Wednesday.

Northeast, October 12th, Thursday.

Southwest, October 13th, Friday.

Muddy Creek, October 14th, 15th and
16th, White Oak Association, Saturday,
Sunday and Monday.

Aycock's, October 18th, Wednesday.

Upper Black Creek, October 19th,
Thursday.

Lower Black Creek, October 20th, 21st,
and 22nd, Black Creek Association, Fri-
day, Saturday and Sunday.

Elder Helms will need conveyance.

Elder T. F. Adams,

Elder E. L. Cobb

Elder R. W. Gurganus

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 B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

VOL. LXXII. NO. 20

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C. SEPT. 1, 1939

WHAT IS THE MEASURE OF A MAN?

By every test man is a failure as he is measured by the standard of divine truth. But there is a man—the man Christ Jesus, who cannot be deceived, who measureth the temple and the worshippers therein.

"And there was given me a reed like unto a rod: and an angel stood saying, 'Rise and measure the temple of God, and the altar, and them that worship therein.'" Rev. 11:1. In Rev. 21st chapter, verses 10 to 27, we have a full description of the heavenly Jerusalem, left on record by John, who was banished to the Isle of Patmos, there to be taught of the Lord.

The revelator says, "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the

reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred forty and four cubits, according to the measure of a man, that is, of the angel."

Thus we see the true measure of the City of God, of the Temple of God, and of all the worshippers therein, was not, is not, nor will it ever be left to carnally minded men. "Wisdom hath builded her house, she hath hewn out her seven pillars. She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens; she crieth upon the highest places of the city. Whoso is simple, (not the wise in their own conceits) but, whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him, 'Come, eat of my bread and drink of the wine that I have mingled; forsake the foolish and go in the way of understanding.' Blessed Redeemer, the Holy One of Israel, who hath ever lived with the Father, as one with the Father, in the covenant redemption of all the children of God."

Men take live material, and by cutting and shaping it, it becomes dead material, and becomes a part of a building, subject to final decay. No so with God—"the Wise Master Builder." He takes dead men, dead in trespasses and sins, and by a spiritual birth, which God alone can give, through Christ, they become lively stones, built up into an holy house, not made with hands.

Paul prayed: "That the God of our Lord Jesus Christ, the Father of Glory, might give the spirit of wis-

dom and revelation in the knowledge of Him. And what is the exceeding greatness of His power to us-ward, who believe according to the working of His mighty power, which He wrought in Christ, when he raised Him from the dead, and set Him on His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world; but also in the world which is to come." Not only so, but God, the Father, hath put all things under His feet, and gave Him (Christ) to be head over all things to the church—"which is His body, the fullness of Him that filleth all in all."

All our measurements fail to fitly prepare one for the Kingdom of God. Men are prone to under-rate their fellows, to over-rate self, and selfish things. But God, who is over all, in all, and through all, and who ever liveth, cannot be deceived, nor can one single object of His pardoning love be cheated out of his inheritance, reserved in heaven for those who are kept by His power, ready to be revealed in the last and final day. Let us conclude by saying with Paul: "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom also ye are builded together for an habitation of God, through the Spirit.

O. J. Denny.

WILLIAM PERCY SMITH

It is with a sad heart that I will try to write the obituary of our dearly beloved brother, William Percy Smith. He was born December 22, 1919 and died August 11, 1939. The Lord let him stay with us 19 years, 7 months and 19 days.

He leaves to mourn, his mother and father, William S. Smith and wife; three sisters, Lora, Lessie and Laura; four brothers, Paul, Parham, Pat and Robert Penn. It is so hard to give Percy up, but we do not know what is best. All was done for him that doctors and nurses and family could do, but none can stay the hands of the Lord.

No one on earth knows, except those who have experienced it, how heart-breaking it is to sit by the bedside and watch your loved one suffer and see death steal them away. But we do not wish him back again in this cold, unfriendly world to suffer more. We do not understand why he was taken when he was so strong in health, we thought. Yet we feel he was taken for a good purpose, best known to him, that doeth all things well. He was too good and pure to live in this sinful world. Anything Percy had, no matter who asked for it, they got it. If Percy had an enemy he was unknown. He has only paid the debt we all owe, the only gate to eternal joy, yet we dread to enter there.

We feel assured that Percy is sweetly resting in the arms of Jesus, where sickness, sorrow, and separation are not known. The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

The morning that he died, he was content and glad it was over. He told his nurse that it was all over and he was so glad, and asked everyone how they were feeling, that he felt so good and wanted to get up. He told papa of the Lord being with him the night before. He said he asked the Lord to let him feel better by morning, and he said the Lord said he would and could come home.

Later in the morning he asked mama how she was feeling, and said he was going home where it was beautiful and was going by himself. He called for ice water to wet his lips and said he would stay in until the dew dried off—and he would get out and walk around. We felt that would be when he would leave this world and go to his home that was not prepared by hands. I trust that the Lord will lead and direct me in a way that when I am called to leave this world that I may meet Percy where death doesn't enter there, and where parting never comes, for heaven seems nearer and dearer since Percy's there.

His funeral was conducted at Wolf Island church, by Elder G. W. Hill, of

Greensboro, assisted by Elder O. J. Denny of Winston-Salem, and Elder T. A. Stanfield, of Reidsville, Route 1. Many of his friends and loved ones were gathered to pay their last tribute of love and respect, and interment was made in the cemetery, where he was laid under a mound of beautiful flowers.

When blooming youth is snatched away,
By death's resistless hand,
Our hearts the mournful tribute pay,
Which pity must demand.

O let us fly; to Jesus fly,
Whose powerful arms can save;
Then shall our hopes ascend on high,
And triumph o'er the grave.

Written by his broken-hearted sister.

CHARLES LUTHER GURLEY.

This precious, dearly beloved and most highly esteemed brother in the Lord Jesus Christ, passed quietly away from the shores of time to his immortal home, at his home on July 13, 1938, making his stay on earth 66 years, 10 months and 24 days. Before his health failed him about fifteen years ago, he was a very industrious and prosperous farmer.

He joined the Primitive Baptist Church at the Cross Roads, the fourth Sunday in April, 1898. The same year he was chosen clerk and about twenty years later was chosen and ordained a deacon for the church by Elders J. W. Gardner, J. B. Roberts and the unworthy writer. These places he filled faithfully and very honorably to the end. He was a firm believer in the doctrine of electing grace and an ardent contender for the faith once delivered to the saints. He was a faithful member to his church in every respect, visiting church meetings, union meetings, and associations to keep up the brotherly correspondence.

Brother Gurley was married October 14, 1891, to Miss Hattie Massey, by Elder J. T. Edgerton, who later baptized them both at the same time into the fellowship of the church on a very creditable experience of God's dealings with them. To this union the following children were born: Mrs. R. L. Ginn and Mr. C. H. Gurley, of Goldsboro; Mr. T. H. Gurley, of Williamsburg, Va.; Mr. J. L. Gurley, of Atlanta, Ga.; Mrs. J. F. Ausley, of Orlando, Fla.; Mr. W. C. Gardner and Carl Gurley, of Princeton. One daughter had preceded her father to the grave several years ago. Brother Gurley provided well for his family, was a very loving husband and a kind father to his children. He was a good neighbor, always ready to lend a helping hand to the needy.

His funeral and burial was largely attended by a large crowd of sorrowing

friends and relatives. The funeral service was conducted by Elders G. W. Boswell and the unworthy writer, after which his body was taken by the undertaker to the family plot in the cemetery, and there laid away until the resurrection morn, when it shall be raised and fashioned like unto the glorified body of our Lord and Saviour, Jesus Christ. The mound was covered with a large collection of beautiful flowers. The Cross Roads Church has lost one of its most useful members. We desire to bow our heads in humble submission to God's kind providence and say, "God's will be done."

Written by his unworthy pastor,

E. F. Pearce,

Princeton, N. C.

LITTLE RIVER PRIMITIVE BAPTIST ASSOCIATION.

The next session of the Little River Primitive Baptist Association will convene, if the Lord is willing, with the church at Willow Springs, N. C., Wake county, beginning on Friday before the fourth Sunday in September and continuing three days, September 22nd, 23rd, and 24th.

Those coming by the way of Raleigh will take Highway No. 15-A, South 13 miles, turn left at cross roads and go two and one-half miles on dirt road to the church. Those coming by the way of Dunn and Angier will follow Highway No. 55 to the intersection of No. 15-A at Five Points Service Station, turn short to the right on dirt road and go two miles. Those coming by the way of Lillington will take Highway No. 15-A and go North to Five Points Service Station which is about two miles North of Fuquay Springs and turn right on dirt road and go two miles to the church.

For further information, if desired, write to T. F. Adams, Willow Springs, N. C.

Yours very sincerely,

T. F. Adams, Asso. Clerk.

H. M. GREENE

At the request of his relatives, I now submit the following tribute to the memory of our departed friend and brother, Henry M. Greene, late of Union County, North Carolina. He was born on the 27th day of April 1880 and was happily married to Miss Pearl Benton on the 9th day of April, 1911. He joined the church at Crooked Creek in the Bear Creek Primitive Baptist Association, on the third Sunday in July, 1913, and died on the 10th day of July, 1939, in his sixtieth year of life. For several years he was afflicted with a chronic kidney trouble. Brother Greene is survived by his faithful companion and seven dutiful children, two sons and five daughters. One of the great sorrows of his life was the tragic death of

his son, Ellis, on the 25th day of January, 1938.

H. M. Greene was a man of energy and very industrious and he and his loyal companion, by strict economy soon owned and successfully operated a good farm and reared their family of sons and daughters to be fine citizens of their community. I have never known a more loyal or devoted family. Brother and Sister Greene certainly brought up their children in the nurture and admonition of the Lord. Brother Greene was a fine, successful tiller of the soil and an outstanding man of strength and influence in his church and community, and could always be counted upon to assist in all worthwhile affairs of church and country life.

The funeral, at his home, was largely attended and conducted by his pastor, Elder J. A. Eudy of Oakboro N. C., and his former pastor, Elder W. C. Edwards, of Wingate, N. C. Elders W. H. Freeman and W. M. Coley were also present and spoke a few words of condolence. The mortal remains of Brother Greene now occupy a beautiful spot in the Crooked Creek Church cemetery. There sleeps one of earth's noblemen, calm and serene, awaiting the resurrection of these mortal bodies, when the saints will meet our dear Lord in the air and be carried to that everlasting rest to sing and shout eternal praise to God.

"There, on flowery hills of pleasure,

In the fields of endless rest,

Love and joy and peace shall ever,

Reign in triumph in your breast.

"Who can paint these scenes of glory,

Where the ransomed dwell on high?

Where the golden harps forever,

Sound redemption through the sky?"

None but the ransomed of the Lord,
whom we trust as our God.

Soon after becoming a member of the church, Brother Greene was chosen and ordained a deacon, which office he most faithfully and efficiently filled until death. He certainly left favorable foot-prints on the sands of time. To Sister Greene and her children we, together with several living brothers and sisters and the church and many friends, extend our heartfelt sympathy and pray the dear Lord to comfort and sustain them in their sad hours, and enable all to see and realize that blessed in the sight of the Lord is the death of His saints. The highest tribute they can pay the departed one is to emulate his fine traits of character.

J. W. Jones,

Peachland, N. C.

MRS. LUCY A. GRAY

It is with sadness I write a few words in memory of my aunt, Mrs. Lucy A. Gray, widow of Sylvanus Gray. She passed away at the home of her son, Elder Sylvanus

Gray, 706 Chestnut Street, Kinston, N. C.

She was born April 13, 1865, and died July 4, 1939, making her stay here on earth 74 years.

Surviving are two sons, Elder Sylvanus Gray, of Kinston, N. C., and Thomas A. Gray, Benton Harbor, Mich.; two sisters, Mrs. Eugenia Burton, Roxboro, and Mrs. Sarah C. Blalock, Bahama; also, two brothers, Mr. A. J. Blalock, Timberlake and Mr. J. A. Blalock, Raleigh.

Funeral service was conducted July 6, 1939, at 1:00 P. M., at the home of her brother, A. J. Blalock, of Timberlake, N. C. by Elder E. L. Cobb, of Wilson, N. C. Her body was then consigned to the grave, to await the resurrection morn, when this mortal shall put on immortality and this corruption shall put on incorruption, when the saying that is written is brought to pass, "O, Death, where is thy sting? O, Grave, where is thy victory? The sting of death is sin. The strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord, Jesus Christ."

Palbearers were Messrs. Charlie Harris, Dwight Burton, Arthur Jeffries, Woody Weaver, J. S. Salter and Wilbert Dorsett.

Flower bearers were Misses Eula Aikens, Dolph Gates, Ruby Aikens, Irene Aikens, Bobby Bowes, and Ganell Chambers.

She had been ill about one month before her death, but she bore her affliction with much patience and fortitude.

Aunt Lucy joined the Primitive Baptist Church, at Durham, about forty years ago, where she lived a faithful and consistent member until death. She was much beloved by the church and all who knew her. It is without question that she was a firm believer in the doctrine of salvation by grace and grace alone of our Saviour Jesus Christ, who will never leave nor forsake His people. While she is gone, she will still live in the minds of her family, her church and her friends. May God's blessings rest upon her bereaved family, so that they may say, God's will be done, not ours.

She is not dead, just gone away, to dwell in the light of a perfect day, and though her body is now sleeping, her spirit is safe in God's dear keeping.

Written by her niece,

Mabel Blalock.

LITTLE RIVER PRIMITIVE BAPTIST ASSOCIATION.

The Little River Primitive Baptist Association will be held with the church at Mt. Zion, in Benson, Friday, Saturday and Fourth Sunday, September 22nd, 23rd, and 24th. Services will be held at the stand in the city grove. All lovers of truth are invited.

Elder J. T. Lewis, Moderator
R. F. Smith, Association Clerk

cp 2867

SEP 21 1939

CAROLINA ROOM

(Bind?)

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXII.

SEPTEMBER 15, 1939

NO. 21

A HEATHEN KING GIVES TO THE HOUSE OF GOD.

Forasmuch as thou art sent of the king, and of his seven counselors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;

And to carry the silver and the gold, which the king and his counselors have freely offered unto the God of Israel, whose habitation is in Jerusalem,

And all the silver and gold which thou canst find in all the province of Babylon, with the free-will offerings of the people, and of the priests, offer willingly for the house of their God which is in Jerusalem.

That thou mayst buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

And whatsoever shall seem good to thee and thy brethren to do with the rest of the silver and the gold, that do after the will of your God.

The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.

And whatsoever more shall be needed for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house."—Ezra 7:14-20.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, 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.

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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Wilson, N. C.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

"NO LAW, NO TRANSGRESSION"

Dear Mr. Gold:

I feel that the following should be published in the Landmark as an answer to Elder Simms as it leaves our people in a bad light. Most of the divisions and sub-divisions in Georgia sprang either directly or indirectly from the progressive movement:

With reference to the article under the caption by Elder A. V. Simms, Safety Harbor, Fla., in Zion's Landmark, Aug. 1, 1939, there are some things mentioned therein which we desire to notice briefly, not for the purpose of renewing the debate which subsided many years ago, nor for the purpose of differing with him in the main.

We wish to preface our remarks with the statement that we have the highest possible regard for Elder Simms, both as a high class Christian gentleman of the Old School, and as a minister of the Lord Jesus Christ, and we have the utmost respect for his integrity and his honesty in giving his interpretation of the text above quoted. I am no more inclined to differ with Elder Simms because he is affiliated with those we denominated "Progressives" and I in line with those he denominates "Old Liners" than if we had the same alignment.

Elder Simms has deplored the silence of our ministers, and I agree

with him that such momentous questions as relates to the union and fellowship of God's people should not be lightly brushed aside, but we can hardly agree that the question may be so easily answered, as with a "Yes" or "No" as suggested by him.

We also agree that, if his interpretation of the text be correct, his conclusions are inevitable.

When we came to Georgia more than thirty years ago, the battle was then raging and we remember that Elder Simms and others of his alignment were making the same arguments. The discussions were precipitated by the introduction of the use of the organ, or musical instruments, in the Lord's house of worship. When I came here the "cross fences" were up in some sections; in other sections the fence lines were run later. The Georgia Baptists were hopelessly divided over the question, but fortunately the division seemed confined only to Georgia, as other states did not seem inclined to join the "Progressives" in their efforts to install the instrument; these, readily accepting the view of the "Old Liners," thus created an alignment for the "Old Liners" throughout the United States. There are some exceptions, of course, but the "Progressives," or those who used instruments of music, are principally confined to the state of Georgia.

The argument was then made that there was no law against the use of musical instruments in the churches, and so no transgression, while the "Old Liners" countered with the argument that such an interpretation of that text would let in the Sunday Schools, Missionary Societies, Aid Societies of all kinds. If so, "Tom Thumb" should make an acknowledgment to the "wolf" for tugging with him for the "sheep skin," as illustrated in the able creation of Elder Joshua Lawrence of North Carolina. In other words, we are due the Missionary Baptists an apology for our fight on those things then.

The differences of interpretation of law has created the most expensive machinery of the nations and the world, and this machinery is divided into the different courts. To one class of laws one interpretation is given, and to another class of laws, still another must be given. To illustrate: The Constitution of the United States is recognized as the "Supreme law of the land"—that is to say, the law to which all others must yield. No statutory law can be enacted by the Congress of the United States unless expressly authorized by the Constitution. On the other hand, with reference to the constitutions of some of the states, any law might be passed by the legislatures under those constitutions, unless such laws are expressly forbidden; all such laws must be conformable to the "Supreme law," or the Constitution of the United States.

The Constitution of the United States seems to be more illustrative of the Bible than the constitutions

of the several states, for it surely is the Supreme law of the church. The courts of recent years have very loosely construed many laws as being constitutional in order to favor some clique but the church can ill afford to deal with her God-given laws in such a manner.

Elder Simms speaks of the division in and near Atlanta, caused by "Absolutism," and another regarding "Non-resurrectionism," as being excusable because there was some real principle involved. While these were of a doctrinal nature and demanded some action, yet there is a cure for them: the God-given remedy of "Repentance" works wonders in the "Kingdom of God," and if more freely used, the cause would not be bleeding so profusely today.

The charge of there being thirteen factions of "Primitive Baptists" in Georgia, of which the inference is given that the "Progressives" are only one, and the "Old Liners" must accept the responsibility and ownership of the other twelve, is a matter about which we feel to comment.

At the time of the division with the Progressives, there were three or more large associations: the Union, Pulaski, and Oclocknee which conducted an extensive correspondence. They had separated from a considerable body of the old Baptists in Georgia, largely because of the "Progressive movement." These large associations, with their correspondence reaching down into the Mt. Enon, of which Elder Gilbert is now the esteemed moderator, worked as a tremendous influence upon the great body of Old Baptists, and hence, the main

division which occurred in 1906 and 1907.

After the main division, efforts were made on various occasions for a re-union of these bodies above mentioned, which was in the main satisfactory, and at the time, considered a great success. The Flint River was divided in about half. These churches came together at one meeting. The Union had a church at Adel which was divided. We were fortunate to attend a meeting at which they came together, agreeing to receive each other's work and ordinations. This further cemented the two elements of "Old Liners," for their correspondence on both sides accepted the settlement. There were dissenters who huddled themselves under self-styled leaders, in several groups, each group professing to be the "holier than thou," and these, if all were counted, would probably add up to the thirteen. But when churches or individuals refuse to listen to acknowledgements of churches or individuals, they deserve no more than these groups have received; and that is to be crowded off into isolation, which ultimately means oblivion, so far as the great Body of Baptists are concerned.

What we had to confess to these great bodies of brethren was that we had made mistakes, and one of the mistakes was to follow the "Progressives" in their introduction of musical instruments, against the advice and labor of Godly men. They accepted our acknowledgements, and received our churches, baptisms and ordinations. What they did for us, we feel we should

do for the "Progressives," when they abandon the use of the musical instrument in the church services, which was the offense, not only to Old Baptists of Georgia, but to the Old Baptists everywhere in the United States. To constitute the proper repentance in their case, means an abandonment. If they as individuals, churches, or as an entire body will do this, we feel that the rule will have been complied with. Unless the church has previously set her house in order, an individual coming from such a church, with no other baptism than the one administered while in the disorder and unrepented of, would have to submit to the ordinance of baptism.

The doctrine now generally accepted among Primitive Baptists is that when churches repent of their wrongs, correct their disorders, that sanctified their pastor ordinances, and is what is known in law as retro-active in nature.

The Lord sanctifies the ordinance of Baptism in a disorderly church, even among the Missionary Baptists, many times to the individual, and that is for the good reason that the individual is not responsible for the disorders of the church, but other churches could not receive such baptism without partaking of their disorder. However, if the disorder has been repented of, it is cured and there is no disorder to partake of.

When a defacto government has set in order the things lacking and becomes regular among the other nations of the earth, she is not required to undo all specific acts. When she has cured the defects, that automatically sets in order her

past official acts.

The argument with our "Progressive" brethren is that they could not live without the instrument, as it is so valuable in the song services that they could not sing without it. But the "Old Liners" have lived without it, and despite their "twelve factions," the "Old Liners," who believe in forgiveness, are stronger in faith and approved works and in numbers than at any time since the division of 1906-7.

In the "flare-ups" we have had with irreconcilables, the unrepenting and unforgiving, we have lost many precious children of God for whom we mourn, but in every instance, the "trouble makers" have gone with them, and this has been as precious ointment to our sores.

Elder Simms says, "We have no divisions among the 'Progressives' but might have." Frankly, I can see nothing more in Elder Simms' labored effort than an attempt at complete vindication for the "Progressives" and all they have, as well as a complete condemnation for the "Old Liners," because they won't have it, and this condemnation goes for all the Old Baptists of the United States as well as Georgia.

We have repeatedly urged and begged the "Progressive" brethren to remove the musical instruments for the sake of unity, but they have persistently refused to do so. In the main they appear to be satisfied among themselves and do not seem to desire the fellowship of the "Old Liners."

We have just returned from a most pleasant and extended tour of the western states, and filled appointments in Alabama, Tennessee, Arkansas, Missouri, Illinois and In-

diana. We found these people heartily committed to "singing praises and making melody in their hearts unto the Lord," but none of them favor the use of the instrument in the church services and none of them use it. All the churches where we went use some good hymnal, having the notes for a guide, but have learned to sing and sing well without the instrument. At our regular services at Bethany, (Moreland Ave., Atlanta) we have more than a hundred well trained voices, who make the sweetest of music, and have never used an instrument.

Here we use the Old School Hymnal from which we sing well any song in it under the able leadership of brother and deacon G. P. Nall. A few months ago, we had Mr. J. M. Henson, music writer, teacher and publisher, who has written more than 1000 songs, out with us and who led several songs. It had been a number of years, so he said, since he had been in a singing without the use of an instrument. He was thrilled with the melody, developed in the songs, spoke very complimentary of it, and expressed a desire to attend another like it. He has written many songs of merit, among them being "Anywhere Is Home," No. 276 in the above named hymnal.

Among the membership of this church, we have Brother Byron L. Whitworth, an excellent music teacher, writer and singer. He expresses a preference for vocal music without the accompaniment of any instrument, for it brings out all there is in the voices and makes each singer more eager to improve his or her singing.

In our opinion, the instrument is a real detriment in the service of our Lord, for it drowns the voices of the weak and trembling whose voices we are particularly anxious to hear. In such singing, many evidences of a renewed soul are seen and heard, blending in so fittingly with the song, and thus "Makes melody in the heart." To these trembling, thirsting and hungry souls, singing without the use of the instrument is not only the scriptural way but also the better way.

We come now more directly to the subject, "No Law—No Transgression." We judge from the position of Elder Simms in the past, and his contention in the article that he still holds that there is no law against the use of the instrument in the services, and therefore no transgression to use it.

The argument might be good were it not for the following facts: First. The use of the organ and all other instruments were authorized and commanded by David, and then repealed by Amos, all of which was under the law of Moses. The New Testament does neither authorize nor condemn it. But whatever was necessary for the New Testament church, especially of the magnitude of the instrument, has been specifically set out, especially so in the case of the musical instrument, as it had been commanded, (Psalms, 150) and repealed or condemned, (Amos 6:5) along near the close of the prophesies. Second. In the present case, it is violative of God's specific command to keep the unity of the faith in the bonds of peace. If specifically commanded, it should be done, regardless of the breach of peace, but not being commanded,

its breach of peace makes it specifically forbidden. Third. The apostle Paul, author of the statement, "No law—no transgression," (Romans, 4:15) was not talking about musical instruments, things allowable or disallowable in the New Testament church, but the law of circumcision, as related to the seed of Abraham, or no circumcision, as related to the Gentiles. What the Apostle meant was that the Gentiles had not violated the law of circumcision because they were not under it. It would take a great stretch of imagination to make the text apply to the question of musical instruments in the service of God. Read the entire chapter.

In closing, we wish to state that we have given the cause of all the division and the remedy as we see it. Others, no doubt, will differ with us as to both. The remedy given to erring churches, in Revelations, was repentance, to put away the offensive things, idols, etc., and return to her first love. We feel that this is sufficient, but we sincerely feel that it takes this to satisfy the Baptists near and abroad. Our brethren surely could not be asked to do more.

We'll join Elder Simms in refusing to bow to customs not more than fifty years old. The custom of the use of musical instruments in the services of our Lord among Old Baptists in Georgia, is not more than fifty years old, and so let's not bow to it, Brother Simms. What say you?

Our brethren are willing to acknowledge many things were said and done in the heat of the debates over this question that were wrong.

We admit that in some instances bars may be up against things that ought to be taken down, but when the "Progressives" repent, as above indicated, the most of the "Cross fences," in our humble judgment, will be automatically removed. Repentance is the real test of the life of the Church, and she could not and will stubbornly refuse to do so without such life, which may prove to be the removal of the candlestick.

This is submitted in love and with a prayerful spirit. Let brethren everywhere pray for each other, and for each other, and for a closer unity with our divided forces.

J. A. Monsees,

Macon, Ga.

A GOOD LETTER.

Elder Williams,

Dear Brother and Sister in Christ:

The time has come that I must try and write again, feeling my ignorance and I feel so unworthy and so unfit for anything in this world to try to write to such a dear brother and sister as I feel you both to be. It makes me tremble at the very thought. Hope you both will be made able by the good Lord to bear with this poor unworthy sinner.

Brother Williams, when this feeling of writing comes over me I could not wash my dishes until I went to writing. That was when I was made willing to try to write this letter. I feel my weakness and my helpless condition. I know that without the good Lord's help it would be of no use for me to try.

Brother Williams, when this old self thinks it can do something, then is when we can do nothing.

Brother Williams, the way I feel this morning it must be right for me to write, for I didn't sleep last night. I rolled and tumbled all night long. I felt like I had to write and I didn't know how to start, but when I got up I felt like I had to praise God, but I choked it down the best I could. My heart was filled and I shed tears and I tried to hide it all I could, for I knew if my husband saw me he would ask me what was the matter, and I would not know how to tell him.

But my heart and my mouth were filled with plenty then to write. I felt like I could not wait.

Brother Williams, I wish I could write and tell you just how I feel and how I feel the good Lord has and is leading my mind this day. I just laid everything down and went to writing. My sister came over and the mail came along, and I got a Landmark and I read in it as long as she stayed and then I went back to writing again. I could hardly write for crying all the time and the tears dropping on my paper.

Brother Williams, I will never be able to tell you how I enjoyed the last two times I heard you preach. You sure did preach what I love and what I do believe in with all the sense the Lord has given me.

Brother Williams, when one has tasted the good word of God and the powers of the world to come, I don't believe that they will ever be lost. Do you?

Oh, what a miserable night I spent last night, trying to pray for the good Lord to show me in some way what to write. I knew I never would write again without help from God, and when I arose from

my bed, I arose praying to God in my heart. It hasn't been any trouble any more for me to write. My heart has been running over and my mouth has been filled with what to write.

Brother Williams, I believe in predestination, every word just like you preached it, but I don't love to hear some of the preachers go to the extreme like some do. You know some do it, and it is hurtful to the church. Some can take it and some it kills with that extreme doctrine.

Brother Williams, I am not afraid that you will ever send me where it is not a good home, for I sure did find a good home at Sister Stanley's. We went back there Sunday and took dinner. I sure fell in love with them all. Sister Stanley seemed to enjoy having us, and all the rest, also, and we sure did too. I left her shedding tears. I sure think she is a good sister. I am sure sorry for her.

Brother Williams, I feel like I can say I know that you are a God-called preacher and that He prepared and sent you to feed God's dear little children. I know that is your work on earth, Brother Williams. When any one is starving for natural food he will strive hard for it, you know, and it is the same way with spiritual food, and you can look for us any time. When I can't get there you can know my heart and mind are there.

Brother Williams, I have been afflicted all my life, and all the family have stood over me many times day and night expecting me to die.

For years it looked like there was change but for the worse all the time. And all earthly help was given me that could be. But the good Lord was not ready for me then, and there was a remedy prepared by God's help, and I give God all the praise for it. My health is lots better and I hope that I am thankful that it is as well with me as it is. I tried to be as resigned to God's will as I could be, and knew that God's will would be done and not mine. So, Brother Williams, when I have to part with this life I want you to conduct my funeral, if you are living. That is my request when I die.

Brother Williams, I joined the Primitive Baptist church when I was young. I guess I was about twenty years old. I am now sixty. I never had a mind to join any other church in my life. I feel like the good Lord led me there and I want to live with them as long as I live, and I want to die with them. They are the people I love, and the older I get the better I love them.

Brother Williams, I feel like I have been blessed with the Spirit to write this letter. I may never be able to write again. I want you and Sister Williams to pray for us both and come to see us when you can.

Brother Williams, I do love to hear the doctrine of salvation by grace and grace alone preached, and not that extreme stuff.

So I will come to a close by saying, please look over my bad writing and mistakes.

Mrs. J. D. Mishoe,
Myrtle Beach, N. C.

SALVATION BY GRACE.

Dear Mr. Gold:

Enclosed you will find two dollars (\$2.00), one of which is to pay my subscription from November 1, 1938 to November 1, 1939, the other to send the Landmark to Elder J. A. Eudy, Oakboro, N. C., R. 1. I enjoy reading the paper very much.

I am glad that salvation is by grace and not by works which we have done, and that by His mercy He has saved us. If we are in the number contained in the Word, we are saved, and not going to be; if not in that number, we are of them that He said: "You are not my people." I am glad that what is to be, has been, is now and what has been, and God requires the past. So it is not left for poor sinners to act in order for God to know what they will do before He knows what He can do, for he knows what they have done. They have sinned and come short of the glory of God. God has given His only Son to suffer and bleed and die for all that He gave Him, and predestinated them onto the adoption of His Son. I am glad that I have hope that he is now seated at the right hand of the Father, making intercession for them with groanings that can't be uttered, for we know not how to pray as we ought, and God knew that we would not. So He seated His Son by His side to do that, and He that searches the hearts with the mind of the Spirit, and God works in them (His people) both to will and to do of his good pleasure, and none can stay his hand. I find that when men are enjoying the presence of God and are down at His feet, in their feelings, that the doctrine of salvation by grace is not

too hard for them, for they are satisfied with the choice made before the world began.

Written in hope of eternal life, which God, who cannot lie, promised before the world began.

H. L. Almond,
Albemarle, N. C., R. 3.

**GLADLY SENT COPIES OF
LANDMARK.**

To the Editor of
Zion's Landmark,
Dear Sir:

I am asking for a copy of the Landmark. I haven't seen one since 1914 and would enjoy a copy to see the subscription price. Also please let me know what an old-fashioned song book will cost post-paid to my address. I feel like writing some, sometimes, just to ease my mind of things that go in the day's work. I see so much and hear such silly things it makes me shudder at them. The scripture says the thoughts of foolishness is sin, so I live in the midst of sin. I long to be free from sin and still I have to bide my time. I think sometimes, "Lord, how long? The way is dark and drear." Sometimes I am in the valley and not a ray of hope can I see. Then at other times the way is plain. How can I doubt. My mind is on the will of the Lord concerning his members, if I am included in that number that will be enough for me.

Please let me hear from you soon and relieve a poor thirsty soul in need.

Yours faithfully,
J. C. Taylor,

Care J. M. Rombrant,
Apex, N. C., R. 1

THE SCHOOL OF GOD.

For years I've thought of the words of Jesus, where He said, "My people shall be taught of the Lord, and great shall be their peace."

And we learn by this that He has prepared some teachers to teach them. Jesus, being the head over all, he has called men and qualified them to preach the word. (Jesus) and Paul says in Romans 10th chapter and 15th verse, "And how shall they preach, except they be sent, as it is written. How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

We notice in this language of Paul that he spoke only of the beauty of the "feet." He did not speak of the face or the hands, but the "feet" was what he described that looked so beautiful to him. Just as it looks to me, in our day, the beauty that I see, I think, was what Paul had under consideration. We are aware of the fact that the feet are the only means that we have to walk on, and Paul was considering the way the preacher walked was what it took to preach the gospel of peace, that brings glad tidings to the children of God.

In the large upper room when Jesus communed with His disciples, He gave them an example which he had never given them before, and that was to wash their feet. "I am your Lord and Master and wash your feet. Ye ought to also wash one another's." In this example Jesus was teaching them humbleness, and I feel in our day we should keep up the same example, if we have a part with Him. I feel like we would print a much more beautiful picture in the minds of others,

rather than to be dabbling in as corrupt a thing as politics. I feel like this would print a very ungraceful picture in the minds of others. I am sure that Paul would say ugly instead of beautiful, for it sets forth in the way their feet are walking, and brings not the gospel of peace, and no glad tidings whatever. It's not what we say, write or preach that attracts the attention of others so much, but it is in our acts and in the way we walk, that prints the picture just like it is before God, also the eyes of those that look upon us. If I should get on anyone's toes, it's only because they have their feet out in this way. So draw them up and get them back in the way of the gospel of peace that brings glad tidings to the children of the kingdom of God. Then it can be said, "How beautiful are the feet of those that walk in the ways of Jesus." I am speaking to the people that I love so much, the Primitive Baptists. "So then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if it so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." Romans 8:8-9. That is why I love them. Because I see in their walk the desire to follow Jesus. Yet in this world ye shall have tribulation, but in me peace. Count it all for joy when men speak all manner of evil against you, for my sake. One thought right here, as I see it. We hear it said at times, spoken like that, "when we passed from nature to grace." I think as soon as we will pass from nature to grace, if we have part in the first resurrection, then we will pass from

nature to grace, there we will see Jesus as He is and be like him and be satisfied. There we will leave this old nature in the grave. How ye shall know that we have passed from death unto life, because we love the brethren. We see a lot of difference in those words, nature and death. We die to the lust of the flesh, and are made to love the things we once hated, and hate the things we once loved, which were the sins we carried. So it's our sinful nature that will moulder in the dust of this body of flesh and will be raised a spiritual body. We have no hope of a spiritual body in this life, to be like Jesus, neither any promise of it, that I have ever seen.

I want to live and walk in the way so it would not make me ashamed to see my children walking in the same way they saw their father walking, but I think a very unbecoming way for Primitive Baptists to be seen walking is to certain places of amusement. Would such walks make our feet look beautiful to those that fear God? And would they bring glad tidings of good things? I want to speak of some of the things that are good things. The first is to see a church in full fellowship one with another, having no church pets, and no bosses, all in full fellowship, and good feelings for our pastor. The second is to visit a home and see the children all honoring their father and mother that their days may be long on earth. This tells me that their youthful training has been good indeed.

I heard a preacher say over the radio, that when he got to heaven if he didn't find any flowers there he

should be disappointed. I don't know what other people think of such expressions, but I don't think there will be any disappointments in heaven. There is no grief or sorrow in heaven, but where there is disappointment there is grief and sorrow both. Then what would heaven be with this all there? Heaven is the glory of an all-wise, loving, omnipotent God. No sickness or sorrow is there, or disappointments, for which I am thankful. Amen.

I hope I am a brother in Christ,
A. W. Thompson,
Kenly, N. C., R. 2.

A GOOD LETTER.

Dear Mr. Gold:

Brother, I hope, it seems like you are waiting to be born two or three times. But Jesus told the man, "You must be born again." But we want evidence. When Jacob saw the wagons he believed his son was alive.

I want to tell you and the Landmark readers about the good union we had at Bear Grass. I think we all will do well to remember how the Lord did bless us to have such gifted preachers to preach so good and to see so many in peace and fellowship. I did enjoy Saturday and Sunday. It does me good to think that, as old as I am, I could go and could feast on the gospel and love it. I heard Brother Fly preach once about the apple tree. It reads: "I sat under the shadow and the fruit was disliking to my taste." I felt like I was eating and drinking the spiritual fruit.

I heard Brother Will Grimes preach. His text was: "The same Spirit that raised up Jesus will also

raise you up." I felt like I was between heaven and earth, for I did believe it was that Spirit that raised me from the worldly pleasures and put my mind on spiritual things. So I have got as much to thank the Lord for, and yet I am a beggar, for if He turns me loose I know I will fall.

Last Saturday I was at Tarboro church, and two joined, and I was at the baptizing at the pool and it was a pretty sight.

I thought Saturday Brother Fly preached so good that if any one was there that loved the church how could they stay away. I feel like we can never thank the Lord enough for His goodness to us poor sinners. If I could write what I experience it would be a large book. I do want to thank Him and praise His name until the end of this life. And then I hope to praise Him as I ought to.

Please correct mistakes.

A friend,
M. M. Curry,

APPRECIATES THE INVITATION

Dear Mr. Gold:

I write you so often, but it seems that I must write of this meeting, and to ask you and your wife to try to be at our association in October, if we live. I'd so much like to meet you. I have a cousin who has moved to Wilson. A member of our church. She told me yesterday she had met your wife.

Love to you both.

Susan C. Higgins,

If possible I will try to get to your association in October. Appreciate the invitation.

John D. Gold

**READING LANDMARK
40 YEARS.**

P. D. Gold Publishing Co.,

Enclosed you will find my check for two dollars (\$2.00), for which please send the Landmark to Thomas R. Smith, Goldsboro, N. C., Route No. 2.

I have been a reader of the Landmark around 40 years. And I think it is the best Old Baptist paper I have ever read, though I read several others.

Will send you some more when I can.

W. B. Kearney,
R. 3, Snow Hill, N. C.

HELD GOOD MEETING.

Just closed our association at Wolf Island, Upper Country Line. At the close of the meeting we had seven to join for baptism. We had a wonderful good association. All the preaching was in harmony—no striking, no jars. All preached salvation by grace.

In hope,
Elder T. A. Stanfield

**READING THE LANDMARK
45 YEARS.**

P. D. Gold Publishing Co.,

Dear Sir:

I am enclosing P. O. Money Order for two dollars (\$2.00) for the Landmark one year. I enjoy reading the several articles in the Landmark. I have been reading it since I was a child. I have been taking it and paying for it for 45 years.

I will close, hoping the Lord will bless you and yours.

From a friend, I hope,
Amand J. Tillman,

Cary, N. C.

CARE SHOULD BE TAKEN.

(Published by request of
Elder A. B. Denson of
Rocky Mount, N. C.)

"Against an elder receive not an accusation but before two or three witnesses."—1 Tim. v. 19.

The Bible teaches beyond any doubt that the minister of the Gospel must live a strict, moral life; that of all men he should live his profession every day of his life—he is to be an "ensample to the flock." Many things others can do, and perhaps the cause will not be hurt so badly, but the eyes of all are upon the servant of God, and he is considered a representative.

What a hard and rugged road he has to travel! He is a man just like other men, but there is more responsibility resting upon him, more expected of him. The command is "make straight paths for your feet," but God in His infinite wisdom knew that His poor servants would be falsely accused and has given a law covering this case quoted at the head of this article), for the poor servant of God. Does the church always observe it? We know they do not.

Satan says, so to speak, "Get that sentinel on the wall; he is between us and the flock; cast your fiery darts at him; kill him, if you have to assail his character." They proceeded this way against Joseph, and against John the Baptist, even against our Saviour. Hence, God has forbid us receiving an accusation against an elder but before two or three witnesses. There must be at least two credible witnesses, if the brother denies the report, before the church has a right to receive or pay any attention to the

report; and I am sorry to say that not only is the ungodly world eager to circulate a rumor against the poor servant of God, but even the brethren sometimes will circulate an evil report on a poor servant of God on the authority of one witness; and maybe it is only suspicion on his part at that. This is an open violation of God's law and the church should deal with him for it, unless that individual makes satisfaction for his wrong. If the church would execute this law it would stop so much of this trouble.

Just think how unjust it is. About all that a poor servant of God has is his character, and when you take that away from him you have robbed him of all he has. You have taken something from him that you can never give back to him. You may, in your own mind, think the report is true, yet if you receive it and circulate it to his hurt, you are a violator yourself.

I have but little patience with a brother, even let him be a preacher, who is always peddling some evil report on some brother preacher, when it is only rumor—but we have some who will do it. I think they should be reported to their church, and the church should stop them until they will behave themselves.

Now, when I am writing about preachers, I am writing about my own class; it means me as well as any other preacher. Surely, no one will blame me for this, because I am telling you the truth, even if it should condemn me.

The church used to kill their prophets, and it is not unreasonable to say they are still at it. "O Jerusalem, thou that killest the prophets

and stoned them that are sent unto thee."—Matt. 23:37. This is a sure way to kill a servant of God. No wonder our churches die. No wonder coldness exists in the churches in many places. No wonder God withholds His blessings. No wonder the poor servant of God becomes discouraged when he sees other yokefellows so shamefully treated. No wonder he goes in fear of his life. He expects no better at the hands of the enemies of truth, but to think his own brethren would engage in such is enough to discourage him.

Preachers should love one another. Their burden is heavy enough at best without his brother preacher adding to it. They stand in a class to themselves, if I know anything about their experience. No one knows fully what a hard road they have to travel only the brother preacher. No, not even their wives know. Then, what a consolation and help we can be to one another if we would stand shoulder to shoulder and see that the good and wholesome laws of Jesus are executed.

I intended to relate some of the trials I have had to endure at the hands of the brethren when I began, but perhaps, it is best I did not. I love them all, if I am not deceived, and would not harm them for the world, and this poor life will soon be ended with me. After all, the kind and loving treatment of God's dear children has overbalanced all the evil I have ever received, for I am a poor sinner; imperfection is stamped upon all I have ever done.—S. N. Redford, Valley Springs, Texas, in Banner of Love.

WHY NOT COMFORT THE SAINTS BY WRITING?

Mr. John D. Gold,

Dear Sir:

Please find enclosed one dollar (\$1.00) to pay for the Landmark. I enjoy reading it. The only fault I have with the dear readers and I know there are plenty of them, just don't write enough. I know lots of you, when you read such sweet experiences of grace that dear Baptists write, are filled with such a deep love of God that you could write some of the precious dealings of God with you, thereby comforting many a poor soul that is hungry, and don't have the privilege as others, of going to the church of their choice. I've attended some real good meetings and one association this year, and feel to say that God has yet a people that trust Him and don't bow to the image of Baal.

When we are kept humble and at the feet of dear Jesus we are willing for His will to be done, and are not fault-finding. Oh for more love and fellowship with his saints everywhere.

Unworthily,

Mrs. J. W. Knowles.

My new address is:
1822 Grace St.,
Lynchburg, Va.

EIGHTY-SEVEN YEARS OLD.

Dear Sir:

Enclosed is a two dollar (\$2.00) check to renew my subscription to the Landmark until July 15, 1940. I am 87 years old and keep up right good. I get lots of good reading out of your paper.

J. N. Brim,
Stuart, Va.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert, Dade City, Fla.
Elder B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

VOL. LXXII. NO. 21

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C. SEPT. 15, 1939

BELOVED, LET US LOVE ONE ANOTHER.

Where strife and confusion reigns love is seldom in evidence. We talk about peace, love and unity, as though it was within the reach of all; but the truth of it is, we are carnal, sold under sin, and must have the pardoning love of God, and sustaining grace of God, to enable us to rise above self and selfish things.

A careful reading of the 3rd chapter of James gives us a graphic account of what is in the human tongue, its evil speaking, set, says James, on the fire of hell, and he also tells us that this evil speaking is from beneath; but that 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."

What the church of God most needs is to be saved from self—that

base, that legal thing, called self. When raised up in Christ, God's name is exalted and self is abased. James said, "From whence cometh wars and fightings among you? He answers: "Come they not hence, even of your lusts that war in your members. Not among the worldly masses alone; but among your own members, your body, sold under sin, and without hope save in the mercy of the Great Redeemer.

Are we not as dependent now as in any other age of the world? Can the leopard change his spots or the Ethiopian his skin? No, never. Only the washing of regeneration can cleanse any sinner from his polluted, depraved, helpless, lost, and ruined condition, by the power and virtue of indwelling sin.

Unclean, unclean, is the pitiful cry of the condemned sinner. "No hand, no heart, O Lord, but thine, can know or pity, wants like mine."

The convicted sinner realizes the truth of Paul's saying, "The Lord shall judge His people," and "It is a fearful thing to fall into the hands of the Living God."

The condemned sinner does not have to guess at the source from whence cometh all unrighteousness. "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." (1st. John 3:8.)

Nor does the quickened sinner have to guess as to the source of all righteousness. "All your righteousness is of me, saith the Lord." Therefore sinners can say, truthfully, "Nothing in my hand I bring; simply to Thy cross I cling." And we

cannot do that of ourselves, for the flesh can no more rise above self than water can rise above its level.

Surely no one need argue about the fountain from which cometh good. "Whosoever is born of God doth not commit sin; (Jesus was the only begotten Son of God) for his seed (Spirit) remaineth in Him, and he cannot sin, because he is born of God."

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

How do the children of God do righteously? Jesus answers, "Abide in me, and I in you. As the branch cannot bear fruit except it abide in the vine; no more can ye, except ye abide in me." "I am the vine, ye are the branches; he that abideth in me and I in him, the same beareth much fruit; for without me ye can do nothing."

Where does the natural branch come from? Out of the vine. All its life and power to bear fruit is of the vine, and so "all righteousness is of me, saith the Lord."

O. J. Denny.

SOME REFLECTIONS.

While prostrate on the bed for the last month, for the first time in my life, since a child, except some three days some seven years ago, I want to record a miracle that took place in my ministerial life that occurred in 1914 or 1915 while serving the church in Jacksonville, Florida, having baptized a number of saints in a creek near the city. A month before this incident in mind that I want to mention, I had

baptized three. A month later I had one person to baptize, but during that time the creek had been very high from heavy rains. I noticed a tree had fallen on the opposite side, the top of which was in the creek. Sister W. C. Crews had been received for baptism into the church. If I had never had any previous evidence that I was a servant of God, that she was a true subject for the church, and that the Primitive Baptist church was the church, I would have been confirmed beyond any question.

When I had walked out into the water with this dear sister, I found the water six or seven inches deeper than the month before. She was short and stocky, so did not have to go so far out to find the water deep enough for baptism. I stood almost by her side and always baptize to the right. "From the profession of thy faith, dear sister, I baptize thee in the name of the Father, Son and Holy Ghost," and lowering her into the water, putting my right foot back into the water at least one and a half feet, and by this time she was submerged and I almost so, for I had found no bottom for my foot. But immediately we came up on our feet together without a struggle. Beyond all question it was in the strength of the Three-One God I baptized her. After the preaching hour I went home with Brother and Sister Crews for lunch. While eating I told them about finding no bottom for my foot. She knew nothing of my silent cry for help. I have never doubted for one moment but what this baptism was of the Lord.

M. L. Gilbert.

RESOLUTIONS OF RESPECT FOR BROTHER R. H. BRADSHER

Whereas, God in His wisdom has seen fit to call from the shores of time to the realms of eternity and glory our brother, R. H. Bradsher, who departed this life January 31, 1939. He would have been 73 years of age February 3, 1939.

Brother Bradsher united with the church at Wheeler's in the bounds of the Lower Country Line Primitive Baptist Association on Saturday before the second Sunday in August, 1934, and was baptized in September following, and faithfully filled his seat as long as his health permitted. He was a firm believer in the doctrine of Salvation by Grace, and loved to hear good preaching. We feel that our brother by his departure has escaped much of the troubles, trials, and afflictions, that must be the portion of those who remain in these most perilous times, and his spirit is resting in the arms of Jesus while his body awaits the Resurrection Morn, when all the redeemed family of God shall rise to everlasting peace and glory to be forever with the Father.

Therefore, be it resolved: First, that we bow in humble submission to the will of the God of all grace; second, that we extend to his loved ones our sympathy in their bereavement; third, that we record a copy of these resolutions in our church records, and send a copy to Zion's Landmark, and a copy to the family.

Done by the order of the church in conference at Wheeler's, February 11, 1939.
Committee:

W. R. Hawkins
O. C. Hawkins
J. Ira Hawkins

T. Floyd Adams, Moderator,
F. L. Moore, Clerk.

KEHUKEE ASSOCIATION.

The one hundred and seventy-fourth annual session of the Kehukee Primitive Baptist Association will convene with the church at Robersonville, N. C., on the first Sunday in October, Saturday before and Monday after. This church is located in the town of Robersonville N. C., on the highway leading from Rocky Mount, N. C. to Williamston, N. C. We extend a general invitation to our brethren and sisters, and especially ministers who are in fellowship with us.

A. B. Denson, Moderator
B. S. Cowin, Clerk.

CONTENTNEA UNION MEETING

The two hundred and sixty-fifth session of the Contentnea Union Meeting is appointed to be held with the Church at Damascus in the town of Farmville, N. C.

Elder G. G. Trevathan was appointed to preach the introductory sermon and Elder Luther Joyner was chosen as alternate.

A general invitation is extended and a special invitation to our ministering brethren.

J. E. Mewborn,
Union Clerk.

CONTENTNEA ASSOCIATION

The one hundred and ninth session of the Contentnea Association is appointed to be held at the Church at Nahunta, Wayne County, North Carolina. Services to begin on Friday before the second Sunday in October, 1939, at 11 o'clock A. M. Elder J. B. Roberts was appointed to preach the introductory sermon and Elder J. E. Mewborn was appointed in case of failure.

The Church is situated ten miles east of Goldsboro, N. C., one mile north of State Highway No. 102.

A general invitation is extended and a special invitation to our ministering brethren.

J. E. Mewborn,
Clerk.

MEETING PRIMITIVE BAPTIST CORRESPONDENCE FOR EASTERN NORTH CAROLINA.

The annual meeting of the Primitive Baptist Correspondence of Eastern North Carolina, the Lord willing, will convene this year with the Wilson Primitive Baptist Church in the city of Wilson, N. C., October 14th and 15th, being the 3rd Sunday and Saturday before. Cordial invitation extended to all who may learn of this meeting with a desire to attend. At our fifth Sunday meeting held with the church at Smithwick's Creek, in Martin County, in July, last, while in conference assembled, the following resolution was unanimously adopted:

"We the Primitive Baptist Correspondence of Eastern North Carolina, in session with the church at Smithwick's Creek, in Martin County, wish to lovingly and cordially invite the editors of Zion's Landmark, the Primitive Baptist, the Signs of the Times, and the Advocate and Messenger, to meet with us on the 3rd Saturday and Sunday, in October, in the city of Wilson, N. C., the home church of the late and beloved Elder P. D. Gold, in the interest of the church of the first born, and the peace and welfare of God's humble poor, to the end that a closer union and communion may exist in our midst."

Elder S. B. Denny, Moderator,
Wilson, N. C.
Elder O. S. Young, Clerk,
Angier, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXII. OCTOBER 1, 1939 NO. 22

THE KING SUPPORTS EZRA'S PLANS.

"And I, even I, Artaxerxes, the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it shall be done speedily,

Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much,

And whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute or custom, upon them.

And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem.

And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me; and I gathered together out of Israel chief men to go up with me."—Ezra 7:21-28.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- Wilson, N. C.

ELDER T. R. CRAWFORD ----- Cairo, Ga.

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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.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

BEYOND.

It seems such a little way to me,

Across to that strange country—
the beyond,

And yet not strange, for it has
grown to be

The home of those of whom I am
so fond.

They make it seem familiar and
most dear,

As journeying friends bring distant
countries near.

So close it lies, that when my sight
is clear,

I think I see the gleaming strand;
I know I feel that those who've gone
from here,

Come near enough to touch my
hand.

I often think but for our veiled eyes
We should find heaven right around
us lies.

I cannot make it seem a day to
dread,

When from this earth I shall jour-
ney out

To that still dearer country of the
dead,

And from the loved ones so long
dreamed about.

I love this world—yet I shall love to
go

And meet the friends, who wait for
me, I know.

I never stand above a bier, and see

The seal of death set on some
well-loved face,

But what I think one more to wel-
come me,

When I have crossed the inter-
vening space

Between this world and that one
over there—

One more to make the strange be-
yond seem fair.

And so for me there is no sting to
death,

And so the grave has lost its vic-
tory;

It is but crossing, with a bated
breath

And white set face, a little strip
of sea,

To find the loved ones waiting on
the shore,

More beautiful, more precious than
before.

Selected by,

Effie H. Carawan.

**“AS YE HAVE THEREFORE
RECEIVED CHRIST JESUS THE
LORD, SO WALK YE IN HIM.”**

Dear Mr. Gold:

I have desired for some time to
write a short piece for the Land-
mark. And since I believe you ap-
preciate different ones sending in
articles for publication I am at-
tempting to do so myself. I do en-
joy so much reading the pages
of the Landmark when there are
several different writers sending in
pieces for publication. I believe it
is more comforting to God's little
ones, than so many articles that are

republished by request. I am not condemning the republished pieces at all, for they are good and sound, and I realize you are expected to publish the paper, but if the brethren and sisters do not write for it, you are compelled to fill the pages with it. I would be glad if more of them would feel to write their feelings and experiences more than they have of late.

There is another thought that has come in my mind I would like to make mention of in a brief way, and that is more unity existing among the brethren and churches. It seems here of late we hear of more strife and enmity existing among our brethren than usual.

"As ye have, therefore, received Christ Jesus the Lord, so walk ye in Him." (Col. 2:6.)

I consider that good admonition, but when we are talking about our brethren to others, and telling them of their wrong doings instead of going direct to him or her, whichever the case may be, our rules of decorum say the same is in disorder.

I am afraid our churches are growing very slack concerning the discipline that we are to abide by when we offer ourselves as a member of the church, and are received.

Christ says that ye are not your own but are bought with a price, so if we have a hope that we have been purchased by Him, why not try as much as lies within us to live up to what we profess and not be saying things about each other that would tend to degrade or scandalize them, but look over them for good and not for evil.

Mr. Gold, I hope you don't get the idea that I live free from all these things I am writing about, but in

looking over the sad plight of the churches, I find myself as weak a vessel so far as living up to the discipline of the church, as the next one, but my prayer and earnest desire is to try to do better each day I live, so that when my time has come to leave this world, that I will have a clear conscience to know that I have never brought a reproach upon the blessed church.

I am humbly submitting this, I hope, in love, and in no way of criticism.

Yours very truly,

R. B. Denson,

Hillcrest Farm,
Tarboro Highway,
Rocky Mount, N. C.

SOME LABORING FOR PEACE.

Dear Editor of Zion's Landmark:

I am enclosing one dollar (\$1.00) for renewal of my subscription to the Landmark. Please credit me with same. I have read with much interest and deep concern the many good and interesting articles published in your paper during the past year. It is heartening indeed to know there are yet many who are desiring and laboring for peace and brotherly love among us. It is indeed a sad and deplorable situation to find among the few Primitive Baptist people that are now left in this present day, such bitter and envious feelings as exist in many of our churches and associations.

There is much in the "word" to direct us in the "strait and narrow way," which way is peace, love and fellowship for each other. When the Spirit of Christ is in lively exercise we will see the fruits thereof manifested. "They are: love, joy, peace, longsuffering, gentleness,

goodness, faith, meekness, temperance: against such there is no law." This would seem clear, that we have nothing to fear in laboring to the utmost for this fruit, as Paul declares against such, there is no law. That is nothing to forbid it.

When envyings, strife, murder, drunkenness, hatred, etc., is made manifest, it is evident that they are the works of the flesh, and Paul hesitates not to say, "All who do such things shall not inherit the kingdom of God."

I believe that all Primitive Baptists who are truly and sincerely desiring to follow in the footsteps of our Lord and Saviour, are agreed on the doctrine of Salvation by Grace, and that in us, that is, in the flesh, dwelleth no good thing. In view of this, it would seem there should be a spirit of forgiveness manifested by those who have a hope they, too, have been forgiven.

The law of righteousness requires forgiveness, whenever and to whomsoever repents. Also, it is plainly stated, "If a brother have a grievance against another, he shall first go to him and tell him of his faults. Then if he repents, he has gained his brother. In this we can see the brother holding a grievance is under the law of Christ first, to go to his brother, and make known to him, (between themselves) that wrong. If the brother repents, "he shall be forgiven," is required of the grieved party.

Saddest of all, is to realize a falling away from the spirit of forgiveness, where evidence of repentance is manifested. When the prodigal son was returning, the father beheld him afar off, and ran to meet him, etc. All of which testifies

that his sins, (the son's) were forgiven by the father even before the son had opportunity to confess his wrong. Can we not well afford to go part way to meet our good brethren, though they may have erred, when we see evidence of a repenting spirit, and a returning to the fold wherein love, peace, and fellowship will again bring us joy unspeakable and full of glory. "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." Surely, we can all agree that peace is far more to be desired, above the gratifying of our own selfish nature. Christ humbled Himself, became obedient unto death, even the death of the cross; that we through Him might be exalted, unto an inheritance, undefiled and fadeth not away, reserved in heaven for us. Beloved brethren, let us forgive with the same spirit we require in repentance, and all pray to be guided by the Spirit of Him who loved us and gave Himself for us upon the cross,

Humbly yours,

C. E. Benson,

Clark's Summit, Pa.

A GOOD LETTER.

Mr. John D. Gold,

Wilson, N. C.,

Dear Mr. Gold:

I am enclosing a good letter which I received from a very dear devoted sister, Allie White, for publication. It was so comforting to me, I hope others will enjoy reading it as I have.

Mr. Gold, your father baptized me. I hope and trust I loved Brother Gold for Christ's sake. He was

a dear brother to me. Sometimes I get out some of the old Landmarks and read some of his good writing and find sweet comfort in them. I surely love the dear old Landmark. I hope and trust I love God's people everywhere. I hope these dear brothers and sisters will remember me.

I sure have enjoyed Brother Gilbert's writings.

Wishing you much happiness and success,

Mrs. Minnie Eans,
Roxboro, N. C., R. 3.

The Letter.

My Dear Sister Eans:

I've been thinking about you, and today (Tuesday) I received your card. I was so glad to hear from you, and sorry you've been ill. I have, too. I was in bed during our meeting time and could not go. I would love for you to come. I hope you can come next meeting and we can all be real well. Of course I am never well, but I have had the flu. Did you have flu? It leaves me with an asthma cough.

I was so glad to hear from you. It did me lots of good. I am writing because I love you dearly and the meetings are better when you come. You know to see the ones we love just makes anyone in better spirits, etc. I am enclosing a poem I composed some years ago. I think it will help drive the blues away. I have been awfully blue myself, but the last day or two I've been a little better. I love to think:

"Just beyond this vale of sorrow,
Lie the fields of endless day."

My spirit is almost crushed some-

times, my courage brought very low by the fiery darts of old satan.

Sister Eans, it seems I had a vision. I can't tell it as sweet as it was. But you know there was a song heard in Zion that the angels cannot sing, so one poet wrote.

Dear sister in Christ, it seems I heard that sweet, sweet song one morning, and awoke to consciousness rejoicing. I was happy, and that has helped me along life's rugged way.

"Who can paint those scenes of glory,

Where the ransomed dwell on high?

Where the golden harps forever,
Sound redemption through the sky.

"But, methinks, a sweeter concert
Makes the heavenly arches ring;
And a song was heard in Zion,
Which the angels cannot sing."

After I heard the beautiful singing I was filled with the Spirit of Christ, and I could sing, sing and rejoice in sweet fellowship with God.

These good things melt me to tears, for often at other times I am wondering: Am I His or am I not? But, Sister Eans, we should not doubt, for He has promised never to leave us, or forsake us, but sometimes He withdraws His presence, and then I am most miserable, and like Peter, without His help we will sink beneath this load of care.

If it wasn't for the sweet hope I have in Jesus I don't know what would become of me.

Brother Gilliam was with us at the January service. I sure did enjoy it. I missed getting to go when Brother Spangler was here. I have

to miss a lot these days.

How is your little grandson getting on William has had his cold, and I believe Grace is taking it. They send their love to you all. We have a new record and I love it. On one side is the song, "There's a Land That Is Fairer Than Day"—its so beautiful. On the other side are these words:

"What a wonderful Saviour
To die on the cross for me . . .
He left His heavenly glory
To accomplish His Father's plan,
etc."

I will play it for you when you come. Then one of my neighbors moved and she gave me a beautiful record, "When the Redeemed Are Gathered In, etc."

Here is the poem I composed:

God's Glorious Light

When the sun sinks among the gorgeous cloud's rim,
And the western light grows beautifully dim,
The moon and stars come forth in their solemn beauty;
They utter a good lesson to every awakened soul;
And to preserve this lesson is every one's duty.

For the still small voice whispers content,
In gentlest, holiest words of accent;
"The Lord shall be unto you everlasting light,"
Neither shall the moon give light unto thy way,
But thy God is thy glory by day and by night.

The sun shall no more to thee go down,

Neither shall the moon withdraw herself from the crown,
And the days of thy mourning shall be ended;
For with Him all things are great,
With Him there's nothing done too late,
Give Him the glory—I have ever contended.

Write again. I enjoy your letters and come to see me real soon.

From a little sister rejoicing in a precious hope,

Mrs. Allie Blalock White.

ELDER DENNY COMMENDED.

Dear Brother Denny:

A kind friend has been lending us his Landmarks to read, and when I read your piece "Forgiveness," in the June 15th issue, I just felt like I wanted to shake your hand and tell you how I enjoyed it. But as I hardly ever see you, I realized I could not at this time. So, while meditating on the good preaching as I will say, that you so ably penned down, I was suddenly struck with a mind to write to you. I trust it may be a fruitful mind. I am such a poor one as to expressing or writing what I sometimes feel as I would like to. But please bear with me and excuse my many mistakes. You quoted part of the Disciples' Prayer: "Forgive us our debts as we forgive our debtors." I have thought much about those words. Do we forgive as we are forgiven? I hear so many people say they forgive, when it doesn't have the true ring of sincerity. I hope I haven't any enemies. I know there isn't any one I would hurt knowingly. But I believe that there are many times when we are

not blest with the real spirit of forgiveness. But there has been a time in my life when I feel I can truthfully say that I felt I could sincerely forgive and truthfully say all was well. And it seemed like I could see good in every one. You said for the sake of truth you felt inclined to reason with those who think we are a stubborn and unforgiving people. Surely your letter was timely or in due season. I hear those things too, and it grieves my soul. Still I don't observe it among the little band I feel God has numbered me with. Neither among the churches that I feel the blessed privilege of visiting from time to time. I have been united with the church at Mechanicsville, High Point, since 1934, on the side that is recognized in the Salem Association. And I was made to love the church, and desire to live and have a home with them. Above everything else I want to live with them as long as I live. And it is my whole heart's desire that God will keep me and lead me in a way that I may never do or say anything to mar the peace of any, or ever bring one word of reproach on the Primitive Baptists. I don't think I have missed over two conference meetings since I have had a home with them (and such a good home.) There hasn't been any trouble among us, and I have always hoped I would never be called on to raise my hand or say nay against any brother or sister. For I realize I am not able to judge. But, like you say, we always have leaders, and my prayer is may we always have a true shepherd.

It was in the year of 1933, when the dark clouds of sin seemed to en-

gulf me, and heavy billows rolled over me, that I was made to see God as omnipotent, wholly sovereign, just and true, and that all things are because there is a God. And when I fully realized I had no strength of my own, and no one to look to but Him, then I believe He came with healing in His wings and His banner over me was love, and He gave me sweet peace, the peace I have never been able to tell anyone, nor even explain to myself. It seemed like then there was such a joy I could almost reach and grasp it. And I can truthfully say that something took place within me, and it seemed the most blessed thing in my life. It seems like I would be willing now to go through the troubled waters and sad scenes when it seemed I was as one drowning, clutching at straws and every word of comfort, seemingly unknowingly dropped my way, were crumbs from the Master's table. If I could as sensibly feel that sweet presence again. But I hope that is evidence of a better home, where, if we are the ones He shed His precious blood for, we will bask in the sunlight of His sweet presence forever, be like Him, and be satisfied. Glorious thought! Truly I believe God is the same today, yesterday, and forever. The same God who delivered the children of Israel; who was with the Hebrew children in the fiery furnace; Daniel in the lion's den. The one who taught my heart to fear, and then my fears relieved. And as long as He gives me grace to believe and unless a new experience, I desire not to remove the ancient landmarks which our fathers have set. I have no doubt there are people among us now who

do not agree on all points of doctrine. But I hope it will always be friendly. I know I am perfectly willing to let all have their own views concerning the scriptures. My experience is all I can say that I know I have. And if we could always feel toward each other and as humble as we felt when we asked for a home with them, I don't think there would ever be any disagreeing.

Brother Denny, I hear some say that they think you may leave us, too. But I have always had confidence in your standing up for the truth, and admire you for trying to avoid trouble. But your last piece you wrote made me rejoice and feel like you were truly a soldier of the cross, standing on the watch walls of Zion. God grant you many years yet to feed the hungry sheep. Remember me and mine when at a throne of grace.

Humbly submitted,

Mrs. Seth Biggs,

Thomasville, N. C., R. 1.

ASSOCIATIONS VS. CHURCHES.

That all associations were created by the churches is evident as far as the writer has been able to search history. Associations are only a collection of churches, and an advisory council, having no power to govern the churches. The church is the highest ecclesiastical power on earth—the association only a convenient method of brotherly correspondence. The first was Philadelphia in 1707; the Charleston in 1751; the Sandy Creek 1758; and the Kehukee in 1865. And all others in their respective order.

What we want to consider is, are we holding them for the purpose for

which they were created, or have they become dictatorial bodies, exercising power over their creators, the churches. A church is a sovereign body, having authority to control or discipline her members as she sees fit and no one has the right to question her.

How shall a church enter an association? By petitioning by letter and delegates. Once a member has she the right to become an independent church? Yes, by petitioning with letter and delegate for dismissal. Has an association the right to withdraw from any church? Yes, when a church has violated the rules of decorum or departed from orthodox principles, but in no way has the association the right to demand her to do this or that. This destroys the independence of the church and puts the association in disorder. She has only the right to give advice in matters of trouble.

Has an association the right to declare non-fellowship against any church? That would be using authority that our rules of decorum do not give, but rather use wisdom in trying to save the churches. This would consist of going among them and showing them that we love them and their troubles are our troubles. When and where brotherly love is displayed you will see trouble of short duration.

An association has no power to transact any business before she convenes or after she adjourns.

All matters of business trouble, or anything as to that matter should be brought up in session to endeavor to give every church or delegate a full understanding of the subject at issue, for many are the

times when there is a lack of understanding or the issue would be decided differently. Let's not destroy the churches with the associations or the associations with the churches. We need them both. But, rather, let us go back to the purpose for which they were organized.

We are taught to examine ourselves and when I have done that I find no room to criticize my brethren.

Submitted in love,

L. E. Bryan,

Rose Hill, N. C.

THE TALENTS.

Elder M. L. Gilbert,

Dade City, Fla.,

Dear Brother In Hope of Christ:

I received your good letter some weeks ago and have kept thinking that I would write to you again, but I feared that my correspondence would be more burden than comfort to you. But, after reading and re-reading your letter in the last issue of the Landmark, I am persuaded to undertake to write, hoping that it is by the love of Christ that I am thus minded. I feel like you manifested the love and wisdom of Solomon in that incident referred to in the Landmark, where he (Solomon) called for a sword to divide the baby that he might find the true mother.

Brother Gilbert, I want to thank you so much, and can't begin to tell how much, for having the Landmark sent to me. I love the Landmark, and the glorious truth, principles and doctrine that are set forth in it. I do not mean to compare myself with any of the apostles or saints of God, because I feel

so unworthy. Still I very often feel that surely my condition is to be compared with that of the Apostle Paul, when he was bound in prison, except that I do not have the learning nor the gift and calling that he had. But, Brother Gilbert, I feel to be bound by weakness and by the traps and snares of the devil. I very often feel that if I am one of the sheep that surely the shepherd has been smitten and the sheep been scattered.

Brother Gilbert, if it is not asking too much of you, I would be glad to have your views on that parable of scripture of the talents. I will not look it up, because I am sure you will know where it is, but if I remember correctly one was given five talents, another two, and another, one. Those who received the five and the two talents traded them and gained other talents, but the one who had received the one buried it in the ground, etc. Now, if you are blessed with a mind to do so, I would be glad if you would write, either through the Landmark or by personal letter to me, giving the meaning of that parable.

Now, Brother Gilbert, I thought I would not mention the statement you made in your last letter to me, referring to what you felt to be my duty. But with all that I have tried to write, my mind is still burdened. Therefore, I will endeavor to say to you that I have had several to make similar statements to me all along down the line, ever since the hour I was baptized, and am bound to acknowledge that I feel a sense of duty, and so, dear brother, if you will tell me how and where to begin I feel like I would be glad to do so.

I hope this long and poorly written letter will not worry you but that you will be blessed with a mind of sympathy for a poor sinner, one who has learned by experience that it is not in man to direct his steps.

Remember me in your prayers,

L. N. Benton,

Shallotte, N. C.

80 YEARS OLD.

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

Dear Sirs:

Enclosed find my check for two dollars to pay for subscription to Zion's Landmark for another year, from August 1, 1939 to August 1, 1940. I am old and right feeble. I am in my eightieth year. Have been a subscriber for many years. Have always enjoyed reading the paper to the fullest extent. J. C. Hall baptized me. When I reread his, Elders Gold, Lester, and so many of the gifted writers writings, it seems to me that I almost hear their voices, and have been made to shed tears as freely as if I were under the sound of their lovely voices. They are dead but still they live. My wife is also a member of the Primitive Baptist church. We were not blessed to raise any children. Had four born to us, but all died real young. Although we are lonely here in the world we believe they are at rest. We don't have that to trouble us. If we are so wonderfully blessed to be where they are after death it is enough and is more to us than all this world can possibly be to us.

Dear Brethren, all of you write for the paper when you have a mind to do so. We both so much enjoy reading from you all. We

can't go to preaching and associations as we did. We want to praise the Lord while we live, and when you can pray for us, as we feel that we need your prayers. Mr. Gold, we want you to write more for Zion's Landmark. We enjoy your pieces so much.

Will close. Accept our love for all that love the church. I hope that I am,

Your brother,

J. L. Perdue,

Bent Mountain, Va.

A LETTER IN THE RIGHT SPIRIT.

Elder J. A. Fagg,

Winston-Salem, N. C.

Dear Brother In Christ:

We arrived home safely early Sunday morning, found loved ones well and expectant, but a little surprised. Would be glad to know that the association concluded successfully, with the same peace prevailing that we were so wonderfully impressed with when we started home.

Tonight as I think back over our trip among the churches of your association and the many blessings that were ours along the way, we are made to believe that it was in the favor of God, and too, we hope that we introduced nothing new that would cause the least disputation among your people. If we did we heard nothing of it while there. If you remember you mentioned at one place that you guessed the people had grown tired of your presence and ministry among them, but the evidence is against such thoughts. We could see that the sheep were well fed, peaceful and industrious, up and about the Master's cause. From personal obser-

vation we saw that your work through the years and those who work so untiringly with you has been and is prosperous. Your people manifest a perfect faith and satisfaction in their leaders. We shall never forget their attitude in this respect, and truly I think that the leaders and those that are led have every reason to be thankful, so to continue on beneath the battle-scarred banner, dauntless and fearless as a good soldier of the cross for each day will mean a new victory as you follow Christ, our great captain, and soon you shall receive an honorable discharge, and then another shall carry on while you rest upon downy pillows of His love, and your cross shall have turned to a crown.

So in conclusion I will say that I do not know that we shall ever meet on earth again, but just now how sweet the hope that we shall meet again, where partings and troubles shall be unknown and peace shall reign unstinted forever. We shall never forget but shall keep forever in mind's memory, the kind hospitality, tender care and respect given us, neither the sweet faces that glowed at the mention or thought of His sweet name when we had our sweet seasons of refreshing together, the sweet songs and social hours. Give Sister Fagg my best regards.

Hoping we shall be together again sometime, I remain your unworthy yokefellow in His service,
Ethelbert Hicks.

P. S.—Would appreciate a letter of advice to one so young and unworthy. I would keep it among my other memoirs.
616 Ninth St., Ashland, Ky.

READING LANDMARK 60 YEARS.

Mr. John D. Gold,
Dear Mr. Gold:

You will find enclosed a P. O. Money Order for two dollars (\$2.00) to pay for the dear old Landmark from August 1, 1939 to August 1, 1940.

I get so much comfort out of reading its pages, I don't want to miss a single copy. I have been a reader of Zion's Landmark for 60 years. I will be 80 my next birthday.

Mr. Gold, I hope the dear Lord will bless you to publish the dear old Landmark many more years to come.

I am your friend,
O. A. Gillikin,
Vandemere, N. C.

RENEWING MRS. COLLIER'S SUBSCRIPTION.

Dear Mr. Gold:

I see in July 1 issue a good letter written by our dear Sister Collier, and noticed that her subscription had expired, and I want to renew it for her, so I am sending you a one dollar money order. Please send the Landmark to Mrs. Elgie Lee Collier, Micro, N. C.

May God's richest blessings be with her to the end and you, too, Mr. Gold. I enjoy your good letters with so many others. We have had so many good letters of late.

May God bless, guide and protect us all the way and fit us for a better place, I hope is my desire.

Mrs. A. J. Whitley, Sr.,
Smithfield, N. C., R. 1.

SUBMITTED IN LOVE.

I regret very much that this Landmark is being issued without an editorial from our faithful and capable editors, whose writings are so comforting to the saints and enjoyed by the readers of the Landmark.

A well balanced editorial policy of peace and good will, written in love and sweet consideration of all the various elements of the church, will help to soothe the troubles and compose the differences, and be in line with the teachings of the meek and lowly Jesus, whose teaching was intended to bring the hearts of His loved ones and God's children in one united spirit of good will, friendship and fellowship, the only way to bind any cause together and build it up.

In the midst of wars and troubles in the world, and the suffering of mankind we may truly say to each other as a nation and as children of God, "united we stand, divided we fall."

Divisions in business and in the church never accomplish anything, and unless we stand together we shall fall apart, and whatever cause we espouse will disintegrate and come to nothing.

The Saviour insisted that His children love one another "as I have loved you," and it must make His heart bleed when He looks down upon the earth and finds His children following the way of the world, falling out with each other in division and strife. How can it be an example to the world. If we have a fault against a brother, leave it to God, for He said, "Vengeance is mine. I will repay." But

note how patient and kind He is to all of us.

Christ came to the world to show us that we were children of God and related to Him, if we obeyed His precepts and commands and proved by our conduct and regard for each other that we loved one another.

Christ certainly has not lost any of His humanitarian spirit or way because He came down to the earth and was born of a woman, and grew up among the sons of men, and experienced their sufferings, and moved about among them and studied them from a child. It is said that Jesus wept. Do you not think that He still weeps when He looks down upon the earth and considers his warring children?

The Son of God and the son of a woman, tying heaven and earth together, with His experience as a man enabled Him to understand and appreciate our infirmities and selfishness in the flesh, consisting of the pride of life, the pride of opinion which so many would be willing to die for, and yet on this altar they sacrifice Him and themselves and their church. He did not counsel that, but emphasized love, fellowship and friendship that there might be peace among His children. He was more of a stickler for love and peace than he was for order and discipline, for if we get anything out of His teaching we get this, that if we love each other we will overlook the faults of each and bear with them, and be forgiving, for with these essential elements, order and discipline will follow, but they will be in love, friendship and fellowship. Note this: "He that loveth is born of God."

Looking over the country we find that the churches in the main are not growing, the children of Primitive Baptists are going to other churches, and so there is no up-building. While it is sweet to have something that we cherish, it seems to us that it is sweeter far to be able to divide it with others.

God said to Adam he found it was not good for man to be alone, and the truth of this is manifest. The world is dividing into clans and cliques, and are fighting each other. The church could be far from this, in our opinion. It should eliminate selfishness, and ill feeling, and differences which divide and destroy. If it is true religion and there is no fault to be found with its principles and tenets, for Primitive Baptists profess to depend upon God and praise Him for all His benefits, since God has children in every nation and every clime, what a wonderful example the Primitive Baptists could set before the world and by promulgating this doctrine by action, which glorifies God and His Christ above all, by thus bringing the world to know Christ as His Son and our Saviour, and thus bring all His children into this fold, for unity, peace and love. If this were done wars would cease, and the Primitive Baptist church would get the credit for it, and it would be the greatest church in the world, and deserve to be, because it placed God and His Christ above all, and taught every one that all salvation, both in this world and the world to come, is in God and obedience to His commandments.

To Adam He virtually said, "When the devil tempted you and

Eve you should have told him that God is our Father and He teaches us what is right and what is wrong. We are going to listen to Him. You would not listen to me. You knew more than I did, and so get out and earn your living in the sweat of your face." They ate of the fruit of the knowledge of good and evil. If they had eaten first of the fruit of the tree of life which was in the garden and represented the Saviour they would have lived forever. The Saviour teaches this when He was tempted of the devil, and yet He was an hungered, and he told the devil, "Ye shall not tempt the Lord, thy God." But they disobeyed, and so disobedience came upon us all, and so we are going down the pathway of life, jostled between good and evil and knowing nothing that is right except as God teaches us and like little children, when we go to Him with a contrite heart, and in love and faith ask Him to direct us, He hears our cry and tells us what to do.

Remember, we must be humble and like little children, confess our sins and our faults. He does not hear us when we are stiff-necked and proud, and feel better than our brother or our sister, and will not forgive them, for He tells us to forgive our brother seventy times seven if need be. Remember the difference between the pharisee and the publican.

Since all is love in Heaven, and we are taught to pray, "Thy will be done on earth as it is in Heaven," do you think that God will love us and consider us in Heaven as much if we get together in little groups and decide we will not have any-

thing to do with a brother if he is, in our opinion, "out of order"?

I would think that He would call us up to His throne and tell us that because of our selfishness we crucified Him on earth and prevented His church from growing. Everyone in Heaven must do My will or there will be the same trouble up here there is on earth, and eventually I will be compelled to send you away for I will have none of that up here.

I sincerely appreciate the very kind messages coming to me, asking me to write for the Landmark. These words I have written are in love and for the consideration of every one. It is the way I feel. I love the church, but I do want to see it grow. It cannot grow unless all the brethren get together and resolve to forgive and forget. The Landmark will never grow until that is done for there will be none after awhile to take the paper, for they will be split up into so many factions that we must side with those that are considered orderly, but we want all of them to be orderly and love each other and I cannot see how there can be true order or discipline unless it is in love, for no one should desire to be a dictator in the church of God. He is the only one who should rule and have His way, for His ways are true and righteous altogether, while ours many times, unless they come from His Spirit, are selfish, domineering, unreasonable and totally without love and consideration for the other fellow.

John D. Gold.

LULA V. GODWIN

Lula V. Godwin, infant daughter of Harvey and Victoria Godwin, granddaughter of Lula Peele, departed this life August 10, 1938, age 4 months and 17 days.

It leaves a heart-broken father, mother, grandmother, four brothers and one sister. Dear ones, my heart goes out to you in much sympathy in this sad hour, for I, too, have been called to pass through the same trying ordeal, and I feel so desirous of helping you, but I know that all words are futile to assuage your grief.

No one knows how hard such a wound is save those who have experienced such a sorrow. It leaves a wound that none but God can ease its pain.

I pray that God will be with you dear ones in this, the saddest trial you have ever known. And I just believe, and feel that I know that He will, to bear you over, and through these deep troubled waters, for in His blessed word He has assured us He will be with us in the sixth trouble and not forsake us in the seventh (death).

I know you feel that you never will get over it enough to get along; but you will be made to feel that you can get along till the time comes for you to receive your discharge, and go on to meet your little babe.

She is safe in the arms of Jesus. She can't come to you, but some sweet day we trust that you will be reunited where you will never have to part, or say farewell to your darling babe. Dear Victoria, I feel so grieved for you. I just have to, in much weakness, while trying to write this, bow my head in prayer and implore God in your behalf, to bind up your broken hearts, for it seems my efforts to console you will be futile.

Dear, of all people, why should you choose me to be the one to write the obituary of your little baby, who am the very least of my Father's kingdom, if one at all.

I know human sympathy has a tendency to soften grief. And I know I can, and do, sympathize with you. If I could by taking you in my arms, love all your grief away, I would strive to go to you. But I know there is a stronger One than poor weak me, who arm I feel is, and will still continue to strengthen you. The little rosebud was needed in a purer world than this. Christ said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Parents, a void is in your home, a little voice is hushed. Oh, the void, the void. But the consolation is that this marks the beginning of the home beyond the skies, "For we know if this earthly tabernacle be dissolved, we have a building, a home not made with hands, eternal in the heavens." You cannot call your darling back.

The little ship is safely anchored in the harbor. Little Lula is safe in the arms of Jesus, that heavenly home has another star, and it is shining.

She was too pure for this cold earth,

Too beautiful to stay,
And so God's holy angel bore
Sweet little Lula away.

You loved her as your own dear child,

But Jesus loved her more,
So He called her home to Him,
On that bright and shining shore.

Dearest babe, thou hast left us,
And thy loss we deeply feel
But 'tis God that hast bereft us,
He can all our sorrows heal.

Thou art gone but not forgotten,
Never will your memory fade,
Loving hearts will always linger,
Around the grave where you are laid.
(Written by the request of its mother,
by Elgie Lee Collier, Micro, N. C.)

MRS. MINNIE DAY

I make the attempt, by request, to write the obituary of Mrs. Minnie Day, lately deceased, the dear companion of Brother B. H. Day.

Mrs. Day was born February 16, 1877; was married to Brother B. H. Day, February 17, 1906, and died July 18, 1939, making her stay on earth 62 years, five months and two days. She was the daughter of John and Melissa Hill, of Cedar Island. She leaves a devoted husband, Brother B. H. Day; three sons, Leland, Leslie, and Gordon; one brother, Bertie Hill; two sisters, Evalina Goodwin, of New Bern and Estelle Gould, of Newport; and a host of relatives and friends to mourn our loss, but I feel that our loss is her eternal gain.

I have a good hope for this sister, although she never united with the church. I have known her for quite a while, and knowing her as I did and hearing her talk, I feel that she is basking in the sunshine of God's eternal praise, awaiting the resurrection morn. Brother Day has been and is now, a faithful member of the Primitive Baptist church of Ruhamah, Morehead City, N. C. Brother Day's home has been a home for Old Baptists for many years, and his companion and helpmeet have shared with Brother Day in all his joys and troubles. I feel that she has been indeed a companion to him. I have been to their home many times, and I never did hear her speak a cross word to any of the family. She always seemed cheerful and wanted to do all that lay in her power for the comfort of those who visited her home.

I have much sympathy for the bereaved family. May our Lord and Master reconcile them to his will and word in all things is my prayer for Jesus' sake. I do humbly trust and beg our heavenly Father to give Brother Day grace and sustain him and uphold him by the word of His power and that Brother Day may be able by His sustaining grace to press onward and upwards to the mark of the prize of the high calling as it is in Christ Jesus our Lord, neither straying to the right nor to the left.

My loving wife, my bosom friend,
The object of my love,
The time's been sweet I've spent with you
My sweet and harmless dove.

and

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

Your brother in hope,
T. D. Rhue,

MY DARLING MOTHER

Mrs. Polly Pate Aycock, wife of J. D. Aycock, of Lucama, N. C., R. 1, devoted her life to her home, to her friends and relatives, to being a mother and to doing good deeds for others. When she was called to her heavenly home on June 26, 1939, many were those left behind for whom she had made the world a better, happier place in which to live. Rich and poor, mighty and lowly feel a vacancy. A true, faithful wife, mother, step-mother, grandmother and friend has gone to be with the Lord she loved for dying for her redemption by free grace of God. Her heart's desire as always to be a friend to all and to make everyone welcome in her home. Never a tramp or beggar left her door hungry nor without a kind, sympathetic, encouraging word.

She was a lover of peace and good will and did all her life try to show others the best way to get along with others. She attended church and invited her friends to go to preaching also. It was in April, 1927, that she joined the Primitive Baptist Church at Lower Black Creek, although her belief had always been in that faith and from early girlhood had attended every service she could possibly get to.

This beloved woman was the daughter of the late Hyman and Alice Pate. Her grandfather was Elder Shade Pate, who preached at Old Nahunta Primitive Baptist church for many years. She was born on December 13, 1878, and lived for sixty years, six months and thirteen days in Wayne and Wilson counties.

On November 15, 1899, Polly Pate was married to J. D. Aycock, who survives his deceased wife. To this union were born two daughters, Mrs. J. W. Newman and Mrs. W. H. Ferrell, who mourn their great bereavement. She was, not only one of the world's best mothers, but also a wonderful stepmother to Mr. J. K. Aycock and Mrs. Z. A. Holland, who always looked unto her love and care with true affection. They feel keenly their untold loss.

She leaves behind one sister, Mrs. Betsy L. Pate, and two brothers, John Pate and Stephen Pate, and also seven grandchildren besides a host of other relatives and friends. Her memory points all to read and love the Word of God and the church. In the eight years of failing health she always said, "Not my will, but Thine be done," and never complained against her burden of pain and suffering.

The funeral service was held in her home and a great multitude came to pay their last tribute of respect. All had been done for her that was in earthly power until the death angel beckoned her to leave this world of pain and misery. Our loss is her blessed gain, for she is where no tears, pains, sorrows, troubles and temptations can find her happy soul. We miss her sparkling bright blue eyes; her beautiful loving smiles; her soft sweet pleasant voice and the touch of her kind hands. Oh, how much, God only knows. But those who said good-bye to her can only hope and pray to be with her in that heavenly mansion some day.

We think of you as just asleep,
Not dead, yet gone away;
Asleep in peaceful, sweet repose,
To wake another day.

Till then we'll say, sleep on, dear mother,
Sleep on, and take thy rest,
We hope some day we'll meet again,
In that home forever blest.

In the graveyard sweetly sleeping,
Where the flowers gently wave;
Lies a precious mother,
In her silent grave.

Written by,
Mrs. W. H. Ferrell.

AT REST.

On October the thirtieth,
At 15 minutes past seven,
The death angels came and took papa,
To dwell with them in heaven.

We miss him, oh! we miss him,
And miss his tender care,
We hope so much that some day,
We, too, shall meet him up there.

When shall I reach that happy shore,
And be forever blest,
When shall I see my father's face,
And forever with him rest.

Oh! to meet some day in Heaven,
What a blessing that will be,
There with all our sins forgiven,
And from death forever free.

Written by his daughter-in-law,
Mrs. Carroll Midyette.
(Written in memory of my father-in-law, Mr. A. S. Midyette.)

WILLIAM A. MCKINNEY

On June 11, 1939 God removed from our midst our much beloved brother, William A. McKinney at the age of 55 years, 3 months, 27 days. Brother McKinney united with Arbor Church in early life, and was soon ordained a deacon, which office he filled faithfully and acceptably to his church until death. A wise and able counsellor, always laboring for the peace and unity of the church.

Brother McKinney was a good provider for his family, a faithful husband and a loving father. He leaves 6 children to mourn his departure; four boys, Burton, Clyde, Howard and Floyd; two girls, Lurline and Florence McKinney, and a host of other relatives and friends.

Therefore be it resolved:

1st. That we, the church at Arbor, bow in humble submission to the will of God, who does all things well and makes no mistakes, and in whom we trust, feeling our loss is his gain.

2nd. That we extend to his children our heartfelt sympathy in this dark hour of grief. May they find Grace sufficient for their every need in this life.

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

Done by order of Arbor Church in conference at her September meeting, 1939.
W. C. King, Moderator,
J. D. Simmons, Clerk

MATILDA LAMM.

It has pleased our heavenly Father to remove from our midst our beloved sister, Matilda Lamm. She lived to be eighty-three years, seven months and twenty-five days old. Sister Lamm was born in 1855; died May, 1939.

Sister Lamm was twice married. To the first marriage two girls were born. They are still living. To the last marriage two boys were born. They are still living. Sister Lamm first joined the church at Scott's, October 22, 1898, but later asked for a letter to join the church at Contentnea. She was received into fellowship at Contentnea church Saturday be-

fore the third Sunday in April, 1932, where she remained a faithful member until death. Sister Lamm was blessed with good health all of her life. She labored with her own hands for her living. She was of a cheerful disposition; always greeting you with a smile and words of encouragement. She loved the doctrine of Salvation by Grace. In her last days she enjoyed telling her experience. We will miss her, but we feel our loss is her gain. How comforting to believe our loved ones are at rest.

Written by her pastor,

R. H. Boswell

RESOLUTIONS OF RESPECT

On October 2nd, 1936 it pleased God to take from us by death our beloved sister, Mary Bryant, of Spring Garden, Virginia. Sister Bryant joined the Primitive Baptist church at Malmaison, August 5, 1894. She remained a faithful member until death. She was faithful to her church, her home and her friends.

Therefore be it resolved:

First, That in the death of Sister Bryant, Malmaison church has lost a lovable member; one whose memory will linger long with us. Yet we desire to bow to Him who doeth all things well.

Second, That we extend to her family our sympathy in their loss, feeling their loss is her eternal gain.

Third, That a copy of these resolutions be spread upon our minutes, a copy sent to the bereaved family, and a copy sent to Zion's Landmark.

Elder D. V. Spangler, Moderator
R. S. Williams, Clerk,
J. F. Williams, Deacon.
Committee

HOUR OF MEETING CHANGED.

Dear Mr. Gold:

Will you please state in the Landmark that the church at Lamm's Grove in Moore county has changed the hour of worship from 3 o'clock on Saturday to 11 o'clock. From now on, the hour for worship will be strictly at 11 o'clock each day. Our church is in peace and we invite all true Baptists to visit us, especially ministering brethren. This is done by order of the church while in conference.

Elder A. C. Key, Moderator,
Carthage, N. C.

MILL BRANCH ASSOCIATION

The Mill Branch Association is to convene with the church at Pee Dee Friday, Saturday, and first Sunday in November. The church is about 10 miles of Conway, S. C.

Lovers of truth are invited.

M. Meares,
Tabor City, N. C.

MILL BRANCH UNION.

The Mill Branch Union is to convene with the church at Bethel on Saturday and Fifth Sunday in October.

Lovers of truth are invited.

M. Meares,
Tabor City, N. C.

UNION NOTICE

The next session of the Skewarkey Union will be held (D. V.) with the church at the Falls of Tar River, in Nash County, Friday, Saturday and Fifth Sunday in October, 1939. Elder J. D. Fly to preach the introductory sermon. C. L. Robbins, alternate. All lovers of truth, and especially ministering brethren are invited to be with us.

W. S. Peele,
Union Clerk.

WHITE OAK ASSOCIATION

The next annual session of the White Oak Association will convene with the church at Muddy Creek, Duplin County, North Carolina on Saturday before the third Sunday in October, 1939, and continue three days. Those coming via Kinston will take route 258 out to 24, turn to the right and enquire at Whaley's filling station; via Wilmington, take 41 at Tin City to Chinquapin, leave 41 to left turn to right next road, 300 yards to church. We cordially invite all orderly Baptists to sit with us.

L. E. Bryan, Clerk.

THE KEHUKKE ASSOCIATION.

The 174th session of the Kehukke Primitive Baptist Association will be held with the church at Robersonville, N. C., Martin County, on September 30, October 1st and 2nd.

We invite all brethren and sisters in good standing to visit us, especially the ministers. The church is located on Highway 64.

A. B. Denson, Moderator
B. S. Cowin, Clerk.

OCT 13 1939

CAROLINA RO.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXII.

OCTOBER 15, 1939

NO. 23

EZRA TRUSTED IN GOD.

"And I sent them with commandment unto Iddo, the chief of the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

And, by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

And Hashabiah, and with him Jeshahiah, of the sons of Merari, his brethren and their sons, twenty;

Also of the Nethinims, whom David and his princes had appointed for the service of the Levites, two hundred and thirty Nethinims: all of them were expressed by name.

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 wrath is against all them that forsake Him.

So we fasted, and besought our God for this; and he was entreated of us."—Ezra 8:17-22.

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!

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

All brethren and friends are requested to act as agents.

All names 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

PREDESTINATION AND CONDITIONAL SIN.

Zion's Landmark:

In answer to Brother L. N. Benton's letter in Zion's Landmark July 15, 1939 on, "Predestination and Conditionalism."

Not for criticism, but for a friendly and a brotherly exchange of views as to our belief as to what the word of God teaches.

I enjoyed the brother's article on this subject. It seems to me there were a few missing links in the chain of doctrine as set forth by Brother Benton. The doctrine of God is as a sound chain with no broken lengths, and we find this is God's eternal counsel, foreknowledge and purpose, which he purposed in Himself from, not a part, but from all eternity. In other words what is to be and what has been, is and has been in the mind of God from all eternity.

Dear brother, this subject is and has been the base of all Old Baptist differences. We should try and understand one another better and how can you understand what I believe unless I try to explain my views on certain points of doctrine?

My view on predestination:

"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 the holy child Jesus, whom thou hast anoint-

ed, 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.

"And we know that all things work together for good to them that love God, to them who are called according to His purpose." Romans 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 firstborn among many brethren." Romans 8:29.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2nd Timothy 1:9.

"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." Ephesians 1:11.

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath." Heb. 6:17.

"And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Rev.

6:11.

"For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. 17:17.

The above scriptures absolutely prove that God ruleth, and ordereth or has fixed all things and events as they come to pass, according to His will, counsel and purpose. This was all foreknown to Him.

There is no condition in anything God has fixed. When the end was declared from the beginning and God said, "My counsel shall stand," it was fixed throughout all eternity and how God works all this good and evil together to fulfill His purpose I cannot explain to my satisfaction, but I believe according to God's word, that he does work it all to the fulfilling of His wise, eternal and predestinated purpose and that not on the condition of the acts of men.

Yours in hope,

Thos. W. Kimsey,

High Point, N. C.

EXPERIENCE.

Dear Brethren and Sisters:

It has been on my mind for some time to write to Zion's Landmark for publication and tell what the good Lord Jesus Christ has done for me.

When I was small and out to play I wasn't studying about the good Lord. The year I was twelve years old, September 2, 1890, on the first Saturday evening Brother Billie Fly and pa were out on the porch after dinner. They were talking about the good blessed Lord and His people, and I was out in the yard playing as any other child would and

something spoke to me (I didn't know what it was) saying, "You love the Lord," and I quit playing and went to the doorsteps, and sat down. Pa asked me what was the matter with me. I told him I had gotten tired of playing. Pa said, go ahead and play. I told him I didn't want to, and I burst out crying. He asked me why I was crying. I told him I wanted to sit on the doorsteps and hear him and Brother Fly talk about the Lord. Brother Billie Fly spoke and said, "That child, Brother Luper, is a good child. If he liked to play he would not come and sit down like he did and tell you what he did. The Lord must have showed him something."

From that day I could not get playing on my mind. All I studied was the good Lord's works. Day after day and night after night after I got eighteen years old I was sitting on the tree roots in my father's yard studying about my soul. That lasted me about a week or two. Then one night I went to bed studying about the same thing and I felt like the bed was too hard for me to lie on. I rolled from one side to the other, wondering if I would get any relief. I begged the Lord to show me what I had done to get in that condition. After awhile I went to sleep and I dreamed of traveling. In my journey I saw a straight path just as pretty as I ever saw in my life, and in that path I saw a pretty man dressed in white clothes, just as white as could be. He told me to follow him up that path and he would show me my home. While we were traveling along that path he told me that if I would do good that when I died I

would go to heaven. Then he left me and said, "I will see you again." I was walking along and I came to a grove, and there was a house. When I walked in that house there was Brother Billie Fly up in the pulpit preaching and he said "There is that dear little child coming in to join the church." I don't remember joining, and I woke up and left him still preaching Jesus Christ.

Dear brethren, I feel like the Lord has blessed me all my life. I feel I am the least of all.

A long time before I joined the church I asked the Lord to show me whether it was right for me to join the church, and He showed me the Old Baptist was the right way.

After I wasn't satisfied I kept on going and promising I would join. I kept all my troubles and burdens to myself. Nobody knew anything about it but me. I would keep on going to preaching and some of them would ask me why I didn't join, and I told them that I was not fit to be with them. Yet I was not satisfied. I told them that it would take the Lord to make me go, and it did. One day when on my route selling fish something spoke to me and said, "Aren't you going to do my will?" I didn't know which way I was going, whether I was going home or not, so I promised Him I would the first Saturday at Mill Branch, when they open the doors of the church. I thought I would go up, but yet I didn't feel fit to be with them. Something told me to go and something told me I'd better not, so I didn't.

So next week it was the same thing over again, only it was a little stronger and heavier. Finally I

decided it was the devil teaching me back and forwards. I thought I would pass it all off and go my way, but I found out I could not have my way. I found I could not live a Christian life staying here and yonder like I was, so I tried to ask the good Lord to have mercy on me and I would do His will. I knew I did not have a home on earth.

On May 30, 1925, Mamie Williams and I were married and the Lord has blessed us so far. After we had been married two or three weeks, I came home from my work, and while I was eating supper there came a heavy feeling on me. I said to myself, "Lord, have mercy on me." That night I went to bed and I dreamed of talking to the Lord. He asked me if I loved the brethren. I answered, "I do." The Lord said to me: "Follow my commandments."

I feel like if it wasn't for my little hope I would be lost. I feel like I am the least of all amongst my brethren. I feel like sometimes I may be wrong because I have so many ups and downs in my life. I feel I am one of the smallest among the Lord's people if I am one of His people.

The week before the fourth Saturday in August, 1934, all that week I had a fear, I don't know why it was. When Saturday came I went to church and during the time of preaching I had a great fear and when they were singing the last song I felt if I didn't go I would die before I got home. So I went up and they received me and I was baptized the following Sunday morning by Brother Denson.

I wish I had a hope of myself as I feel that Brother Denson has. I

wouldn't have fear of myself.

I hope the Lord will be with me and take care of me in my weak fears as I feel so unworthy. I will close by saying if I am saved it is by the grace and mercy of the Lord Jesus Christ.

Hope you all will pray for me. Pray for me, brethren everywhere and the Lord will have mercy on all.

In hope and love,

Andrew Luper,
Sharpsburg, N. C., R. 1.

COMMUNICATION.

Dear Mr. Gold:

The Landmark just came this morning and I have read and re-read your wonderful article. I was just lifted up in feelings, and hastened to read it to my husband, that he, too, might enjoy it with me. I feel sure if all Baptists had at all times shown that meek humble spirit that is displayed in your article, there would never have been any sad divisions in the church nor in families and communities. I was just made to feel that God in His heaven, on His throne, was smiling His approving smile on you for that God-given article. I just wish that every lover of truth everywhere to the known ends of the whole earth could read and heed your wonderful advice. How do they ever hope to come together so long as they keep stirring up strife and hatred. I, too, love the dear old church and would love to see it united in love and sweet Christian fellowship once again while here on earth.

I just feel that I, and every one who might enjoy it as I did, should just write you a word of encouragement, just keep on writing like that

and no harm can ever come of it I am sure. What a blessed peace-maker. The worth of that article can't be estimated in dollars and cents, but only through a heavenly reward.

Sincerely,
Mrs. T. A. Helms,
Marshville, N. C.

EXPERIENCE.

Dear Brethren and Sisters:

It seems I am impressed to answer Elder W. E. Jarrell's (of Lexington, N. C., R. 2.) letter through the good old Landmark, and write him my experience, if I have one. I hope I have. I have tried to write it once. Don't reckon I ever could write it all. I want you brethren and sisters to bear with me if you will.

Elder W. E. Jarrell,
Dear Brother:

I received your letter. I read and re-read it and rejoice over such good news. I just can't write like you or can't compose a good letter like you. Brother Jarrell, it is on my mind to write you my experience, if I have one, and I hope I have.

Friday night before the fourth Sunday in March, 1917, I retired at the usual time and dropped off to sleep. I had a wonderful dream. I dreamed I went to Aunt Diana Thorn's house. The first room I went in was filled with young people talking and laughing, enjoying themselves. I didn't know any of them, only my three brothers and my brother-in-law. I went on in the living room. There stood five women dressed in white robes. They

were strangers to me. I looked and I was dressed in a white robe, with a loose belt tied around our waists. I had not put on the white robe, but I had it on. At the right end of the mantel a young woman was standing, dressed in brown. I knew her. She had been dead for some time. While I was wondering why I was dressed in white, I looked over in the corner of the room and there was a bed just as white as could be. It seemed to me something was persuading me to lie down on that bed. I said, I believe I will lie down. I lay down.

Something caused me to look over my right shoulder. Oh, I saw a large body brighter than the nooday sun. The most beautiful light shone on me. Everything was sparkling and glittering everywhere. It was a brilliant light. All around this great bright body was the prettiest blue sky to behold. I hollered "Glory," just as loud as I could, until my breath stopped. I lay there helpless, dying or dead, and I didn't know which. If I died I died with a pretty light shining on me. It seemed to me there were two of me, one dying or dead, the other standing by this white bed looking on my corpse, and oh how bad my flesh did look. The one of me standing was so light, no pain, no trouble, perfectly satisfied.

I awoke in so much trouble, scared nearly to death. I took my husband's right hand in mine and placed both on my heart. I grunted so bad he asked me did I want him to get up and make a light. I told him no, maybe I would get better. I didn't think I would sleep any more that night, but I did sleep

the rest of the night. When I awoke next morning I was still scared, and could feel the same light on me. It was on my whole left side and stayed there until 3 o'clock Saturday afternoon. Sunday I thought I was a little better, but was very sad. The peach trees were in full bloom. I thought they were the prettiest blooms I had ever seen, for they looked like they were praising the Lord.

All the next week I was such a great sinner. I saw great sights during that week. I wanted to unite with the Primitive Baptists so much, oh so much. I asked my husband about me uniting with the church. He gave his consent, but I was too unworthy to even think of such a thing. It seems I couldn't kneel to pray. I would lie down on my bed and try to ask the Lord of Glory to forgive my sins. During this week I got so heavy with my sins I couldn't raise my heels. Every step I made I would drag my heels.

I shed tears and couldn't help it. My health was bad. My three little children helped me cook.

The following Saturday evening I was shedding tears and a sweet, forgiving voice spoke to me and said "Fear not, my little one." That made me feel better. I asked myself was I one of His little ones or not. I didn't know. I was worse off than before. The same voice spoke to me again and said, "Sing 'O, How I Love Jesus, Because He First Loved Me.'" I sang these words. How sweet it was to me. The voice spoke again and said, "Sing 'Showers of Glory and Showers of Mercy.'" I couldn't sing

these words. I didnt know any tune. I hope I will hear that song some time. All at once I felt a strong power raising me out of my seat. I wanted to stretch my hands and arms just as far as I could reach and say, "Glory to G.d in the highest." I started to feel the forgiving power for a common sinner as I felt to be.

My tears stopped flowing. My trouble wore away. I didn't offer to the church. I was just too unworthy and couldn't tell the Primitive Baptists anything that they would consider anything. I was in trouble. The first song was a Methodist one. The second I thought was a Missionary Baptist, or that was my feeling. I felt like the Free Will Baptists would receive me, but I wanted to unite with the Primitive Baptists. I knew I loved them, but feared they didn't love me. I went on in this trouble for several years. One night I dreamed I was traveling on a road to the left. We came to a place where they were preaching outdoors. We stopped to hear the preaching. The preacher looked dull. It didn't look like there was any power in his talk. I just couldn't half see them. The whole congregation looked dull to me. So we, (I don't know who was with me but I had company) traveled on, not thinking of the first preaching nor the second. There was another congregation by the roadside to the left. They were holding service outdoors like the first place, only this preacher looked intelligent and bright. His congregation looked intelligent and bright. He was preaching with power. I could understand him. I feel like I was

made to know the joyful sound. This was the church I loved and wanted a home with. I thought this was a Primitive Baptist preaching outdoors. When I united with the church I was outdoors. Five sisters and one brother were baptized when I was. I feel like they were the women I saw in my dream dressed in white robes. I was dressed in a white robe, too. As I said before, I don't reckon I could ever write all I have been through. In reading over what I have written I find I have left out some and written some I don't think I ever have written before.

Brother Jarrell, I can't write like you can. Your letter was a feast to read. I would be glad to hear you preach. I am so disabled I can't get around much to hear preaching.

I have always tried to live upright and as honest as I knew how. Give my love to your wife. Maybe some one will read this and sympathize with my sore trials and tribulations of a common sinner. I didn't intend to write my letter so long. It just kept coming on my mind to write. I am very weak at this writing. Can hardly walk by myself, I am so dizzy. If you have a mind, you may write again. The sisters have asked me several times to send my writings to the printing office so they can read them.

Mrs. Charlie H. Wiggins,
Elm City, N. C., R. 1., Box 81.

P. S.—If you have space please print this letter and the letter from Uncle J. J. Thorn in the same Landmark. This letter is part of what I wrote him, and he answered my letter.

SENDS A GOOD LETTER.

Dear Mr. Gold:

I'm enclosing a letter that Sister Barnes wrote to the church, she being away and couldn't attend her meeting. The church agreed in conference to send it to the Landmark to be published, feeling that others would enjoy it, too.

We feel that it shows an interest in the old church, that many who have gone to their eternal home in glory, cherished as long as they lived.

There are only a few of us now, but we feel it is good, and proves a love for the great cause of Jesus Christ and love for the brethren and sisters to let them know that we have them at heart.

Our meetings yesterday and Saturday were good. We feel that the gospel of Jesus has been preached with power from above by Elder Roberts and our pastor, J. D. Fly. We surely hope the Lord will bless them.

Many of us are in the evening of time here in this poor world. I might not be correct, but it seems to me that every day means one more away from the things of this world. I am looking forward at any time to the joyful sound of the precious Lord saying, "Child, come home."

Your truly,

Mrs. Lula Overton Hyman

The Letter.

To the Church at Tarboro,
Tarboro, N. C.

My Dear Brethren, Sisters
and Friends:

As I am so situated that I cannot be with you all at this meeting, I am

coming to you in this short letter, that you may know I often think of you all, and my heart goes out to you all in Christian love, if indeed I know anything about spiritual love.

Jesus said, "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me." John 14:6.

What beautiful language it is, only through and by the mercy and righteousness of Jesus, the way and only way through which we enter the courts of immortal glory. When we are made to realize deep down in our hearts that we are sinners in the sight of God, we seek rest for our troubled souls. And I do believe if our tongues were removed, we would say within, "God, be merciful to me, a sinner." When we are made to feel that we are less than the least of all saints, as Paul said, and the chief of sinners, we find ourselves trying to call on the Lord for mercy. We will not feel like we are better than our brethren, but it will bring us to the feet of our brethren and to say, "Lord, intercede for me, or I perish." Now, if I understand this, unless the blessed Spirit of Jesus shines within our hearts we cannot have that spiritual love for each other. May the Lord in His infinite mercy shine down in our poor souls and help us to love our enemies and pray for them. Remember that Jesus said, "In this world ye shall have tribulation, but in Me, peace." That blessed peace that is revealed in the hearts of God's dear children, something that the world cannot give. Praise His Name for such a sweet Saviour—One who can come to us in our troubles and comfort our

poor souls.

May we all be led and sustained by His grace and enabled to press on toward the mark of the high calling, which is in Christ Jesus, our Lord.

I would like so much to be with you all at this meeting, but it being so that I can't be with you, I am asking you, when you are offering your petitions to a throne of grace, may you find it in your heart to pray for a poor sinner like me. May the grace of God be with us all now and forever is the prayer of a little sister in hope of eternal life.

Mrs. G. W. Barnes,
118 Stokeland Ave.,
Schoolfield, Va.

MANY THANKS FOR YOUR KIND INVITATION.

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

Enclosed find check to renew three subscribers for one year each.

We had a good meeting Sunday at Durham, and how glad we were to have Sister Gold with us, and to find her getting along so well.

My wife and I went to see her a few nights ago at Sister Monsees home and was so glad to learn she could spend some time in this good home she likes so much, for Sister Monsees is a good nurse and will do the very best she can for her, and how thoughtful you were for making this possible for her.

Mr. Gold, I would be glad for you and your wife and daughter to pay us a visit some time. We haven't so much of this world's goods but I am sure if you will pay us a visit you will feel welcome.

Will close, with much love,
J. J. Whitley.

A GOOD LETTER.

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

Dear Mr. Gold and Wife:

I was pleased to meet you both at our meeting at Durham Church in June.

I have received and truly enjoy reading the Zion's Landmark, and I do especially enjoy your articles, Mr. Gold. I enjoyed your dear father's writings in days gone by but well remembered. I read and enjoyed the Landmark when a small child, and remember wishing I could be good like the dear Lord's people, but I felt so small and insignificant. I also remember reading in the scriptures where not even a little sparrow falls to earth without the Father's notice. This helped me, though sometimes I would feel too unworthy to sit at my Father's table.

It seems to me in my meditations I have heard the Lord speak to me and call me His child, and was such a consolation to me in those lonely hours, and since when on my bed of affliction an angel appeared, and while it remained I felt no pain and I heard these words in that still small voice: "I am your shepherd, you shall not want." Then I could sing:

"Lord, submissive make us go,
Gladly leaving all below,
Only Thou our Leader me,
And we still shall follow Thee."

Sometimes now I find myself thinking:

"Where is the blessedness I knew,
When first I saw the Lord;

Where is the soul's refreshing view
Of Jesus and His word?"

My desire is to be at the feet of
Jesus, my precious Saviour, and that
He will guide my steps through my
remaining days.

If I am not mistaken, the scrip-
tures say: "Thy path is laid out be-
fore you. Walk therein." Have I
quoted this correctly?

I only beg God's sustaining grace.

A little sister rejoicing in a very
precious hope,

Mrs. Allie Blalock White,
2017½ Chapel Hill Blvd.,
Durham, N. C.

P. S.—Please excuse this scrib-
bling. I am very nervous. Thank-
ing you again for Zion's Landmark.
Mrs. Gold, if you have a mind to,
write to me.—A. B. W.

GOOD SINGING.

Dear Brother Holloway:

I am handing you here with an
article on good singing, which I
want you to carefully read and if
you think it will be of benefit to our
people, you may send it to the
Landmark for publication, other-
wise, throw it aside.

I feel its contents are the truth
and it might straighten out some of
our people of the contrary part, on
the subject. I hope you and yours
are real well and may the Lord bless
us all to know the truth in all things
pertaining to the church.

We are able to be up and around.
Come to see us when you have a
mind to do so.

Obe Tingen,
Apex, N. C.

Dear Mr. Gold:

I comply with Brother Tingen's

request by sending you his sugges-
tions on singing.

Mr. Gold, I appreciate your atti-
tude toward the Baptists and sym-
pathize with you in your labors. I
submit this for your disposition.

Yours in love,
A. L. Holloway.

"Speaking to yourselves in psalms
and hymns and spiritual songs, sing-
ing and making melody in your
hearts unto the Lord."

Singing has a two-fold purpose in
our religious worship and services.
The first purpose of it is the speak-
ing to one another for our mutual
benefit and comfort; and I feel that
we, as an organization, do so little
of it and the little that we do is too
poorly done. I do not know of any
faith and order that has as poor
singing as we Old Baptists. One
reason for this is due to the fact
that we do not practice as we
should.

We should meet together on our
regular meeting days at least one
hour before time for preaching ser-
vice and use about fifteen minutes
in social chat and the remainder of
the time in song service; which I
am sure all would enjoy, and it
wouldn't be long before a very
marked difference in the improve-
ment of the song service would be in
evidence and appreciated and en-
joyed as well.

I do not know of anything that
will attract and draw people to-
gether as well as good vocal music
(singing), both saints and sinners.
Good singing means a good congre-
gation upon our meetings and I feel
that our pastors and preachers too,
would feel so much more like

preaching than when there are but few present, mostly empty seats.

We should learn to sing as well as we possibly can, so that we ourselves will really enjoy it, as well as those not engaged in it; for no one really appreciates poor singing. In fact, it will tend to keep lots of people away.

Then, too, good singing would be a drawing card for our young people; our children. Each church should have a supply of hymn and tune books, in order that they could learn the good old hymns as they are written.

Singing is a natural talent and gift and can be taught to the sinner as well as the saint, and all of us should improve this talent and gift.

I realize that we have a few among us who oppose the music, or notes in a hymn book, as though the tunes they know by ear were not written out by means of notes, which are nothing more than signs by which we recognize the pitch (the up and down of the tune). How foolish this is. We might as well object to the twenty-six letters that are used to form words that constitute the English language.

The very best talent in each church should be appointed to lead the song service, and if possible, he should have some knowledge of the fundamental principles of music.

The second purpose for singing is to praise and glorify God, and the spiritual part of it is having a true conception of the meaning of the poetry and not the music. For the natural man can be taught music, but cannot be taught spirituality. Therefore, music is not a spiritual gift, but is a natural gift and talent

and was invented by the descendants of Cain.

Read the book of Genesis. Were it not for the twenty-six letters of the alphabet we would not have the English Bible and in like manner, were it not for the seven characters called notes, with their accompanying six sharps and six flats we would not and could not have any tunes or songs.

All the tunes those of us know who cannot read the notes, have learned them by ear by hearing those who can read music sing them until we learned them by heart. There are also those of us who cannot read the English language that have learned lots of scripture by hearing others read the Bible.

How silly it is then to object to either the English alphabet or the musical alphabet. All who are guilty of opposing notes in our hymn books should also rise up in their might against the letters (A, B, C,) in our Bible, for there isn't one bit of difference.

I beg you, one and all, to get busy and put a stop to such crankiness and instead, encourage better singing among us, for we certainly do need it. Our Elders ought to put forth a concerted effort in this direction, for they can exert a greater influence than the laity. I hope none of our Elders are opposed to notes in our hymn books. Surely not.

In the creation, the human family was arranged in four part harmony—Bass, Tenor, Alto, and Soprano. Why is it that we Old Baptists as a whole mostly sing Soprano? Simply because we have not made the effort that we should in cultivating these different parts,

or gifts. A man with a heavy voice should sing bass when engaging in congregational singing.

One says, "I cannot sing bass." Whose fault is it? It is all music in its different parts. Another says, "I cannot sing tenor." Another says, "I cannot sing alto." The answer is the same: You haven't made the effort. I have never heard one who had the gift say, "I cannot sing soprano." I don't know why, except the most of us want to be leaders.

A man with a light, high pitched voice, tenor; a lady with a heavy voice, alto; and a lady with a light voice, soprano.

God would not have arranged the human voice in this way had He not intended us to sing in four-part harmony. Then, may I urge that we cultivate these different parts and gifts according to our very best ability, and until we do this, we haven't done what our Creator designed that we should.

I would like to hear from others on this subject.

Sincerely yours for better singing among us.

Obe Tingen,

Apex, N. C.

GOOD MEETING.

This is a beautiful Monday morning right after our July quarterly meeting. Oh, its my heart's delight to write of it if God will give me power. There was nothing sad to me at that time only not one of my seven children attended on Saturday and only two on Sunday. I'd never experienced the like before in all my many years, or I can't recall it. Tobacco hindered some of them, and they all know the cause

of their absence. I hope they are all in usual health. All seem to love my church. One daughter was there Sunday and sat and sang with me. It made my heart run over with joy, and the brothers and sisters were so mindful of poor feeble me and I received several presents. A small girl that had moved from White Oak, gave me a quarter. She had known me from her infancy. Best of all we had seven preachers at this meeting. I feel as good as any Pollard, Gurganus, Key, Humphrey, Edwards, Eubank and Rhue. I was so pleased to listen to those old truths, I almost sang with joy and witness with the poem, "I Know That My Redeemer Lives." In the evening Elder Gurganus had me taken to Sister Eubanks' home near here, where he preached a beautiful sermon. Also Brother Eubanks spoke some. I do feel that God blesses me, and I mean to try to praise Him the best I can so long as I live. I hope you old Primitive Baptist people pray for me. I love you all more and more and hope I see you at Muddy Creek Association. And Mr. Gold, do try to be there, and I hope to meet you.

Much love to all you who read this.

Susan Higgins.

TO HELP SOME ONE GET THE LANDMARK.

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

I am inclosing check to cover my subscription to the Landmark another year, also \$1.00 for those not able to pay.

Yours very truly,
Obe Tingen,

Apex, 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 B. S. Cowin, Williamston, N. C.

Elder E. L. Cobb, Wilson, N. C.

Elder T. R. Crawford, Cairo, Ga.

WILSON, N. C. OCT. 15, 1939

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VOL. LXXII.

NO. 23

WHERE SHALL WISDOM BE FOUND?

"But where shall wisdom be found? And where is the place of understanding? And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."—Job 28:12 and 28.

The writer asked—Where shall wisdom be found? He shows that there is a place in the earth for all minerals and precious stones, and there are places on the earth where all manner of plants that are necessary to our existence, will grow and bring forth their precious fruit.

The earth with its many varieties of soil, climate, rocks, mountains, hills and dales, does not have anywhere in her fruitful bosom where wisdom can be found.

It is not to be found in any of the many creatures God has made, including man, by virtue of their natural birth.

Natural or worldly wisdom may be searched out and found, but it is earthly, sensual and devilish, and gives no glory to the great God who made and sustains all things by the word of His power.

Solomon, the wisest of all men, before or after him, sought out to get to know worldly things and succeeded. He studied all manner of animals, even the tiny ant.

He spoke knowingly of the lofty cedars of Lebanon and the tiny hyssop that grows out of the wall, but when the Lord visited him and told him to ask what he would have, he asked for wisdom, that he might know how to judge such a great nation as Israel, over whom the Lord had made him king.

He went to the earth, the trees and the many things in nature to learn natural wisdom, but to God for the wisdom Job inquired as to its hiding place.

Paul, the great apostle to the Gentiles, tells us that in 'Christ are hidden all the treasures of wisdom and knowledge.' Thus Job was permitted to know by the spirit of revelation, although he had no facilities for learning, that the people of the present day have.

Christ is the only source of true wisdom, and wisdom is Christianity, for we never know God only by wisdom, which is Christianity. "Wisdom has built her house; she has hewn out her seven pillars; she has killed her beast; mingled her wines, and sent forth her maidens," etc.

This is a prophecy of Christ building His church and sending forth His true ministers to preach His everlasting gospel.

He speaks of things that are yet

future as though already accomplished, and nearly all prophecy is written just that way.

It is wisdom to learn of the Spirit that we are lost sinners. We cannot know this by study and the wisdom of this world cannot stoop low enough to tell our poor sinful hearts that we are lost, and nothing short of the grace of God can save us from everlasting banishment from the God we have sinned against all our life long, but we did not know it until Jesus, by His Spirit imparted to us wisdom which has been kept secret from the foundation of the world.

Job tells us that "the fear of the Lord is wisdom. Not a slavish fear, but a loving filial fear, one which makes us to be obedient to Him who has called us away from our own lives of carnal and social pleasure to a life of service in our Lord's vineyard, for we were hired to go work there, and if we come in at the night of the eleventh hour we all receive a penny, and it's enough.

Abraham was a man of great wealth, and he gave rich presents to his six sons and sent them away from the presence of Isaac, and yet he gave all that "he had unto Isaac."

Christ gave all that He has to each of His children: His everlasting love. All things are included in His love, things temporal and spiritual, not what we want, but what we need. Sometimes He answers our prayers by not answering us, as we are like little children and do not know what we need, and because a child should ask for a knife we would not think it wise to give it to him. "If we ask any-

thing according to His will He hears us."

"If ye ask anything in My name I will do it."

B. S. Cowin.

HOW DO WE FEEL?

How do you feel about the God of our salvation? Is He one that is crippled, hard of hearing, unstable in His ways, dependent upon our action for Him to act, or is He sovereign, over-ruling, having all power in heaven and on earth? To see Him any other way means that our eyes have not been opened by the grace of God. It is said that He is not a man that He should repent or that He should change His mind. I have felt since being a member of the church that He is God, and beside Him there is no God. Job says He is of one mind, and who can turn Him. In Malachi He says, "I am the Lord and changeth not, therefore ye sons of Jacob are not consumed." How do we understand His foreknowledge? Did He foreknow all things, or did He have to learn them afterwards? This is for our consideration. We do not feel that His foreknowledge is causative, that is the immediate cause of action, but we do feel that His foreknowledge embraced the fact that the action had to take place, or else His foreknowledge would not have been foreknowledge but an imagination. We cannot place God on an equality with man; yet in His action we find that He is not above man, for He eats with them, and loves them with everlasting love, therefore with loving-kindness hath He drawn them. Peter says Him being delivered according to the determinate counsel

and foreknowledge of God, ye with wicked hands have taken the Lord of Glory and have crucified and slain. Do you feel that any law could have postponed this particular action, or don't you feel assured that it had to come to pass just as it did? Yet, He says, "No man takes My life. I lay it down and I take it up again." We have felt and do now feel that the sins of His bride took His life. For by one man sin entered into the world, and death by sin, so death has been passed upon all, for all have sinned. So also by the disobedience of one man (the first man, Adam) many were made sinners. Also by the obedience of one man (the Christ Jesus man) many were made righteous.

How do we feel about His predestination? Is it absolute or is it conditional? To say it is absolute we mean that it embraces all things that come to pass. I don't think we mean that it is the immediate cause of action, but with the same thought as in foreknowledge—that it is a definite surety of it coming to pass. He is not the cause of confusion, but He is the cause of peace; but the confusion had to be in order for peace to be the end of it. I remember one time there was an auto wreck. The man got killed and the wife was hurt very badly. After she got better I went to see her; and she was grieving much over the affair, and she said, Mr. Cobb, we lived together happily and there are others who do not, why could it not have been in that family? She says, but I have come to this conclusion, it was intended to be my husband, therefore it could not have been anyone else, saying, "what is to be, will be." She was a

Missionary Baptist, but to me it bore out this fact. All thy children shall be taught of the Lord and great shall be the peace of thy children. To know God is peace within the walls of thy bosom. There are thousands of people that have such to come into their lives and never learn that blessed truth—that God is God. That He speaks and it is done, commands and it stands fast. What shall we say then to these things? If God be for us who can be against us; for He that spared not His own Son, but delivered Him up for us all; how shall He not with Him freely give us all things? Do we understand all things in this life, and the life to come I feel so. The church is ours to richly enjoy; the gift of preaching the gospel is ours; the lawful privilege of baptizing the saints is ours; to perform the Lord's Supper is ours, in remembrance of His death, burial, and resurrection, until He comes again.

Yours in hope,

E. L. Cobb.

OUR PUBLISHER'S LETTER.

When Providence intervenes the best results follow. How strange with four preachers on Zion's Landmark Editorial Staff that not one was moved to write anything for October 1st issue. But should one of them have written anything I doubt if we would ever had that stirring admonition of burning love for the welfare of our churches and interest of Zion's Landmark as given in love by our publisher. I feel persuaded that the pens of Editors were withheld that the apt appeal of our publisher might touch the

heart pulse, as the power, strength and comfort of his letter would indicate. If members of the church and readers of Zion's Landmark, with hearts to read his appeal with unprejudiced minds and love the cause of Zion, I think his exhortation would be worth more than anything I have read in a long time.

Let not the staff be so careless as to the interest of the church and Landmark, lest the blessed spirit should not lead him to write next time in the Spirit of the Lord.

From affliction I have had no mind to write or to visit the churches of my charge for several months. Since I have improved in health, at their solicitation, I have visited and tarried with brethren, thereby attending some churches that I had not been favored to attend in some time.

Many brethren have written me, praying for my recovery, fearing I would not be able to attend our association. A little trouble in one of the churches had been brewing, and a few feared if I was not there as moderator, it might get into the association. I feel that I shall be there, and I am sure the dear Lord shall give us peace and union, as He has for some 68 years, except a little confusion at two sessions.

M. L. Gilbert.

RHODA SHIELDS SPARKS.

The above sister was born March 27, 1856, to Willis Patterson and Ann Johnson Evans Patterson, who preceded her to the grave several years ago. She also had four brothers and two sisters, who preceded her to the grave by several years, namely: William, Willis, Johnnie, and Joe S. Patterson, Mary Elizabeth Creasy and Sarah Jane Colman. She leaves two sisters to mourn their loss, Lucy Patterson and Martha Patterson, and two stepdaughters, Mrs. I. J. Finch, of Danville, Va., and Mrs. N. H. Ferguson, of Char-

lottesville, Va., with a lot of relatives and friends, but we mourn not as one that has no hope, for we dearly believe she is now resting in the arms of the dear Saviour, the one she loved and trusted. She was faithful in all things pertaining to her Master's house. Surely she was a mother in Israel, sound in the faith of "Salvation by Grace" and grace alone. She was a firm believer in the Primitive Baptist doctrine, and lived a very consistent member until her death. She was a woman of a very pleasing disposition, never speaking evil of others, always trying to build up and encourage one in trouble, ever ready to lend a helping hand to all she saw in need. She loved her church and was always there unless providentially hindered. Many a time I have known her to go to her church meetings and hear the joyful sound from the preacher's lips, when she should have been in bed with a doctor by her. She was always glad for the brothers and sisters and friends to come to see her. She was a good entertainer, bringing up interesting subjects, making a person feel always welcome and glad they came. Her sweet voice is now ringing in my ears, "Come to see me," which she has spoken to me lots of times.

Her first husband was James J. Shields. She was married to him February 16, 1891 and he preceded her to the grave 29 years ago. She was married to her second husband, A. M. Sparks in 1917. He passed away 9 years ago and left her to fight the cruel battles of life alone, but the God she loved fought her battles for her and smoothed all her rough and crooked paths.

She joined the Missionary Baptist church August 15, 1876 but not being satisfied with the doctrine they taught, and her experience condemning it, she was excluded at her own request November 6, 1894.

On the first Saturday in September, 1895 she went before the church at Malmaison and told a little of her experience, and was received, and the next day being Sunday she was baptized by Elder McDowell. When they started to get money to build a Church house on the Bradley Road, Sister Sparks was ever busy helping out in every way she could. She lived so far from the Malmaison Church, when the Danville church was built in 1916 she moved her membership to the Danville church, and was a faithful member until her death.

She suffered heart trouble and shortness of breath for two years, then she was confined to her bed 7 weeks. In the time of it she had a stroke of paralysis 13 days which took the use of the right side of her body. She couldn't swallow and take nourishment. Her mind left her and she didn't recognize any one that came to see

her. On Monday morning at 10:15, March 13, 1939, the death angel came to her door and bore her away to that sweet resting place where sickness, sorrow, pain and death are felt and feared no more. She has crossed over on the other side from all earthly cares and labor and is basking in the sunshine of love. Her stay on earth was 82 years, 11 months, and 13 days.

The funeral service was conducted by Elder W. R. Dodd, Moderator of the Staunton River Association, at her step-daughter's house, Mrs. I. J. Finch, 428 E. Thomas St., Danville, Va., Tuesday, March 14, 1939, at 4:00 P. M.

Pallbearers consisted of members of the Primitive Baptist Church. Her body was laid to rest in Leemont Cemetery, Danville, Virginia, to await that resurrection morn when the dead in Christ shall be raised first to be evermore with the Lord.

First, Be it resolved:

We, the Church of Danville, while in conference, bow in humble submission to God's just and holy will, and we express our deep sympathy to her loved ones.

Second, That we ever cherish in our memory her faithfulness which she set before us as a bright and shining light. We deeply deplore her death, and she will be greatly missed, and her seat will never be filled.

Third, That a copy of these resolutions be sent to the bereaved family; a copy be spread upon the minutes of the church, and a copy published in Zion's Landmark and the Signs of the Times.

Humbly submitted,
Elder J. E. Herndon, Moderator
Henry C. Alexander, Church Clerk.

BLACK RIVER UNION

My Dear Mr. Gold:

Black River Primitive Baptist church, located in the town of Dunn, N. C., desires with thanks, that you publish in the columns of Zion's Landmark that the next session of the Black River Union will be held (the Lord willing) with this church, the fifth Sunday and Saturday before in October, and we wish to extend a cordial invitation to all desiring to meet with us.

Yours in hope,
L. W. Turner, Pastor.

Erwin, N. C.

WHITE OAK UNION.

The next White Oak Union is appointed to meet with the Primitive Baptist Church at Newport, the Fifth Sunday and Saturday before in October, being the 28th and 29th. Our church is in peace and love. We extend an invitation to all peace loving Baptists, who are in order at home, to meet with us.

In love,
Walter R. Mann, Church Clerk.
Newport, N. C.

BLACK CREEK ASSOCIATION.

The next session of the Black Creek Association will, the Lord willing, convene with the church at Lower Black Creek, 6 miles South of Wilson, on Highway to Goldsboro, on the 27th, 28th and 29th of October, 1939, Fourth Sunday, Friday and Saturday before. All lovers of truth are invited to meet with us. A special invitation to our preachers.

E. L. Cobb, Clerk.

LOWER COUNTRY LINE UNION.

The next session of the Lower Country Line Union is appointed to be held at the church at Wheeler's N. C., beginning Saturday before the Fifth Sunday in October, Elder L. J. Chandler was chosen to preach the introductory sermon, and Elder N. D. Teasley, alternate.

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

Clyde Satterfield, Union Clerk.

THE BLACK CREEK UNION

The Black Creek Union was appointed to be held with the church at Sandy Grove, Nash County, N. C., Saturday and Sunday, October 28th and 29th, 1939. The church is located on Highway No. 64, leading from Zebulon to Rocky Mount, N. C. Elder W. E. Turner was chosen to preach the Introductory Sermon, and Elder E. L. Cobb to be his alternate. We are looking forward for a good meeting and hope to have a goodly number of ministers, brethren and sisters visit us at this meeting.

Isaac A. Lamm, Union Clerk
Princeton, N. C.

APPOINTMENTS FOR ELDER R. H. PITTMAN, EDITOR ADVOCATE AND MESSENGER, LURAY, VA.

Benson, High School Auditorial, Tuesday, Oct. 10th., at 8 o'clock.

Juniper Church, Four Oaks, N. C., Wednesday, October 11th., at 11 o'clock.

Fremont Church, Fremont, N. C., Oct. 11th., at 8 o'clock.

Greenville Church, Greenville, N. C., Thursday, Oct. 12th., at 11 o'clock.

Smithwick's Creek Church, Friday, Oct. 13th., at 11 o'clock.

Wilson Church, Wilson, N. C., Saturday and Third Sunday.

APPOINTMENTS FOR ELDER C. W. MILLER, ARLINGTON, VA.

Wilson Church, Wilson, N. C., Oct. 14th and 15th.

Fremont Church, Fremont, N. C., Monday night, October 16th at 8 o'clock.

Juniper Church, Four Oaks, Tuesday, Oct. 17th at 11 o'clock.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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NOVEMBER 1, 1939

NO. 24

HOLY VESSELS DEDICATED TO THE TEMPLE.

"Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

And weighed unto them the silver and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered:

I even weighed unto their hands 650 talents of silver and silver vessels an hundred talents, and of gold an hundred talents;

Also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold.

And I said unto them, ye are wholly unto the Lord God; the vessels are holy also; and the silver and the gold are freewill offerings unto the Lord God of your fathers.

Watch ye, and keep them, until you weigh them before the chief of the priests, and the Levites, and the chief of the fathers of Israel at Jerusalem, in the chambers of the house of the Lord.

So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem, to the house of our God.

Then we departed from the river of Ahava, on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way."—Ezra 8:24-31.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- Wilson, N. C.

ELDER T. R. CRAWFORD ----- Cairo, Ga.

**\$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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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 BLACK CREEK ASSOCIATION.

(From Daily Times, Oct. 23.)

A congregation estimated at 4,000 people attended the Black Creek Primitive Baptist Association, held with the Lower Black Creek church, six miles south of Wilson, Friday, Saturday and Sunday.

Elder Robert Boswell is moderator of the Association and Elder E. L. Cobb, Clerk. Elder Boswell has ably presided over this Association for eight years and Elder Cobb has been its efficient Clerk for 20 years, beginning while the late Elder F. D. Gold was Moderator.

In closing the meeting yesterday afternoon when all the visiting ministers from several associations had spoken during the three day services, with the people sitting quietly on the benches at the stand listening very attentively to several sermons each day, Elder Boswell praised them for their attention and the good order observed and the hospitality of the people living in the neighborhood in entertaining the people. He also thanked Messrs. L. S. and J. S. Tomlinson for their kindness in opening one of their fields and allowing the visitors to park their cars during the meeting. The church yard was not sufficiently large to accommodate the large number of cars that brought the people from far and near to the Association.

Elder Boswell also thanked the members of the highway patrol for helping to keep order, and prevent accidents and also their work in regulating the parking which was done without a hitch. The order was perfect.

He also paid Elder Cobb a well deserved compliment for the fine way in which he had handled the affairs of the office of Clerk to the Association.

Elder Boswell stated that he was getting along in years and felt that he had held the position long enough, for the arduous duties of the position had taxed his strength, and he wanted the Association to elect someone in his place.

Primitive Baptists from the various associations of the state were in attendance, and they came from as far as Virginia and South Carolina, and the extreme east and the west, and there has never been a people who loved their religion more, and we dare say get more out of it than the members of its churches, and this is proven by the fact they can listen to five sermons in the forenoon and take an hour for dinner and listen to five more in the afternoon, and there is something so attractive about it that many sit through them all, and as we said before, they pay the closest attention, with very little moving around and there is no noise or confusion.

The following ministers were present and all spoke during the three day meeting with the exception of Elder P. E. Johnson, of the Seven Mile Association, who was present on Friday and had to leave before the Association ended. Others from Seven Mile were Elder L. A. Johnson and Elder Xure Lee.

The following members were present from the other various Associations:

From the Kehukee Association there were the following ministers: Elders J. D. Fly, C. L. Robbins, R. B. Denson, W. E. Grimes, B. S. Cowin, J. C. Moore and E. W. Moore.

From Contentnea Association: Elders W. B. Kearney, J. C. Smith, G. G. Trevathan, J. E. Mewborn and J. B. Roberts.

White Oak Association: Elders R. W. Gurganus, Hill Edwards, F. W. Rhodes, L. L. Yopp, E. F. Pollard, L. E. Bryan, and M. F. Westbrook.

Little River Association: Elders T. F. Adams, F. H. Norton, E. C. Jones and E. F. Pearce.

Lower Country Line Association: Elder C. C. Hawkins.

Upper Country Line Association: T. A. Stanfield and J. W. Gilliam.

Bear Creek Association: F. E. Honeycutt, Oscar Brown, and Harvey Almond.

Abott's Creek: A. C. Key.

Lower Mayo Association: Elder J. W. Wyatt, Martinsville, Va.

Pig River Association: Elder J. P. Helms.

Laurel Springs Association: J. C. Dunbar.

Salem Association: Elder O. J. Denny, D. G. Staples, and G. W. Hill.

Elder M. V. Martin, who is in poor health and was unable to attend the Association, was sent by the finance committee a letter of regrets at his absence and the wish that he would soon be restored to health, and a donation.

The Editor of the Times was able to hear only a few of the sermons Sunday morning, and therefore he is not able to refer to all of them. Yet he greatly enjoyed the meeting, listening to the preaching and meeting old friends and making new ones.

The first minister to speak at the stand yesterday morning was Elder J. P. Helms of Vinton, Va., and he very ably discussed the text from the 8th chapter of Romans, verses 28, 29 and 30: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose.

"For whom He did foreknow He 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 also He called."

Elder Helms stated that this Scripture has been under controversy for many years and he was not here to agitate the matter. This, he said, was his first visit to the Black Creek Association, and that it was his desire to preach the Word of God as it is in Jesus Christ, and not to hurt the feelings of anyone.

The Scriptures refer to the word Christian in the plural, and this text is broad enough to take in all the family of God. God's people put no limitations on the size of His

family. We know that all things, whether visible or invisible, are working together for His will, and for the good of His people, and the glory of His name. It is a perfectly safe doctrine to preach and it is certainly the right place for it is all your hope and faith in your Maker Creator and Preserver, for your salvation for time and eternity.

He said that we hear a great deal of talk about the attributes of God, and His acts. Well, foreknowledge is an attribute of God, and this fact has gone unchallenged, for it says that "Whom He did foreknow He also did predestinate to be conformed to the image of His Son," and we do not need any more than that. It is as high as Heaven and as deep as the greatest depths. So the children of God are embraced in that wonderful covenant He made with His Son, our Lord and Saviour, Christ Jesus, before He was ever manifested on earth. God has done everything according to His will, both in foreknowledge and predestination and who can gainsay it?

So there is nothing to hinder all those who are redeemed from sin and believe in Him from coming into His Kingdom, and none of them that the Father gave to Him will be lost or fall by the wayside.

Born from above, by His grace, in Christ, and born into this kingdom. It is not the work of our hands, no more than we had any control, as to bringing ourselves into the world when we were born of our mother. But this last birth is a spiritual birth, and according to the covenant He made with His Son.

And who are they who are born? It is me and you.

It affects the whole man. If you do not let me have all of it, every portion of my body, then I do not have all of it, for if a part of me is saved, all of me is saved. You cannot separate me from any of it. If the person is conformed, that means the whole body is conformed, regenerated, purified and fitted for a life with Him, for He shall change our mortal bodies and make them like His own glorious, stainless, sinless body. And it is all done according to His purpose in Christ Jesus before the world began.

Elder Helms said there was a change in him in 1914. All I have here this morning is a hope of Heaven through the grace and mercy of my Lord and Saviour Jesus Christ, and I would not take the world for it. In the flesh man is weak, but in the Spirit he is strong, but the work will not be finished until we come forth in His image.

One time I thought that every old Baptist was ugly, but now I think they are the most beautiful people on earth. It is not an exchange, it is a change, and we come up like Jesus, pure and holy, and our sins are washed away, and we are changed in the twinkling of an eye, and are made to be conformed to His image, and these are His sheep and the whole church which is His bride will be like Him, and all will want to do His will, and will love Him so much and be so grateful to Him for this great salvation that they will want to abide with Him forever.

It was all finished when He was slain upon the cross, for He said that the work His Father gave Him to do was finished, and it was accom-

plished through His death and resurrection, and ascension from the grave and He became the first fruits of them that slept in nature's darkness, but now behold Him in the glorious light of the Father.

Elder Stanfield delivered a beautiful sermon on Esther and Mordecai. Mordecai represented Christ and Esther His bride, the church.

Haman, of course, represented Satan. The fasting of Esther represented the time that Christ was in the grave, with all the uneasiness and suspense that the disciples had as to His resurrection. Mordecai was at the gate in sack-cloth and ashes, and it was for the children of Israel, the church, that Haman wanted to betray, and to do so he wanted to get Mordecai out of the way. The glorious salvation of the church has frustrated all the machinations of the devil. Mordecai and Esther were related to each other and so are Christ and the church inseparable. Adam and Eve were bone of their bone and flesh of their flesh, and Esther was raised by Mordecai. Esther was preferred as queen above all other women because the king loved her, and so Christ loves the church and gave His life for her. Esther confessed her sins and she had to go unto the king. There was no other place to go, for Christ is our all in all, our Saviour, our protector, and all things to us. And Esther said, "I will go and beg mercy of the king and if I perish, I perish."

Elder J. W. Gilliam was the next speaker at the stand, and he declared that the doctrine that the Old Baptists preach is sweet to me, and the one I love. The apostle

said that it pleased the Father to give His only Son that we should not perish, but have everlasting life was according to His will and His grace and mercy that we are saved, and to Him shall be all the glory and the honor, forever and ever.

The fullness of the grace is given us from Heaven and is not dependent on the creature, for the Apostle said, "Of myself I can do nothing, but all things through Christ, and none can stay His hand or say what doest thou, Jehovah."

The prophets of old prophesied the coming of Christ and His death and resurrection and you know that was fulfilled.

The church was coming up out of the wilderness, being led by the Saviour, just as the Jews were led out of Egypt to the promised land, and His beauty and His glory and His righteousness is reflected upon her when her robes are made white in the blood of the Lamb. He was her righteousness, and He was tempted that she could through Him resist temptation, and through His mercy and His love and His grace the church is saved. His arm is underneath all those who trust in Him, and the church of God, His redeemed who have been translated from darkness into life. That is our doctrine according to the will of God, and the doctrine that we preach. For this purpose and unto this cause did I come. All the devices of men and devils cannot undo this desire on His part, for He says, "I have loved thee with an everlasting love." Christ has kept every promise made to His people. It was in the wisdom of God for all time and eternity.

It was God's will that Paul should be changed and made to preach the unsearchable riches of Christ.

It is not His will that one of these little ones shall perish. The church had this life in Him before it was manifested on earth, and this is a comfort to every child of God, that he does not have to depend on his own efforts for salvation.

(To be continued)

EXPERIENCE.

Mr. J. D. Gold,
Dear Sir:

Enclosed please find a letter written by Sister Dessie Lewis, a member of Tarboro church. A very lovely sister she is. It was my privilege to baptize her a few years ago. She has been very faithful to her church, filling her seat, rejoicing in hope of the glory of God.

I baptized two at this church last first Sunday, amidst much rejoicing, it being our yearly meeting. Also we had one to join at Lower Black Creek today.

May I say with David: "Bless the Lord, O My Soul."

Yours very truly,

Joseph D. Fly,
Rocky Mount, N. C.

Dear Brother Fly:

Poor and unworthy as I feel to take this pencil in my hand to write a few things that I believe have been shown me in a vision.

I love to go to church and hear preaching, but I feel too unworthy to be there, for I could look at you, Brother Fly, and see the great light in you when we met, and it shone so bright against the dark one I had, that I was made to believe

that I was not fit to listen to you when you spoke, for you preached my feelings better than I could tell them.

I got so troubled in mind that I had a spell of sickness, and a great light shone around my bed and a sweet voice spoke to me and said, I am the Great Doctor, your Saviour. I will heal your body and anoint you with oil. You are one of my sheep, and your pastor is my shepherd, and I have called him to feed you. And I saw in the vision that it was you, Brother Fly. And a voice still spoke and said, the gospel that he preaches is the hidden manna that comes from heaven. Then I was made glad to know that I had been fed a lot of times. So, in my weak way, I tried to pray and praise His Name. It was heaven below to this poor sinner to know these things were shown to me so plainly.

This doctrine is true and I hope the dear Saviour will never leave me and will keep me at my brothers' and sisters' feet, and make me humble and thankful for what He has done for this poor sinner.

I want all who read these few lines to pray for me, and thank the dear Lord for bringing me from hell's death door.

Now I want to write a little more about what I hope the Lord showed to me in a vision, after I wrote some of my experience. How happy are they who their Saviour obey. A sweet voice spoke to me and said, "As you have believed in the great light, I will give you more than the light. Your sins are forgiven and I have washed you in my blood and you are as white as snow. As far as the east is from the west, so far

have I put your sins from you. They will never rise up against you any more."

My eyes were filled with tears. I can never tell all the sweet and beautiful things I saw. The half has never been told, but I did not have anything to show. I was naked like Adam was when he saw the Lord.

A little sister, I hope,
Mrs. Dessie Lewis,
Tarboro, N. C.

A GOOD LETTER.

When I was under conviction of sin, I was in so much trouble I felt beneath everything God had created. I felt so unworthy, it seemed like my unworthiness would break my heart. I cried, Oh Good Lord, have mercy on my poor soul. I feel like when Jesus spoke peace to my soul I knew the joyful sound and wanted to shout "Glory to God in the highest." Uncle answered my letter, but I was in so much trouble and in such a dazed condition I didn't get much comfort from his good letter. But now it is a comfort to read how he explains my dream. I want others to read his letter. Hope they will get comfort. I feel like it will be all right with him to see it in the good old Landmark.

Mrs. Charlie H. Wiggins.

The Letter.

Dear Niece:

Your very welcome letter received today and contents carefully noted. Please don't think hard of me for not going to see you, for I have seldom been anywhere in the last three years. I am very sorry to know of Johnnie's sickness, but

he is just as you and I, simply in the hands of the Lord to afflict or bless as He sees proper. Hope the Lord may, if it is His will so to do, restore him early.

As for your dream, I think it is of the Saviour, and very rich. Don't let it frighten you because Minnie is dead and was with you in the dream. This is no sign of your death. The bed in the room, white and nice, sets forth or represents the blessings of God treasured in the regions of heavens. Glory that God so richly gives to His people after they join the church. Whenever God's time ripens for you to be baptized in the bonds of gospel fellowship and love, then you will, through hope and faith in God and with communion of His saints, rest the balance of your life upon this white bed. The bed you saw in the gospel of Christ; the beautiful light that looked like the sun, was Christ, the Sun of Righteousness, and its brilliant light represented His grace and glory and the beauty of His holiness in heaven. You say you never saw anything like it with your natural eyes. Yes, honey, and you never can, only as God reveals Himself to you, and whenever He commences a work He finishes it. This dream is of the Lord. Rest in ease for He will visit you again at His appointed time. In closing your eyes and you could not open them, and feeling you were dead or dying, was to show you your nothingness, have no strength of your own, and perfectly helpless and dependent upon the Lord, and also to show you the power of your merciful God. I don't wonder at you hollering "Glory," to have such a visitation

of Jesus, and as long as you live you will shout in the beauty and sweetness of God's showers of joy and soul delight within your soul the next time God sends His angel, the ministering Spirit, to manifest his glory and power. You don't marvel at being excited, for when this light that excited you shone around poor old Paul, he fell off his horse, prostrate to the ground. Neither did he see this with his natural eyes. He exclaimed, "Lord, what wilt thou have me to do?" The Lord instructed him. You are inquiring, "O Lord, am I going to die and go to hell? O, Lord, in my sinful and feeble state of this miserable life, look down upon me with Thy tender mercies, for I know that Thou art all power in heaven and in earth and able to save a sinner like me. But, O Lord, can it be that I am one that Thou died to save? If so, O Lord, give me a sign. I want to know. If I only knew, O merciful and loving God, that I was one of Thine and it was Thy will for me to join the Primitive Baptist Church, I would with all my heart willingly do so, but I am the greatest sinner in the world, and I might deceive the church, make a mockery of Thee and take the sacrament unworthily, and thus be in worse shape than before I joined. So I resolved to do the best I can on the outside, for I have nothing of God to tell to the church. They would not take me." Here you stand in this miserable state of life, precisely like a fly in a spider web, at your wits' end, helpless, heart-broken, down-cast, begging God's mercy, and if you are like I was, feeling to be beneath the beasts and even the

snakes. If I could give you comfort of mind I would gladly do so, but, O Lord, I am only dust of the earth and all I can do is to say to you, press forward, give it up to God and do the best you can, for at God's time He will lead and instruct you and bring you out more than conqueror over death, hell and the grave, speak peace to your soul and give comfort in the way He sees best.

Sister Susan Weaver has told me she would gladly receive you in the church, and I know I would and I feel like all the rest would, so give it up to God. I may have guessed your feelings wrong, but I don't feel so. If I have guessed them right please pray for poor unworthy me, for the kingdom of heaven is yours. I almost forget your hands upon your breast, and can safely say to you that you see through that part of the dream already.

Bama and I will try to go to see you next Sunday if we can; if not, as soon as we can.

Your unworthy uncle,

J. J. Thorne,

Elm City, N. C.

YOUR LANDMARK WILL NOT STOP.

Dear Mr. Gold:

I received a letter from you some-time ago concerning my Landmark dues. Please bear with me just a little while until the tobacco market opens. I do love my Landmark and I do not want them to stop. I will send money soon.

Bettie Wilson,

Reidsville, N. C.

A GOOD LETTER.

Dear Mr. Gold:

I am trying to write to let you know I have not forgotten who is sending me the Landmark, which I enjoy reading very much. I think it is nice of you to send it to me, one whom you have never seen. I do appreciate you sending it to me. I am sending you one dollar to pay for 6 months. I am not able to keep paying for it. My husband is still sick and isn't able to do anything. He is able to walk around but can't work. He is 74 years old and has a weak heart and has to take medicine all the time. So I don't feel like I would be doing right to let you send the Landmark to me without paying for it, so when my time is out you can stop it if you wish. I don't feel like I am fit to belong to a church so I am afraid I am a deceiver. I sometimes try to pray and it seems that my voice doesn't go any higher than my head and I can't say anything but "Lord, have mercy on me, a poor sinner." I am asking you to pray for me that the Lord will teach me how to pray and what to pray for, and lead me in plain faith.

As ever,

Mrs. W. R. Tilley,
Rougemont, N. C., R. 1.

Your Landmark will continue.—J. D. G.

**READING THE LANDMARK
49 YEARS.**

Dear Mr. Gold:

Through the mercy of the Lord I have lived to renew my subscription to the Landmark for another year. I am enclosing a check for ten dollars, (\$10.00) for which you will renew my subscription to 1940, address Dunn, N. C.; also E. G. Bal-

lance, to 1940, Lumber Bridge, N. C. and C. L. Ballance to July, 1940, St. Paul's, N. C. The other four dollars (\$4.00) is to pay for the Landmark for those less fortunate, and I hope they may enjoy it as much as I do.

This makes forty-nine years that I have been taking the Landmark, and I hope others will come along with the years with keen appreciation for its pages and keep it in their homes and the homes of others so long as it may continue its sacred messages.

During the four years and nine months I have been confined to my room, I have enjoyed the Landmark more than ever, and wish to express my deep appreciation for the loyalty of my Primitive Baptist friends who have visited me faithfully.

Wishing you many successful years to come, I remain,

Yours sincerely,
J. H. Ballance,

Dunn, N. C.

**READING THE LANDMARK FOR
60 YEARS.**

Dear Mr. Gold:

Enclosed please find check for two dollars which pays for Landmark up to September 1940. Hope to take it as long as I live, as it contends for the doctrine I really do believe, and I don't like to miss a single copy. I have been reading it, I suppose, for about sixty years, and I hope it may continue to come bearing the good old doctrine as in the past that stands for peace.

My address is the same,
C. W. Dodson,

1401 S. W.,
11th Terrace,
Miami, Fla.

A GOOD LETTER.

Dear Mr. Gold:

I've just written you a card concerning those Landmarks you sent me, and failed to get it off, so I'm enclosing it now. I did go to South West church yesterday. Elder R. P. Batchelor, of Richlands, N. C., was our minister. He wants me to send this dollar to you to send him the Landmark. You see, I thought I could get you a subscriber. I'll try to get more. I love to hear Bro. Batchelor preach. In the evening I heard him again at the county home nearby. Brother Pollard and Brother Humphrey also preached there. I did enjoy it so much. I tell them I know I'm an Old Baptist or I would not have such love for them, but it is impossible to be with them all the time here. How I long for the Association. Oh, may I live to be able to go. My little trip yesterday almost put me to bed today. I feel that I'm most worn out. I see in my latest Landmark of Elder Gilbert's bad spell of sickness. I want to write him when I feel like it. Will close now, hoping you and yours are well.

Lovingly,
Susan Higgins,

Maysville, N. C.

TAKING LANDMARK 40 YEARS.

P. D. Gold Publishing Co.,

Wilson, N. C.,

Dear Mr. Gold:

Please find enclosed money order for one dollar to pay for one year. I am going on 83 years of age and have been taking the Landmark for about 40 years and I want it to come the rest of my life. I am very feeble and get out but little. I try

to go when the brethren come for me and bring me back home again, for which I hope to be thankful to the Lord for His goodness and mercy to me all the days of my life.

Yours in hope,

Elder G. M. Trent,
26 Wyatt St.,
Reidsville, N. C.

READING LANDMARK AT 92.

Dear Mr. Gold:

You will find enclosed money order for \$1.00, which pays for the Landmark for six months. Hope to get my first one September 15. I enjoy reading them, but my dad lives with me and he reads them. He used to get them when he lived at Corsicana, Tex. G. L. Richardson is his name. He will be 92 on September 28th., if he lives to see that day. I want him to have it to read as long as he lives. He is an Old Hard-Shell Primitive Baptist.

Send the Landmark to this address:

Mrs. J. J. Fincher,
Ennis, Texas, Route 2.

LOOKS FORWARD TO ITS COMING.

Dear Mr. Gold:

Enclosed you will find money order to pay my subscription to the dear old Landmark. I enjoy so much looking forward to its coming. I read your pieces in the Landmarks and enjoyed them very much. I hope the Lord will bless you with the spirit to write again. I will close, hoping the Lord will bless you and yours.

From a friend,

Elder T. C. West,
809 West James St.,
Tarboro, 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 B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

WILSON, N. C., NOV. 1, 1939

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WHAT DO PRIMITIVE BAPTISTS BELIEVE?

We hear some able ministers say they all believe and have always believed the same truths. We find differences of opinion in regard to what is believed and practiced among us. Notwithstanding this fact, we believe when the Lord's people are raised up in Christ and made to sit together in Christ Jesus, in the true spirit of the matter, that then, and then alone, do they see eye to eye and speak the self same thing.

Man, by nature, is prone to err, and but for the guiding hand and Spirit of the Lord, they would disagree in many things, as they did of old. As long as the flesh and the spirit of anti-Christ is dominant, there is nothing perfect; but when the Lord commands, "Get thee behind me, satan," even the evil one can but obey.

We read: "In the mouth of two or three witnesses let every word be established." This evidently is intended to mean, "Let the scriptures speak," for, said Timothy, they were given by the inspiration of God, and are profitable unto the man of God, and thoroughly furnish the man of God in every word and work. This is not the exact quotation, but the gist of the matter.

Though God hath called, and qualified many able ministers, we do not wish to set up the opinions of men, above the plain teachings of the scriptures.

What do we believe with regard to good works? Let us hear from the following ministers, now gone to their reward:

(First witness—Robert Hawker, of the English Baptist faith.)

He said: "The believer is often, in the scripture, exhorted to good works. Such are necessary to his obedience, and very plainly required in the way of duty and obligation. They are pleasing in God's sight, and should be maintained. (But says one, I cannot accept that view, away with such teaching for it savors of Arminianism.) Let us not be too hasty, but read further. Such good works, (the fruit of the Spirit) manifests a gracious spirit, but are not a condition of salvation from sin, as is often erroneously supposed. The most obedient fall short of what (they feel) they should do, so likewise ye, when ye shall have done that which it was our duty to do, (Luke 17:10) "All the Lord's people, after all their attainments are in themselves nothing." "In the Lord alone have we righteousness and strength." It is

very blessed to learn our own nothingness, that we may the better know how to value Christ's all sufficiency.

What of the Bible? Let Elder Watson speak, though long since gathered to the fathers: "The Bible is given to guide believers in their practice as well as doctrine, and it surely is disobedience with them in the Lord's eyes not to be governed by it. The silence of the Bible regarding anything or point, gives no license whatever to follow or adopt it. And since the Scriptures contain all that any one need to know and practice religiously, surely its sacred pages should be carefully studied and followed. They cannot go wrong when following this course, for it is wisely calculated to keep them for all manner of error and idolatry. To religiously worship and practice that which God has not commanded, I believe is idolatry. To religiously worship and practice that which God has not commanded, I believe is idolatry in His eyes. "Many are zealous of good works (so called) which the Lord hath not commanded."—Watson. (Elder Watson was born at Wentworth, N. C., emigrated to the State of Tennessee, was a noted surgeon, with no equal in the state, it was said, and for years was connected with the Medical Department of the University of Nashville, Tenn., but was best known, and widely beloved as an humble Primitive Baptist preacher in salvation alone, by the blood and righteousness of the Lord Jesus Christ. When Dr. Watson felt the end was near he said: "My prayer is that I may die with this blessed doctrine as much impressed on my heart as it ever was

while I was trying to preach it. O Lord let the pulpit, and the death bed be the same to me in that respect. I want to be resigned to His Will and feel that death hath lost its sting and the grave its victory. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Good works, from whence do they come? Let Elder Lemuel Potter answer. (3rd witness.) "We take it for granted that all good works are to be found in the scriptures—our faith is, that the Church and Minister will teach what the Bible teaches, and practice what it requires, that the results that God intended to accomplish by that means will be brought about. We are not uneasy for fear that the Lord will leave something back that is essential to the salvation of His people, or the glory of His name."—Potter.

Who was Potter? An able minister, editor and servant of churches in Indiana. It was said, "He had few equals as a gospel preacher." I would like for some one to tell if he was or was not the son of Gideon Potter, who was born in Surry County, N. C., in 1798, and was, in my opinion, baptized by Elder Thomas Oliphant, in the same Arrarat River and near the same place where the unworthy writer was baptized. The Oliphants also went from N. C. to Indiana. Since Elder Thomas Oliphant lived in the same section where I was later born and served churches, I am sure he was at one time a member of old Arrarat Church, in Surry County, which was the home church of my father, mother and other ancestors, and it became my first church home. Elder

Thomas Oliphant served four churches in Surry County, N. C., and later went to Indiana. Four of his sons became ministers in the Primitive Baptist Churches, as follows: J. H., J. T., R. A. and P. T. Oliphant.

Who is governed by the scriptures? "A church: a religious assembly, called out of the world (by divine authority) and by the doctrine of the gospel, to worship the true God in Christ, according to His word."

"A visible church is always, in scripture, a local body, and every local church, acting by a majority of its members, is invested by Christ with the exclusive and final power of receiving, excluding and restoring its members, and transacting all necessary business."—Hassell.

"I very positively take the position that there is but one true Gospel church. This position, (however) does not un-Christianize other people. I believe all those born of the Holy Spirit, (regardless of Church affiliation) are children of God, and that they, every one, will be saved in heaven.

Only a few (comparatively) of the Lord's chosen people, hold membership with the Primitive Baptists; but I think numbers would do so, if they correctly understood themselves and the teachings of the scriptures. For no doubt many of the Lord's dear people love and religiously hold to unscriptural doctrines and practices. And I wish to have and hold only feelings of kindness or them and others also.

Hatred for others does not show a Christian spirit in any one. No one can feel right or good with hatred burning in their own breast. I can have more or less Christian fellow-

ship for all those I believe had a Christian experience; but cannot conscientiously have Church fellowship any in what I believe to be wrong doctrine and practice. Yes, I can have more or less love for a brother in error, but I cannot love his error. Doctrine shapes practice, consequently, whenever any are weak in doctrine, they are sure to be lame in practice. "Christ requires His churches to be faithful in doctrine, in practice and in discipline."—Hassell. (Where these things are lacking, the flesh is in the saddle.)

O. J. Denny.

"THOU SHALT HAVE NO OTHER GODS BEFORE ME."

The Lord said unto Israel, "Thou shalt have no other gods before me"; but we look on the scene spread out before us in wonder and astonishment, when we look upon the many gods which we, claiming to be civilized and Christianized, bow down to and worship with more zeal than we give to the God of our salvation, and yet we claim to be His spiritual children and boast of our birthright, and criticize those who do not make the same high-sounding claim. The Apostle Paul in the third chapter of second Timothy fully describes the people of this generation. He says they are lovers of themselves; that they love pleasure more than they love God; that they are covetous, boasters, proud, high-minded; and he charges Timothy to turn away from them. They bring in pursuit of pleasure, which is one very important god—the pleasure god, who leans strongly on the money god for

the necessary means to attaining the pleasures they have in view, and are bent upon attaining by some means or another, regardless of whether right or wrong means have to be resorted to in order to reach their goal.

It is needless to say "they," but it is more consistent on our part to say "we," for Daniel when he saw the seventy years of Babylonian captivity were about ended, he began to afflict himself and confess the sins of his people, and he always uses the pronoun "we," and surely we have sinned. We have strained out a gnat and swallowed a camel. We have preached doctrine, and left discipline out. We have been caught in the tide, and sought to please men rather than God.

We have excluded brethren from our fellowship that were better than we; like Joab, whom David describes as killing two men that were better than he. Our churches appear almost lifeless; our services formal; our zeal has been wasted, while trying to reap the fruits of the earth, which will perish with their using, we have tried to be like the nations around us, clinging lightly to our idols (extreme doctrines) and neglected to exhort to repentance and good works—the fruit of a genuine faith in our Lord Jesus Christ.

O Israel! thou hast destroyed thyself, is the charge against Israel, the nation, that Almighty God alleges against her.

The nations of the world have gone into idolatry, and the church has gone with them. She only retains her formality—just a shadow of her former purity and usefulness.

The time has come when you can

scarcely find a person from twelve years old and upward, that is not a member of some church; and yet our prisons are filled to overflowing, and felons who were sent there for great crimes for twenty years have to be discharged after spending less than one-fourth their time, in order to make room for others; and the most of the criminals are young men between sixteen and thirty years of age. What is church membership worth? Such professors without the true light of Christian behavior is like a lamp without oil. Again, our meeting houses are poorly attended; the congregations get smaller as the years go by; our people are rapidly dying off, and but few are coming in, the children of faithful fathers and mothers do not even visit the sacred shrines so dear to the hearts of fathers and mothers.

Have fathers and mothers encouraged their children to go with the masses to be trained up in Sunday schools and other auxiliaries to have the many attractions now offered them for their pennies, eventually to bow down to the god of pleasure, who offers them so many vain attractions, to gather them at last into the church of the beautiful woman "who sits upon the scarlet colored beast, holding a golden cup in her hand filled with the wine of the wrath of her fornications."

May the Lord in His mercy save us from our pride, lust, bigotry, idolatry and vanity. May He in His abounding mercy, pour out His Spirit upon us, inspire us with spiritual zeal that we may let our light so shine as to glorify our Father which is in heaven.

May we live unto Him, and turn

away from these vain things, and look at the things which are not seen, grow in grace and the love and knowledge of our precious Redeemer.

B. S. Cowin

BROTHER ASA KING

By request I will try in my feeble way to write just a short memorial of our dear brother, Asa King.

Brother King was born February 13, 1845, and died December 18, 1838, at the age of 93 years, 10 months, and 5 days.

He united with the Primitive Baptist Church at Wilmington, August 15, 1925, and was a faithful member of the church at Wilmington thirteen years, four months and five days.

He never failed to answer his name except when prevented by sickness, and he was always ready to do his part.

Brother King was a Confederate soldier, serving through the War Between the States and enduring much suffering and many hardships.

He raised a large family of girls and boys, who, with quite a number of grandchildren are left to mourn his departure. His wife preceded him to the grave many years ago.

His children did all that was in their power to relieve his suffering, always with him to administer to his many wants and needs, but when the good Lord saw fit to take him away they all seemed reconciled to His will.

Much more could be said in regard to this dear brother, but the writer feels unworthy to undertake to say any more.

Therefore, be it resolved, that the Primitive Baptist church at Wilmington has lost a true and faithful member, and that we bow in humble submission unto our Heavenly Father, who doeth all things well, as we feel that our loss is his eternal gain.

That we extend to his bereaved family our deepest sympathy in their hours of grief and sadness.

That a copy of these resolutions be placed upon the church records, and a copy be sent to Zion's Landmark for publication.

Done by order of conference, May 20, 1939.

Edward J. Scott, Clerk.

MRS. NETTIE ELLIS.

This dear sister was born in Pamlico County, about the year 1867, and departed this life at her home near Bridgeton, N. C., Friday, July 14, 1939. She leaves a husband, Slater Ellis, four nieces, Mrs. C. Lupton and Mrs. Angie Stallings of New Bern, Mrs. Tildon Potter of Lowland and

Mrs. J. W. Alford of Kenly; also a number of grand-nieces and grand-nephews, together with a host of friends who mourn their loss; but we feel that our loss is her eternal gain.

For more than 40 years the deceased and her husband lived in New Bern, moving to the Saint's Delight community near Bridgeton about ten years ago.

Sister Ellis became a member of the Primitive Baptist church at Goose Creek Island several years ago and came to Bethel by a letter of dismission about nine years ago, where she remained a faithful and prompt member, until the day of her death, and not only to the place of her membership, but visited many other churches that she might see and hear the preaching of the gospel of the Son of God. In her late travels she often spoke of a sad decline of love and friendship among Baptists, and mourned the removal of the ancient landmarks set by the apostolic fathers and substituting the works and dictations of men, who lead silly churches to set up bars of non-fellowship against other churches. She declared such actions are not sustained by word or example in the New Testament and therefore highly offensive and detrimental to the cause of Christ. One of the last and sweetest comments offered by Sister Ellis in the presence of the writer, was made from the sentence at the bottom of page 18 of Hassell's Church History, to-wit: "In all ages and countries, that people who, in all spiritual matters acknowledge Christ as their only Head and King, form a part of the true church of God."

Her parents were Primitive Baptists from her earliest recollection hence she grew up in that atmosphere and was strong in the faith of the ancient fathers. She was lovely, kind and jovial, a good disciplinarian, and labored much to save erring friends to the fellowship of the church.

After attending her meeting with the church at Bethel on the second Sunday in July, 1939, she went to the home of Mr. and Mrs. J. W. Warren and during the afternoon she was taken real sick and was advised to not try to return home. She spent the night with Mr. and Mrs. Warren and went home the next morning. Her failing health fully showed signs of senility which terminated her life at her home the coming Friday. Her sufferings were not severe and we believe she gently fell asleep in the peaceful arms of her dear Saviour. We shall all miss her in our various places of worship.

The writer was called to hold a funeral and burial services, which was done, and the remains were quietly laid to rest beside her mother in Cedar Grove cemetery in New Bern, N. C., there to await the call at the resurrection morn, when the bodies of all the saints shall be raised, changed

and fashioned like unto the glorious body of their risen Lord.

May the Lord speak peace to His dear people.

J. P. Tingle.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our heavenly Father to remove from our midst, our beloved brother, William Rawls, who was born November 19, 1846, and died July 3, 1939, age 92 years, 7 months, 14 days. He was married to Catherine Lanier, and of this union were born three sons and seven daughters, of which are now living one son and six daughters. His wife preceded him in death, having died July 20, 1915, age 65 years, seven months, and 13 days. She was a devoted wife and loving mother.

Brother Rawls was received for baptism in the Primitive Baptist faith, at a call meeting at the home of Elder B. H. Wooten, on the first Sunday in March, 1892, and was baptized in the fellowship of the Maple Hill church. He was a faithful member and served in the offices of Trustee and Deacon for more than 35 years. His wife was baptized about one year before him, and died in the fellowship of the faith.

Therefore, be it resolved: First, That we bow in humble submission to him that doeth all things well, and feel that our loss is his eternal gain.

Second, That we enter a copy of these resolutions in our Church Book, send a copy to Zion's Landmark for publication, and a copy to the family.

Done by order of conference Saturday before the first Sunday in September, A. D. 1939.

Elder R. W. Gurganus, Moderator
W. A. Lanier, Church Clerk,
Elder W. A. Walton, Committee.

RESOLUTIONS OF RESPECT FOR ELDER TILLMAN SAWYER.

Whereas, our heavenly Father, in all His abounding wisdom, called our beloved and highly esteemed brother, Elder Tillman Sawyer, to that heavenly home, where there will be no more suffering, toil and pain, but endless joy throughout everlasting eternity.

Much could be said of Brother Sawyer's faithful and loving devotion to his heavenly Father and Creator, his church and family.

In the going of this, our beloved brother, who was ever God-honoring and God-praising a vacant place is left which none can fill, in the church, in his home and the community where he lived. However, we feel assured he died in the triumphs of a living faith, which is an anchor to the soul.

He was a pastor of the Blount's Creek Church, and served there for 16 years.

He was sick only for a short while.

Born June 22, 1868, and departed this life July 21, 1939, making his stay on earth 71 years, 3 weeks and 6 days.

Elder E. P. Gerrard,

P. O. Box 241,
Rocky Mount, N. C.

IN MEMORY OF MRS. EFFIE COBB.

Mrs. Effie Cobb was the daughter of Frank and Louise Walston, and was born April 2, 1875, and died February 11, 1939. She was the wife of the late J. E. Cobb; the mother of one son, and the step-mother of nine children. She united with the Primitive Baptist church at Lower Town Creek when just a young lady, and was faithful to it until the last. She loved her brethren and sisters and was always so glad to see them and to attend the services.

To know Cousin Effie was to love her. For more than thirty years she has been a near and very dear neighbor of ours. I believe I can speak for all of her neighbors. They loved her; and, I believe, she loved them. She was very appreciative of all done for her. They all loved her and liked to be with her; and even so did the young, even the children. She seemed gifted in knowing what to do and say in time of trouble and sadness. She visited the sick and was always ready to help them if she could.

She was always a person to see the best side of any one. She talked bad of no one. I have heard her say so many times, "If one would look over himself and try to keep right, he wouldn't see so many faults in others."

Cousin Effie meant so much to my mother, whose health is poor and is unable to leave home often. Frequently Cousin Effie would attend church and then visit mother to tell her how good the sermon was. She came daily to see her.

She was at my home about one hour before she was taken with a dreadful headache. This grew steadily worse for more than a week. At that time she was taken to a hospital. All was done for her that could be done. She was in a deep sleep for a week before her death, caused by a tumor of the brain. However I feel that she was ready to die, for just a short time before her fatal illness I heard her say that time seemed long to her and that she was ready to go, for death seemed sweet.

Elder Smith, her pastor, and Elder E. L. Cobb, her stepson, conducted her funeral at her brother's, A. T. Walston, in Tarboro. She was laid to rest at the family cemetery in St. Lewis. The large number of beautiful flowers at her funeral was a token of her many friends. We miss her, but our loss is her gain. She is just asleep.

Mrs. Lee Walston.

ELDER DENNY'S APPOINTMENTS

Elder O. J. Denny, the Lord willing, will preach in the Durham church the second Sunday morning in November, at 11 o'clock. The public is invited to hear him.

E. L. Cobb.

APPOINTMENTS FOR ELDER GRAY

The following appointments are for Elder S. Gray of the White Oak Association, arranged by Elder J. W. Gilliam, Jr., of the Upper Country Line Association:

- Prospect Hill, November 7.
- Mebane Church, at night, November 8.
- Wheelless at 11 o'clock, November 8.
- Burlington, at night, November 9.
- McCray Church, November 10.
- Bush Arbor Church, November 11.
- Pleasant Grove Church, November 12.
- Reidsville Church, at night, Nov. 13.
- Macedonia, November 14.
- Dan River Church, November 16.

Elder Gray will need conveyance.

J. S. Salter,

1101 Desmond Street,
Kinston, N. C.

LITTLE RIVER UNION

The Little River Union will convene, the Lord willing, with Gift Church, Coats, N. C., the 5th Saturday and Sunday in October, 1939. Elder J. T. Lewis is appointed to preach the introductory sermon.

Brethren, sisters and friend are cordially invited, especially ministering brethren.

M. E. Fish, Union Clerk.

Angier, N. C.

EASTERN UNION.

The next session of the Eastern Union is to meet with the church at Pungo, North Carolina, on Saturday and Fifth Sunday in October, 1939.

The brethren and sisters from sister unions are invited to be with us, and a special invitation is extended to all ministering brethren.

Yours in hope of eternal life,

Fred T. Sawyer, Union Clerk,
Pinetown, N. C.

**STATEMENT OF THE OWNERSHIP,
MANAGEMENT, CIRCULATION, ETC.
REQUIRED BY THE ACTS OF
CONGRESS OF AUG. 24, 1912
AND MARCH 3, 1933**

Of Zion's Landmark, published twice-a-month (on 1st and 15th) at Wilson, N. C., for October 1, 1939.

STATE OF NORTH CAROLINA)
COUNTY OF WILSON) ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared John D. Gold, who, having been duly sworn according to law, deposes and

says that he is the owner 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, as amended by the Act of March 3, 1933, embodied in section 537, 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, O. J. Denny, Winston-Salem,
N. C.

Associate Editors, M. L. Gilbert, Dade City, Fla.; B. S. Cowin, Williamston, N. C., E. L. Cobb, Wilson, N. C., and T. R. Crawford, Cairo, Ga.

Business Manager, John D. Gold.

2. That the owner is: John D. Gold,
Wilson, N. C.

3. That the known bondholders, and other security holders owning or holding 1 per cent or more of total amount of bonds, or other securities are: John D. Gold, Wilson, N. C.

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

JOHN D. GOLD,

Business Manager & Owner.

Sworn to and subscribed
before me this 6th day of
October, 1939.

Elizabeth S. Clarke,
Notary Public.

My commission expires
April 17, 1941.

cp 286.4

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIII.

NOVEMBER 15, 1939

NO. 1

WEIGHTS OF HOLY VESSELS.

"And we came to Jerusalem, and abode there three days.

Now on the fourth day was the silver, and the gold, and the vessels, weighed in the house of our God, by the hand of Meremoth, the son of Uriah the priest; and with him was Eleazar the son of Phineas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

By number and by weight of every one: and all the weight was written at that time.

Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: all this was a burnt offering unto the Lord.

And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side of the river; and they furthered the people and the house of God."—Ezra 8:32-36.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- Wilson, N. C.

ELDER T. R. CRAWFORD ----- Cairo, Ga.

\$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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

COMMENDATION.

Dear Mr. Gold:

As soon as I read your very fine article in the October 1st issue of *Landmark*, I felt that I would like to commend you for the many fine expressions of the real spirit of the Golden Rule, as was evidenced in that real sermonette, to those of us who are in full accord with the rich truths of righteousness which come from your pen, and serve as an inspiration to many hearts laboring under burdens known only to those bearing them.

Of course, what I shall say, is not in the least a reflection on the good editors of this fine periodical, as every word written is read with interest and benefit, from the pens of all of them every month and we are thankful that they come to cheer and comfort our heart, and bid us take courage and press onward. Still, I have never read anything, either in the editorials, or the contributed articles, that surpasses what you have to say, in what you wrote, that took the place of an editorial this month, and I want to commend you for the same, and also thank you. And also wish to say that I fully endorse every word written by Elder Gilbert this week, and to say that he expressed our thoughts along that line, and even more, when he says that the failure to send in an editorial was perhaps intended in order to bring out the

good article you wrote, and we fully agree with every word he says, and also even along another line we are wondering if what we believe is not also true as what the good Elder Gilbert has to say in the following lines: "I feel persuaded that the pens of the Editors were withheld that the apt appeal of our publisher might touch the heart pulse, as the power, strength and comfort of his letter would indicate." And we feel impressed to add, is it not possible that the spirit of your sainted father, Elder P. D. Gold, did not inspire your thoughts and guide your pen, as you were writing that article, and are not his lofty ideals and righteous judgments being brought to the minds and hearts of the readers of *Zion's Landmark*, through his son, devoted to the cause for which his father lived and died. Read it over carefully and prayerfully, and then recall the editorials of the father, and if there is not the same line of thought, and the same Christian spirit, and love for advancement of righteousness, truth, and honesty, then I am the worst mistaken that I have ever been, in anything I have ever read. If that spirit of love and fellowship which fills to overflowing the fine article you wrote, was in the hearts of mankind, it would not be long till every nation would "beat their swords into ploughshares, and their spears into pruning hooks, and nation would not lift up sword against na-

tion, and we should learn no more of wars."

Give us more of such uplifting thoughts as we find and read, and ponder, and reflect upon, as the heart and soul are hungering and thirsting after righteousness, in these perilous times, when all of us need such comfort and ennobling help as we find in your "Submitted in love," which is calculated to cheer, comfort, and sustain many hearts, especially those weary with their lurdens, and bid them take courage and press onward, as they wend their way nearer life's evening sunset. I heartily commend every word you say, and thank you for the help derived from reading and re-reading your expressions of love and interest in the advancement of that which goes to not only make us better, but also in making this old world a better place in which to live, as you are surely making evident that in your heart there dwells the Spirit of Christ, and having this, you are surely His, and are doing the work He has given you to do. May He grant you many years yet to labor in the interest of truth and righteousness.

Sincerely,

Dr. Will Crawford,
Goldsboro, N. C.

ANOTHER YEAR OPENS BEFORE US.

This is the beginning of another year, and with seventy-two years behind us and the Landmark, we look forward with confidence to the future, for we have all the days of our life felt the kindly hand of the great Father touching us occasionally when we needed Him, and He

has always come to our aid even when we did not know that He was near or even thinking about us.

He has lifted us out of the bottomless pit, or it would have been the bottomless pit for us and the business, if He had not helped, for we have not only been in the printing and publishing business here in Wilson for fifty two years, but we have passed through many a troublous time and several depressions, and have seen the time when we were as near broke as it was possible to be, but yet we are still going and enjoying good health, and so the only one we can give thanks to for all His mercies is our heavenly Father, the great God of Heaven.

There are only about three weeks difference in our ages, this publisher and the Landmark. One saw the light of day October the 24th, 1867, and the Landmark began its existence November the 15th, 1867, so we were born near the same time, have been raised up together, and suffered together and fought the battles of life together, and lived together. There certainly are ties between us stronger than either life or death, and these thoughts come to our mind often: why give up an old friend, a boyhood friend, that has been so constant and so true all these years and the messages from readers of the Landmark that cheer us on the way, they are worth a great deal to us and more than we can express.

There is another side, too, that should make us very grateful. When father came to Wilson he had little or nothing. He came here at the call of the Primitive Baptist church

in this place sixty-nine years ago, and the majority of the people in this county then were members of the Primitive Baptist church. Most of the people in the county lived in the country, for the town was small about 300 inhabitants, and well do we remember the large attendance at the meetings and the associations, and the harmony and peace that brooded over the church and the good times that we had as children as we accompanied mother to church and meetings, and heard father and the saints that have long ago gone to their eternal reward, preach the word of God, and how they would stand around after the meeting and talk over the sermon and sowed to get the most enjoyment out of them. There were no divisions at that time, and everything was peace and love, and how much they got out of their religion.

Coming on up along the years, we set up the type on the Landmark in our father's office under his foreman for two years, from thirteen to fifteen years of age, and then ran the farm for him and went into business with him this fall fifty-two years ago. During that time the Landmark, together with the assistance from the church, enabled father and mother to raise seven children, all of whom are living except one, Charles Gold, who was accidentally killed while hunting, and so we think we owe a debt of gratitude to the Landmark and the church, and this also should be taken into account.

So before father died he asked us to continue the paper as long as we could, and in reverence to God and father and the church, the thought

comes to us often, whether God would think quite as much of this writer if he should turn all these things loose, that have meant so much in our lives, and if He would not say as He said to Belshazzar, "I have been good to you, I have blessed you in basket and store, and confided to your trust the paper which your father edited nearly all of his life, and it has been the medium of my people, the Primitive Baptists, and at the last I regret to say that 'You have been weighed in the balances and found wanting.'"

Well, we do not want our Heavenly Father, who not only looked after us when father was living, in fact He looked after both of us, and now at this time of life should we desert Him, the giver of every good and perfect gift?

So now on the threshold of another year for both of us, we will do the best we can, with the help of God and our good friends, both in and out of the church. So we ask your prayers, for the prayers of the righteous availeth much.

There may be wars, troubles, trials and temptations in the world, "but if God be for us who can be against us?"

John D. Gold.

WE ARE CREATURES OF CIRCUMSTANCE.

Dear Friend and Brother:

We are, as you know, creatures of circumstance, and there are things that come up in one's life over which we have no control, and things that we oftentimes desire the most to do, we are powerless in the doing. Not because we can do and will not. No, but because our en-

vironment and circumstances will not suffer it, and such things are wounding, hurtful, crushing. Not that being poor is a shame, disgrace, humiliating. Oh, no. If so it would seem that the Lord would not make more poor people than rich ones. I would that I could take the Landmark, but I just can't. I'm in debt, and have so many needs that I just can realize but few, very few of them, for all the means I get belong to the other fellow. I am so glad, yes grateful to God that you have never known, nor will know, what being poor really means. And it seems there are no brighter prospects ahead. Had hoped when the time expired I could take it, but not so, and you just can't know how I thank you, inexpressibly, for sending it free one year. I am sure you will lose nothing, oh no, but gain. No one but the Lord and me will know how I shall miss it. It will be as the loss of some loved one and it indeed will be, for I dearly love the paper and would to God I could take it, but see no way. I hope to be able sometime, and if I ever should get to the position I can I assure you I will. So you will have to drop my name until then, for surely I am not, nor cannot ask you to send it. Oh, no. But I just want you to know how I am situated and then you can't censure me. I had hoped I could take it as long as I lived, but not so with my debts and needs, and I can't have all I need, will not suffer it, and it is most all the good news I get, yes preaching, for I don't go to hear any. So you can just drop my name and forget me.

From one that loves you for the

truth and cause of Christ.

Effie H. Carrawan,
Swanquarter, N. C.

F. S.—I would that it were not as it is, but if God had so willed, ordered it otherwise, would it not have been, and surely I could be out of debt and have all I need and even wanted, and not only my subscription paid but many others. That is my desire, yet I am powerless to do any of it. I am not overstepping the bounds—nor is the picture overdrawn, for I am so often at my wit's end as to what and how I shall do, how shall I live or make it. Such things bring one low and keep them yes me, wholly and solely dependent. Not on man—oh, no—but on God—on that arm that has never been shortened—oh, no—and whose power has never been given unto another. One who is rich, yes, in mercy and grace. That is why I have not been cut off. That is why I have something to eat and a scanty supply—no, I can't say supply, but just enough. No, I have not that. Well, to be plain, I am glad, yes grateful, that I am alive, of which blessing I am not worthy of, for what are we worthy of, when it comes to summing up worthiness, fitness? Nothing but death and eternal banishment from the true and living God, but His mercy preserves us and keeps us and has given us a sweet abiding hope of immortality, and what would you take for that? Worlds upon worlds? No, they be as trash. So I feel I have something to be thankful for—for I have a hope that has made me rich, yes rich in that hope that keeps me going, for it makes me trust in that God that has all power

to do as He wills, and saves. So you may do as you please and that will be to drop me from your list, yet I shall not forget you for what you have done and pray God's richest blessings upon you and yours.

Your friend,
Effie H. Carawan.

We are crediting your Landmark from the funds supplied by generous brothers and sisters and this company.

J. D. Gold.

BLACK CREEK ASSOCIATION.

(Continued)

Elder O. J. Denny, Editor of Zion's Landmark was the next speaker at the stand. He began his sermon by saying, it is not in the power of man to comfort the children of God unless the God of mercy is in it all.

His text was from the 21st chapter of Revelations: "And I heard a voice out of Heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be with His people, and God Himself will be with them, and be their God."

He asked what power is required to bring poor sinners, such as you and I, to God, and answered, "Outside of His power there is no hope for us. All spiritual blessings come from above, "The tabernacle (the dwelling place) of God is with men, (His people) and they shall be (not may be) His people and God Himself SHALL BE with them, and He will be their God."

Elder Denny said he liked positive statement as to Eternal truths. David said, "The fool hath said in

his heart, There is no God. They are corrupt: they have done abominable works; there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one." Psalms 14:1-3.

All being steeped in sin, we see the need of a remedy, which is alone in Christ, the Lord. The only salvation from sin rests in Jesus Christ, and the government of the Church of God rests on His shoulder, and His name shall be called Wonderful, Councillor, the Mighty God, the Everlasting Father, and the Prince of Peace. Of the increase of His government and peace, there shall be no end, to establish it with Judgement and justice even forever.

In order to show the condition of the people of God, without the presence of His Spirit, Elder Denny read from Ezekiel, 37th chapter, "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, etc. It takes God to make a man sit down and realize what he is by nature and what he must be by grace or be eternally miserable. I ask with what can we build the church or feed His people unless it be supplied by Him from above? All the builders of old rejected Him, yet He was the chief corner stone, and this stone, whom all the builders rejected hath become the head of the corner.

I am often asked what is the mat-

ter with the Primitive Baptist Church? My answer is they are simply human beings, (subject to temptations) and saved, only, by the imputed righteousness of Jesus Christ.

As we consider the lesson taught as to the valley of dry bones, we realize what we are, by nature, and that God alone can bring us together, inspire us, teach us, and lead us into His fold, for there shall be one Fold and One Shepherd. The Lord is all about His people, He is enthroned high above us, in His love, mercy and power, yet, He comes in love and mercy, His everlasting arm beneath, and raises His people up, and they are made to sit together in heavenly places in Christ Jesus.

Elder Gold, though living in Wilson, belonged to the Primitive Baptists all around in the state of North Carolina and Virginia. The father of Mr. A. L. Brooks—a prominent lawyer of Greensboro—the late Dr. Zachary Brooks, was a great admirer of Elder Gold, so on one occasion arranged a week's appointments for Elder Gold, and Dr. Brooks spent the week driving him to his meetings. But Elder Gold was in a state of coldness, and it seemed his joints were out of place until Sunday, the last day of their trip together, when it seemed that all came together, and he was blessed to preach with great liberty, and Dr. Brooks was much comforted and went home rejoicing.

It takes the Lord to shake up our dry bones, put life in them, and clothe them with sinew, put flesh upon them, and skin on the flesh and make them stand up, as the

whole army of the true Israel of God.

He knows His people. He calls them by name. They hear His voice, and God said of them—"My sheep hear my voice, they do follow me, I give unto them eternal life and they shall never perish."

Elder Denny said he wanted to talk of the experience of our people. God asked Ezekiel, by His Spirit, 'Son of man can these bones live? And I answered, Lord Thou knowest.' God knoweth all things, and is the only power, through Christ that can bring life and immortality to light through the praching of the Gospel of the Son of God. Elder Gold used to say, "The Gospel is good enough to preach anywhere, and Elder Denny said it is not where we preach; but what we preach that counts, and if His Servants did not go outside the world to preach they did not disobey the divine command. "Go ye into all the world and preach the gospel," etc.

What is to be the fulfillment of His promises? Jesus said, "Thine they were Thou gavest them me, and of all Thou gavest me I have lost nothing; but the son of perdition, that the scriptures might be fulfilled. And when they are gathered home, "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Elder Denny closed by declaring that all power in heaven and in earth is in Him, and that He that beginneth a good work in His people, will perfect it unto the day of

Jesus Christ. The life of the Church is in His hands and He will sustain and keep them safely to all eternity.

Elder Harvey Almond was the next speaker. "There Is A Fountain Filled With Blood," was sung by the congregation and Elder Almond referred to it and said that when a boy he did not understand what he does now.

The hymn says, "the blood of the Lamb shall never lose its power until all the ransomed church of God are saved to sin no more."

Elder Almond said, when a man preaches better than I do, I never fall out with him. The 22nd and last chapter of Revelations shows that none of the children are considered above the other.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take of the water of life freely." The Spirit is the word of God shining into the hearts of the redeemed, crying, "Abba Father," while the church is the Lamb's wife, drawing inspiration from our blessed Lord. If you don't love this doctrine, then you cannot come and take of the water of life freely.

All this desire comes from the Lord, who releases the poor sinner, bound with chains, and sets him free.

There is a vast difference between God's ability to do things and that of the devil. When some imitated the disciples, who had been given power to cast out devils, and attempted to cast them out of the afflicted man, the devil said, "We know Christ and Paul, but who are you?" And they sprang upon the

impostor and rent him.

But when Christ cast out the devils from the man afflicted with evil spirits, he was clothed in his right mind and so remained, while the devils entered the herd or swine that ran down into the sea and were drowned.

The Spirit in that man said, "Come," and he was healed. His heart hungered for the Lord, and he besought Him. He believed God would heal him and He did, and then the Saviour said, "Go and tell thy friends what great things the Lord has done for you." It is not your voice telling you to come, but the Spirit in you. Unless a person has an experience of grace, and has felt the love and forgiveness of the Saviour, there is not much to build upon. Christ must be in you the hope of glory.

The Holy Ghost dwells in you, and so you are kept from the evil of the world. Christ said, "My grace is sufficient for thee."

I believe God's work is still going on. On the cross He shed His blood for His bride, the church. He paid the debt for us and redeemed us from the just penalty of sin under the law. "By grace are ye saved, not by works, lest any man should boast."

Others who spoke at the stand on Sunday were Elders G. W. Hill, E. F. Folland, W. B. Kearney, E. F. Pearce and L. E. Bryan.

FOND REMEMBRANCES.

Elder E. L. Cobb,
Wilson, N. C.

Dear Brother Cobb:

After an absence of forty years I had the pleasure and good fortune

to visit the Old Union church in Johnston County yesterday, this being the date of their yearly meeting. I suppose I need not tell you it was a thrill and a great joy to me. My mother's and father's membership was there for many years, of which time father served as clerk.

This was a planned trip of many weeks. A party of ten, consisting of Elder and Sister Herndon, Brother and Sister Faucett, Mrs. New, Mrs. Brock, Brother J. J. and Ruthie, my wife and I left Durham about 8:45 a. m. The skies were clear and the sun very hot. I had looked forward to this trip with as much anticipation as a little boy does Christmas. Although I enjoyed the trip very much it was not void of some disappointment. I had pictured in my mind the old church and surrounding territory of forty years ago, but found there had been as much change in the church as there has been in me. As I neared the scene of my childhood my mind drifted back many years to a happy little boy and his dog romping carefree through the woods and pasture land, taking in the fresh air with a mind and body filled with adventures, evading anything called duty and wishing the nights would not come so quickly because of the fact I must wash my feet before going to bed. Can you imagine any one happier than a boy and his dog in the wide open spaces? There is loyalty and affection seldom surpassed. I lived it all over again in the space of a few minutes.

Our first stop in that section was at the home of Mr. and Mrs. Rance Creech. In days gone by they were our friends and neighbors. My

parents held them in great esteem. Our time being so limited, I only had a brief few minutes there. Mrs. Creech hesitated coming to the door. Believing me to be a stranger she didn't want me to see her in bare feet. She was dressing for church, or perhaps Sunday School. I felt very much at home, so I did not wait to be invited in. After she discovered who I was, she remarked I would come at such a time. I could not resist placing my arm around her, for she is a dear old soul and I have the greatest respect for her. I used to think she could prepare a meal fit for a king. Many happy hours have I spent there with her children. A short distance to go to reach the Old Union Church, but not the church of forty years ago. In its place stood a new church, a larger church. However, there was no mistake about the location, so we drove into the yard. My eyes met a different scene from forty years ago. There was an absence of horses, buggies and wagons and two-wheel carts. We were a bit early and only a few had gathered, but within a few minutes nice cars dotted the grounds about the church, and old and familiar faces began to appear. I can't tell you just how good it made me feel to meet relatives and old friends on that sacred ground, and after a brief round of greeting we moved on into the church, where singing had begun. As I entered, I glanced quickly about and a feeling hard to describe came over me—one of sweet sadness. The old fly bonnet and long tooth brushes were gone. Only one person bore out the old tradition and it did my heart good to

look at him. He wore a long white beard and hair slightly long. I had the pleasure of meeting him later. I could almost guess his name, but the many years had dulled my memory. However, when he said his name was Woodard that did not put me in the light because in that part you could guess Woodard every time and be right most of the time. He is a grand old man who hasn't changed with the ways of the world.

Elder Herndon preached to an attentive audience. At the close of his discourse few dry eyes were present. Elder Pearce spoke in low tones many words of great comfort.

After 15 or 20 minutes intermission Communion and washing feet was in order, of which most present took part. Before closing Brother J. J. Whitley was called on for a few remarks. This being where he united with the church at an early age, he was very tender and his words impressive. In his remarks he said he did not fear the devil but feared the Lord. I must confess he is more blessed than I for this fellow gives me plenty trouble and always has. I am afraid of anything with so much influence and power.

I have noticed some articles in print lately which lead one to believe some of our good brothers are bothered about the origin of the devil. I am content to worry with known facts and surely I know the devil exists for I am daily confronted with the problem of evading him. I somehow manage to throw him off, only to be attacked from a different angle. But for the true living Spirit of the Great God above all would be darkness.

I see I am drifting away from my story—so after services were conducted our party remained while the lady folks spread the lunch we brought along. Elder Pearce invoked the blessing in the presence of a few relatives and friends, and the lunch was enjoyed by all despite the fact that it was the warmest weather most of us had felt for many days. It occurred to me we would soon be leaving these familiar landscapes and our stay had seemed short but most enjoyable. I knew I would enjoy the trip for a long time to come through meditations, for truly my greatest joy comes to me in this manner.

I have seen many wonders of the world and foreign lands. I have seen the shores of Scotland and Ireland, the great cities of London, England, and Paris, France, and the mountains in Switzerland and our great city, New York. I have suffered and enjoyed most of the emotions of man, and I assure you, my dear brother, through all my travels and experiences none is to be compared with the great joy, peace of mind and hope of life everlasting in Christ Jesus.

The Great Creator has seen fit to give me the spirit to absorb and enjoy this wonderful doctrine of salvation by grace, and in His providence He has blessed me with a kind and loving wife, three lovely girls, a humble home where God's love is paramount, a place where we love and understand each other, a place where sacrifice and devotion is shared equally.

My whole sixteen years' membership in a different church never brought be the great joy I have ex-

perienced since I joined the happy family at the little brown church in Durham, and I am sure you are a witness to much of this joy. There was a great preparation before this feast. I was subjected to great trials and tribulations and none other than the power of God could have brought me out from the low grounds of sorrow and lost condition I felt to be in. These past four months has been a revelation to me. I still feel that I am an unworthy member, but I do love our little brown church. I think we have the best church, the best pastor, the best membership in the world. The day I was accepted in this little brown church it seemed to me the doors and windows of heaven were opened up and the Spirit of the Lord was with us. It was glorious passing all understanding, even non-members placed their arms around me in a spirit of great joy. We know not what the Lord has in store for us, but we can rest in that sweet hope and wait on the Lord.

Please remember me kindly to Sister Cobb and your daughter.

Yours in love, faith, and hope,
E. C. Whitley,

513 E. Trinity Ave.,
Durham, N. C.

HOPE YOU WILL SOON BE WELL.

P. D. Gold Publishing Co.,
Wilson, N. C.
Dear Mr. Gold:

I am very sorry you had to remind me that my time was out on my Landmark, but I have been sick with arthritis for seven months, not able to use my knees. Just can use my knees and not able now to use my hands but very little. I hope

the blessed Lord will bless you, me and all your editorial staff.

I hope it will not be so long before I will be better. I suffer so much. I can't write much. I will have to stop as my hands have given out. I hope I am trusting my Blessed Saviour.

Yours in hope,
Miss Mittie Bright,
Greenville, N. C.

GEORGE W. KING

Whereas, it has pleased our Heavenly Father to remove from us by death our kind and beloved brother, George W. King, who was born June 26, 1865, and died August 5, 1939, making his stay on earth 74 years, 1 month and ten days.

Brother King was received into the fellowship of the Primitive Baptist Church at Old Fellowship meeting house in Johnston county, by letter, the first Sunday in November, 1919.

Brother King was so blest of the Lord to prove a faithful and most loving member to his church as long as he lived. We shall indeed see the bright smiles that Brother King met us with every meeting time, unless providentially hindered, no more. Hence he will be greatly missed. Still, we cherish the thought, even though we feel our loss keenly, that our loss is his eternal gain, and we could not wish him back in this troublesome world.

Therefore be it resolved:

1st, That we extend to his most loving widow, Sister Bessie Lee King of Fellowship church, and their children, our deepest and heartfelt sympathy. Our desire being that the God of all good continue His mercy upon them all; giving them to be thankful for so good a husband and father, and may Brother King continue to be honored, though he be dead.

2nd, That the church be reconciled to its great loss, and that we remember the quietude and peace loving disposition of this dear brother, and God give us grace to live together as he lived with us.

3rd, That a copy of these resolutions be sent to the heart broken family; a copy sent to the heart-broken family; a copy be sent to Zion's Landmark for publication.

Done by the order of the church in conference Saturday before the first Sunday in September, 1939.

Elder F. W. Rhodes, Moderator.
R. R. Pollard,
J. C. Langdon,
Shepard Langdon, Committee.

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 E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

WILSON, N. C., NOV. 15, 1939

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SIN ABOUNDINGS VS. GRACE ABOUNDING.

(Romans 6th Chapter)

Though I have spoken from the text, found in Romans 6:20, and have heard others comment on the same, the subject is too great to be fully known or explained by uninspired men.

Sin aboundings are universal. For all have sinned and have fallen under the just law of God.

Man's beginning. Man had no part in the creation, therefore he did not help or hinder God in the creation of the world and all that is in it. Creative work is the work of God. All the living things that inhabit sea or land, or that fly in the air above, came from the creative hand of God, with no man yet in existence.

"These are the generations of the heavens, and the earth when they

were created in the day that the Lord God made the earth and the heavens. And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth and there was not a man to till the ground. Who doubts the power, the wisdom or glory of the God of creation, of formation, and of sustaining grace and power and wisdom forever and forever. Man not yet in existence, and, therefore, not consulted in the matter.

"But there went up a mist from the earth, and watered the whole face of the ground." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils and he became a living soul." Man at this stage of existence, fresh from the formative hand of God, was not a fallen creature; but we read, "And the Lord God planted a garden eastward in Eden, and there He put man whom He had formed." Adam was not put to work to help His Creator plant this garden. Nor has man ever had the power to plant the Spirit in the hearts of His people. This is the work of the Holy Spirit—the work of God.

And the Lord God took the man, and put him into the garden of Eden to dress it and keep it." Adam so far had not chosen his work or course; but the Lord God took the man, and put him into the garden, and then gave His first command to a mortal being.

"And the Lord God commanded the man (Adam) saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not

eat of it: for in the day that thou eatest thereof thou shalt surely die."

Some say all God's commands are obeyed. But this command was not obeyed. "The serpent—the tempter came, and said unto the woman, Eve, "Ye shall not surely die." For, said the serpent, the wicked one, satan, the devil, "For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." The devil always seeks to lead people to believe that there is pleasure and great gain in serving him.

But the result of our federal parents obeying the devil, plunged themselves into a conscious state of their nakedness, and involved all the Adamic race into a debt and death, which nothing but the blood and righteousness of the second Adam, the Lord Jesus Christ, can give the least relief. "No hand, no heart, O Lord, but Thine, can feel, or pity, wants like mine." This is the experience of all the redeemed of the Lord.

In this we see sin abounding unto death. Yet, not an extinction, for we read, "As it is written, the first man Adam was made a living soul; the last Adam (Christ) was made a quickening Spirit. "The first Adam is of the earth earthy, the second Adam is the Lord from heaven." 1st. Cor. 15:45-47.)

Let us not forget, the IS—the present tense of the matter. The first Adam IS of the earth earthy, and we are all Adam multiplied. The truth then, is the truth now. All are sold under sin, but hope lies in the fact that as Adam IS, and we in him are the sinners, so the second

Adam (Christ) IS AN EVERLIVING, LOVING, GLORIOUS REDEEMER of HIS PEOPLE, and His glory will be their glory in ETERNITY. It is in Him that we live, move and have our being here, and He will be our living head to all eternity.

Enough said about the abounding of Sin. What of the remedy? "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 OUR LORD."

The unrighteousness of the first Adam brought death to all his posterity, death to uprightness, but through the righteousness of Christ Grace reigned unto eternal life. "For Christ being raised from the dead dieth no more; death hath no more dominion over Him, For in that He died, He died unto sin once; but in that He liveth, He liveth unto God." (Rom. 6:9-10). Jesus said "As I live, ye shall live also."

The abounding of Grace, prevailed over the Great Red Dragon. The woman—the church of God, fled into the wilderness, where she hath a place prepared of God for her. And the great red dragon was cast out, that old serpent, called the devil, and satan which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. Not destroyed, but cast out into the earth, where they annoy, but cannot destroy the church of God—all true believers in Christ. For "To the woman were given two wings (in our opinion Faith and Hope) of a great eagle, that she might fly into the wilder-

ness, into her place, where she is nourished for a time, and times, and half a time from the face of the serpent." Is this not the experience of the Lord's people? The seasons of rest, for God will give His beloved rest, but they are for set times, and sometimes for a half time—short seasons; but after all, 'Faith and Hope' sustains them unto the end, and that will be everlasting joy in Heaven above.

Grace aboundings enabled Moses to sing, "Lord, Thou hast been our dwelling place in all generations." Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God."

"God is able to make grace, all grace, abound toward you; that ye, always having all sufficiency in all things, abound unto every good work, being enriched in every thing to all bountifulness, which causeth through us THANKSGIVING TO GOD." (2nd. Cor. 8:9-11.)

"Grace first contrived the way,
To save rebellious man;
And all the steps that grace display,
Which drew the wondrous plan."

"Grace all the work shall crown,
Through everlasting days;
It lays in Heaven the topmost stone,
And well deserves the praise."

The aboundings of Grace led Top-lady to write, 'Rock of Ages, cleft for me,' etc., and enabled Daniel to worship God in the den of Lions, enabled the three Hebrew children to live and worship God in the fiery furnace, with not a hair of their

heads singed, nor the smell of fire on their garments. "All Thy people, through the abounding of grace, shall be taught of the Lord and great shall be their peace."

I write the above in the belief that it is what our people believe and that we should love one another even as Christ the Lord hath loved all His people, but at the same time, we know that love is of God, for God is love. And if we love Him, we should those who are the begotten of Him.

In hope of life immortal through grace abounding.

O. J. Denny.

DEDICATED TO HIS DAUGHTER

The following lines were written after the "going away" of our dear daughter, Mildred Crawford Gardner, beloved wife of Leslie P. Gardner, and daughter-in-law of our later beloved friend, Elder John W. Gardner. These lines are tenderly dedicated to her, who filled our life with glad-some song, and whose death was the greatest sorrow we ever had to endure.

When Yuletide Comes

When Yuletide comes,
In the cheerful Christmas fires, with their quaint mysterious glow
There are many familiar faces, which we used to love, and know,
Brought vividly back from hallowed memory, of the very long ago,
When Yuletide comes.

When Yuletide comes,
The old home fireside seems a so much nearer, dearer place,
The smallest things around it, seem to require extended space
Our hearts never feel quite so full of the gift of God's grace
When Yuletide comes.

When Yuletide comes,
There are so many little things which reflect the beautiful smile
Which, in yester-years, our raptured heart, did so easily beguile
With joy and love of those, "long since loved and lost awhile,"
When Yuletide comes.

When Yuletide comes,
The sacred little mounds, over on yonder
more sacred hill
Which did, in their making, our heart's
depth of sorrow fill
Now life their granite shafts heavenward,
and speak "Peace be still,"
When Yuletide comes.

When Yuletide comes,
Out under the stately holly trees, with
their rich robes of red and green
The phantom form of a beautiful child,
with pruning shears is seen
Back from the Elysian fields of God, to
her former custom, I ween,
When Yuletide comes.

When Yuletide comes,
Methinks that yonder brilliant star, in the
vast expanse of sky
Which surpasses all the others, in its beauty,
up on high
Must be the Star of Bethlehem, leading the
way for you and I,
When Yuletide comes.

When Yuletide comes,
The twilight shadows gather silently,
around our lonely door,
The glad some song and laughter, does not
make merry as of yore
While the heartaches, and the vacant
chairs, seem to be so many more
When Yuletide comes.

When Yuletide comes,
And I retrospect over life's stormy and
tempestuous sea
I am Divinely comforted, as the Pilot
hand is still guiding me
With the blessed promise of safety, even
throughout eternity,
When Yuletide comes.

When Yuletide comes,
Sweetly hallowed memories turn the pages
of distant year,
Faith and hope, with their golden gleam
our trusting heart still cheers,
Silently proclaiming, a future, with no sorrowing,
blinding tears,
When Yuletide comes.

When Yuletide comes,
Our heart overflows with thanks for the
gift of God's Son,
Whose incarnation assures us, victory over
death and grave is won,
We are only awaiting the summons, with
the glad plaudit, "Well done,"
When Yuletide comes.

To our beloved daughter,
MILDRED CRAWFORD GARDNER.
Educated at Flora McDonald and
Greensboro. An accomplished musician,

and dispensing joy and gladness to all, as
naturally as the flowers do beauty and
fragrance. These lines are tenderly dedicated
to her loving memory.

Dr. Will Crawford.

JAMES LEE JEFFERSON

It is with sad hearts we attempt to write
the death of our dear husband and father,
James Lee Jefferson, after his stay on earth
53 years, 11 months and 11 days. He
passed peacefully away at eleven o'clock,
Thursday, April 6th, 1939. Our loved one
was in declining health for some time, but
was in bed only a few days. His suffering
was much, but he was very patient through
it all. He seemed to realize the end was
near and was ready to go.

He was baptized the first Sunday in October,
1931, and lived as a faithful member of
Otter Creek church until the end. A part
of the Scripture he loved so well was,
"We know we have passed from death unto
life if we love the brethren." I truly believe
he loved the brethren and sisters and
loved to mingle with them. He also loved
his church and was ready to go on meeting
days. From the time he joined until his
death he never missed a quarterly meeting.

None but those who have lost a true, loving
husband and father can know the depth
of our grief, still we feel he is safe with
Jesus and is now at rest. Oh! it was so
hard to see him go, and life is so empty
without him, but the Lord knoweth best in
all things. "The Lord giveth and the Lord
taketh, blessed be the name of the Lord."

His funeral was preached by Elder J. C.
Smith, Elder Denson, and Elder A. B. Denson
at Otter Creek Church. He was laid
to rest in the church yard beneath a beautiful
mound of flowers, to await the resurrection
morn.

He is survived by his wife, Mrs. Carrie
Jefferson, and seven children, Carrie Lee,
Ora Mae, Lorine, Marie, Jean, Wilbur and
Calvin.

Dearest daddy, thou hast left us
And thy loss we deeply feel,
But 'tis God who hath bereft us
He can all our sorrow 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 and the nights are
dreary
And time rolls slowly on.
Oh! how dark is life to us
Dear Daddy, since you've been gone.

Our hearts are sad and lonely
Our burdens are hard to bear,
But we will live with hope
To meet you up there.

If our guide should be fate
Which bids us to be true,
Death alone can break the tie
That bound our hearts to you.

Sleep on, Dear Daddy,
And take your rest,
God called you home,
He loved you best.

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.

Daddy, you were taken from us
But in some grand world of light,
We hope to meet you, Dear Daddy,
So now we say good-bye.

Written by his wife and children.

MRS. MARY ANN PARKER

Thursday evening, September 7th., about 11:00 o'clock the death angel came down and silently wafted the sweet, gentle spirit of our loved one home to Jesus, but oh! how sweetly she went to meet Him; not a sign nor groan, just shorter those dear breaths, and then she was gone. No one could have known when the change came, had there not been a close watch by her bedside.

We would all be so glad to know that when the end nears with us, that we could look back over our lives and feel as well satisfied with it as we do hers. She numbered her friends by her acquaintances. She was so kind and good to everybody, always ready to help anyone along life's journey when it lay in her power to do so, "most everyone called her "Sister Parker," and it seemed when she passed away, everybody's "Sister Parker" was gone.

She professed a hope in Christ in her young days and united with the Primitive Baptist Church around 53 years ago and remained faithful until death. She loved to talk of the goodness of the Lord. I have often heard her remark of how good the Lord had been to her. Oh! how we miss her, but we realize that our loss is her eternal gain, and by the grace of God we can go to her some sweet day.

Oh! call it not death, but that blessed sleep
And never again to wake up and weep
The morning shall come, the body shall rise
And meet the dear Lord somewhere in the
skies;
Then cheer up, dear ones, who sadly do
weep.
For happy is she, in Jesus she sleeps;
Yes, she is now free from sickness and
strife,
Then call it not death, but eternal life.

Let us humbly bow to the will of Him
that doeth all things well. May God's
richest blessings rest upon her lovely children
who were so good and kind to her
and made her days as comfortable as it
was possible for them to be. All that could
be done by her doctor who was always so
faithful, together with loving hands of
faithful friends, was done with gladness,
but the time had come for her to be at rest
and God sent His beautiful angels to claim
her sweet spirit. May the dear Lord fill
the absence as much as possible. The Lord
giveth and the Lord taketh away, blessed
be the name of the Lord.

Written by one who loved her,
(Miss) Ethel Bryant,
Spray, N. C.

ELIZA JANE LANGDON

Whereas, it has pleased God, who
"works all things after the counsel of His
own will," to remove from this world of
sin and sorrow, our much loved and highly
esteemed, sister Eliza Jane Langdon.

Sister Langdon was born May 13, 1857,
and her spirit took it's flight August 5,
1939, thus making her stay on earth 82
years, 2 months and 22 days.

She was the widow of Deacon James
Langdon. She was received into the fel-
lowship of the Primitive Baptist Church at
Old Fellowship meeting house in John-
ston County, and was baptized by Elder J.
T. Coats, pastor of said church, the first
Sunday in October, 1896. She was a loyal
and faithful member of her church and
neighborhood as long as her health per-
mitted. There was a long period of time that
she was more or less confined to her home,
which she made with one of her daughters,
to-wit, Mrs. Hubert Johnson, who, with
her husband, did faithfully and patiently
wait and look after Sister Langdon until
the last came, which none could hinder,
but "be still and know that I am God."

Therefore be it resolved:

1st. That we bow in humble submission
to the will of Him who doeth all things
well.

2nd. That we extend to the family our
heart-felt sympathy, with a desire that the
Lord reconcile them to their loss, feeling
that such is her eternal gain.

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

Done by the order of the church in con-
ference Saturday before the first Sunday
in September, 1939.

Elder F. W. Rhodes, Moderator,
R. R. Pollard,
J. C. Langdon,
Shepard Langdon, Committee.

**RESOLUTIONS FOR
SISTER NANCY JANE TODD.**

Inasmuch as it has pleased an all-wise and unchangeable God to call from this unholy and sin-cursed world, to her Saviour in heaven, there to rest in His embrace to await the resurrection. We, the church at the Falls of Tar River, do resolve:

1st. That we wish to bow in sweet submission to the will of our Heavenly Father who cannot do wrong.

2nd. That the church has lost a dear old mother in Israel, and the family of nieces and nephews a quiet and unassuming aunt.

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

From the best information I can get, Sister Todd was born August 31st, 1839, and died September 7th, 1939. She united with the Primitive Baptist Church at Moore's in 1914, from which she was granted a letter of dismission in March, 1924, to join some other church of the same faith and order.

She presented her letter at the Falls church in September, 1926, and was received into full fellowship. She was always an humble, unassuming Christian. Therefore we believe that our loss is her eternal gain.

Done by order of conference in session Saturday before the second Sunday in September, 1939.

Elder A. B. Denson, Moderator
W. A. Trevathan, Clerk.

MRS. ELIZABETH E. LASSITER

Wherein it has pleased Almighty God to remove from our midst Mrs. Elizabeth E. Lassiter, wife of Willis Calvin Lassiter, of Four Oaks, N. C., born August 27, 1857, and died on Wednesday, May 3, 1939, making her stay on earth 81 years, and 9 months.

She was a strong believer in the Primitive Baptist doctrine. She seemed to enjoy the service of the church since she received the hope some years ago. She was a faithful reader of the Landmark, but was not a member of any church.

The funeral services were held from the Primitive Baptist church at Clemoth, May 4, 1939, conducted by Shepherd Stevens. She was laid away in the Clemoth cemetery.

A daughter,
Mrs. W. J. Lassiter,

Four Oaks, N. C.

ELDER W. C. ARNOLD

We received the sad information of the death of Elder W. C. Arnold, July 24th, 1939, at his home in Carmi, Ill.

**ELDER M. F. WESTBROOK
WILL PREACH.**

If it is the Lord's will, Elder M. F. Westbrook will preach at the following times and places:

Sunday night, Dec. 10, at Pittman's Grove.

Monday, A. M., Dec. 11, at Upper Black Creek.

Monday, 2:30 P. M., Scott's.

Tuesday, Dec. 12, at 11 A. M., Memorial.

Tuesday at 2:30 P. M., Aycock's.

Wednesday, Dec. 13, at 11 A. M., Lower Black Creek.

Wednesday, at 2:30 P. M., White Oak.

Thursday, December 14, at 11 A. M., Upper Town Creek.

Thursday, at 2:30 P. M., Lower Town Creek.

Friday, Dec. 15, at 11 A. M., Autrey's Creek.

Please publish these appointments.

Yours truly,

J. S. Rogerson.

**APPOINTMENTS FOR
ELDER D. G. STAPLES
OF BROWN SUMMIT, N. C.**

Sandy Grove—Dec. 3rd, 1st Sunday.
Healthy Plains—Dec. 4th, Monday.
Contentnea—Dec. 5th, Tuesday.
Scott's—Dec. 6th, Wednesday.
Upper Black Creek—Dec. 7th, Thursday.
Beulah—Dec. 8th, Friday.
Pittman's Grove—Dec. 9th and 10th, 2nd Saturday and Sunday.
Memorial—Dec. 11th, Monday.
Lower Black Creek—Dec. 12th, Tuesday.
Moore's—Dec. 13th, Wednesday.
Elm City—Dec. 14th, Thursday.
Mill Branch—Dec. 15th, Friday.
Upper Town Creek—Dec. 16th and 17th, 3rd Saturday and Sunday.
Falls—Dec. 18th, Monday.
Pleasant Hill—Dec. 19th, Tuesday.
Old Sparta—Dec. 20th, Wednesday.
Autrey's Creek—Dec. 21st, Thursday.
White Oak—Dec. 22nd, Friday.
Nashville, Dec. 23rd, 4th Saturday.
Aycock's—Dec. 24th, 4th Sunday.
Farnville, Dec. 25th, Monday.
Mewborn's—Dec. 26th, Tuesday.
Nahunta—Dec. 27th, Wednesday.
Cross Roads—Dec. 28th, Thursday.
Pine Level—Dec. 29th, Friday.
Upper Black Creek, Dec. 30th and 31st, Black Creek Union.

Elder Staples will need conveyance.

E. L. Cobb

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIII.

DECEMBER 1, 1939

NO. 2

GOD'S PUNISHMENT FOR SIN.

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"Now when these things were done, the princes came to me, saying, The people of Israel, and the priests and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians and the Amorites.

For they have taken of their daughters for themselves, and for their sons; so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.

And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and my beard, and sat down astonished.

Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished with the evening sacrifice.

And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God."—Ezra 9:1-5.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- Wilson, N. C.

ELDER T. R. CRAWFORD ----- Cairo, Ga.

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

All brethren and friends are requested to act as agents.

All names 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

APPRECIATES OUR ARTICLE FOR PEACE.

Mr. John D. Gold,

Wilson, N. C.,

Dear Brother in the Lord:

I am enclosing this letter to you in the hope that you may see fit to give it space in the Landmark, but if it does not find its way to your readers we will not think hard of you or anyone else.

I thought so much of your article published in the October 1st issue of the Landmark that I am reproducing it in the Good Samaritan in our November issue.

Would like to hear from you again.

Yours in the Lord,

T. E. Sikes,

Vidalia, Ga.

To the Publisher of

Zion's Landmark,

Wilson, N. C.

Dear Mr. Gold:

I have read with much interest the lengthy article of Elder J. A. Monsees published in Zion's Landmark of September 15th, written in reply to Elder A. V. Simms, on the subject of "No Law—No Transgression." Elder Monsees appears to write in a good spirit and refers to Elder Simms in quite a kind and brotherly way.

I could say many things commendatory of Brother Monsees' article, and I really think that if our brethren on the opposite sides of

these divisions would reason together in the spirit of kindness and in search of truth, we might find ourselves closer together. There is one point, however, which Brother Monsees makes near the conclusion of his article, which I wish to mention here. It is his assumption that "musical instruments were authorized and commanded by David and then repealed by Amos." I do not think that the authority for musical instruments in the Old Testament worship originated with David apart from the commandment of the Lord. As authority for this suggestion, I refer to 2nd Chronicle 29:25, 'And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet; for so was the commandment of God by his prophets.' Here we see that the authority for instrumental music was the command of the Lord.

Please note also, Psalms 81, verses 1-5. "Sing aloud unto God our strength; make a joyful noise unto the God of Jacob. Take a psalm and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day, for this was a statute for Israel, and a law of the God of Jacob. This he ordained in Joseph for a testimony, when he went out through the land of

Egypt." It may be seen that this dates back to the time of Israel's going out of Egypt, long before David was born. It is true David commanded the use of musical instruments and invented them, but it was by the authority of God, as shown by the scriptures quoted above.

Elder Monsees says that the use of instruments was repealed by Amos. To me this would be a strange paradox. It would be arraying one of the prophets against another—a house divided against itself. And if you will take pains to read Amos 6, the passage cited by Elder Monsees, I think you will agree that the language used by Amos in verse 5 was in no way intended to repeal the command or usage of musical instruments. He refers to certain characters, self-appointed leaders in Israel, whom he says, "That chant to the sound of the viol, and invent to themselves instruments of music, like David." This is the entire scripture referred to as proof that Amos repealed instrumental music commanded by David. If you will take the pains to read the two preceding verses, 3 and 4, you will learn the kind of leaders and selfish guides that Amos had under consideration—"Ye that put far away the evil day and cause the seat of violence to come near; that lie upon beds of ivory and stretch themselves upon their couches, and eat the lambs out of the flocks, and the calves out of the midst of the stall." These selfish, greedy leaders, in their ease and idleness, did not feel the afflictions of Israel, and yet they sought to align themselves with David by adopting David's music. They as-

sumed to hide themselves behind David, who himself was of a far different spirit—in humility and meekness. Amos only meant, as I see it, to discover and point out these hypocritical, self-loving, self-appointed leaders. David's instruments and David himself were not being condemned, but the persons who were shown in the preceding verses.

I cannot bring myself to believe that Brother Monsees himself can fail to see that it is these wicked people that Amos condemns rather than repealing the law of God pertaining to the use of instruments in the Old Testament. As I see it, there is no conflict in the Old Testament scriptures on the musical question.

When we come to the New Testament all agree that we have no clear command for or against the use of musical instruments, and I readily agree with Elder Monsees that we are obligated to keep the unity of the spirit in the bonds of peace.

It has been my personal conviction from the very beginning of our troubles over the question of instrumental music that it involves only the question of peace and the law of expediency, and if our people could only agree to handle this music question under the law of expediency, I think we could work out a solution to this question. The law of expediency involving the peace of the churches may be carried out as the apostle Paul handled the question of circumcision. He came in contact with Jewish brethren who would enforce circumcision as a gospel requirement. Paul sharply resented this demand and carried

his cause up to Jerusalem for a counsel with the elders. He won his case, but immediately thereafter, as a matter of expediency and peace with other Jewish brethren, he recommended circumcision to Timothy as a proper course. Evidently because it would best serve the cause of peace. At another time, the brotherhood of the church were disputing over eating certain meats and the keeping of certain days (Rom. 14.) He rebuked those who were forbidding others to do differently to themselves, saying—"Let every one be persuaded in his own mind"—have no contention over these matters. But after reproving those who were contending, he then turned to the other side with the argument that—if you know that your acts in these matters are grievous to your brethren, you are not walking in love if you continue in such a course. Here he was binding both sides to the law of peace. Either way was permissible if it caused no trouble. Either way was wrong if it caused brotherly disturbance. This should be our attitude toward all questions in which there is no gospel principle involved. If those who oppose instrumental music will allow the question handled under the law of expediency and not as a gospel requirement, as though it was forbidden in gospel law, I feel sure that this music question would soon adjust itself. I served one church for twenty years that did not and has not yet, adopted an instrument in their song service, yet they have suffered the same isolation from those opposing such music as other churches which use instruments. There are bars

against them, not for using an instrument, but because they decline to raise bars against other churches which did use them. This attitude would render it impossible for our Progressive brethren to comply with terms of peace so long as we extend fellowship to one church which used an instrument.

I think we should differentiate in the matter of dealing with questions defined as disorders and those handled under the law of expediency. A little Bible forbearance, inspired by Christian love and brotherly association, might work much benefit to our needy cause at this time.

T. E. Sikes,

Vidalia, Ga.

PREDESTINATION.

Some time ago I attended an association during which time Elder ----- made the statement in his discourse that Predestination was "unlimited."

This statement caused my mind to reflect to the scripture for proof.

Now, then, what sayeth the scripture? "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." Romans 8:29.

Again, "Who shall lay anything to the charge of God's elect?" Romans 8:33.

Who is Paul talking about? The non-elect No, of course not, he is talking about the elect, God's chosen people, of course. Who are the elect? Those given in Christ, in a covenant of grace before the world was. Is he not talking about their wicked deeds? No, he is talk-

ing about them being conformed to the image of His Son. Did Christ commit one single sin? Certainly not, He took all their sins upon Himself, who knew no sin, that they might be made righteous in Him. Then true conformity is not wickedness in any sense, but true holiness, is it not?

If this be true, and it is, how could any of their wicked acts conform them to His blessed image? Not in any sense.

"Whom He foreknew, He also did predestinate," and not what He foreknew.

The word whom always refers to people, and in this case, a special people, and therefore does not apply to events at all. Now, then, if we go ahead and set up an unlimited predestination, where will it land us? It will land us on the Universalist platform just as surely as can be, for "Whom He did predestinate, He also called, and whom He called, He justified and whom He justified, He glorified." Then follows the text, "Who shall lay anything to the charge of God's elect." The text quoted proves beyond the least shadow of a doubt, that the whole thing is to the elect and nothing else in this wide world, yet we have good brethren applying it to every conceivable thing, even the devil.

I have noticed that, as a rule, those who do this, drift into the most unreasonable assertions, such as, "It doesn't do any good for us to correct our children, they are going to do whatever was marked out for them, anyway." What man or woman wants his, or her child to hear such bunk? Again, "Every thing I ever did in all my life, I had

it to do." Again, "It is a distrust in God, for us to warn our children against dangers, etc." Every Bible reader knows such as the above, is just as false as can be, and yet our churches allow it to run rampant and unbuked. Shame, shame, shame! What sayeth the scripture?

"Train up a child in the way he should go, and when he is old, he will not depart from it." Again, "Parents, bring up your children in the nurture and admonition of the Lord, for this is right." But some of our loud preachers will not have the above scriptures, but ignore and contradict them, smart fellows, wise above that which inspiration has written, and, believe it or not, this is the main trouble among us Old Baptists today and, in my opinion, is in the main, the cause of so much coldness and division in our ranks. Solomon, the wisest man that ever lived or ever should live, said, "Train up a child in the way he should go, and when he is old he will not depart from it."

But the Elder referred to above says, "It doesn't do any good; he is going to do whatever was marked out for him anyway." That is, whatever was predestinated for him to do, as though God included every wicked act of man in His predestination, making it unlimited, while the apostle applies it to the elect only, and Paul is the only writer in the entire scriptures, who uses the expression at all. We note that whatever God foreknew in the text, "For whom He did foreknow, He did also predestinate, etc." "He also called, and whom He called, He justified, and whom He justified He glorified." Now then, if the wicked deeds of the elect were foreknown

and also predestinated, would they not also be called, justified and glorified? They certainly would, for everything in the text He foreknew, and predestinated, He also called, justified and glorified.

If we say God foreknew and predestinated the devil, will we not have Him also called, justified and glorified along with the elect?

If we say He foreknew and predestinated the non-elect, will we not have them also called, justified and glorified?

If we should say, "Everything that cometh to pass, both good and evil, would we not have every conceivable thing in this wide world, "called, justified and glorified"? Looks like a brunswick stew does it not. I think so. You know a brunswick stew is a conglomerated mixture of things and so is predestination when spread over all things whatsoever cometh to pass. I believe and glory in, scriptural predestination, which is to the elect only, but I do not and cannot, in the light of the scripture, believe in spreading it over all things and if this makes me a soft Baptist, then I prefer to be soft.

May the God of all grace show His people the truth, the whole truth and nothing but the truth as it is in Christ Jesus the Lord, is my great desire.

Submitted in love for the truth's sake.

Obe Tingen.

A GOOD LETTER.

Dear Brethren and Sisters:

It has been on my mind for some time to write to the Landmark, but I feel so unfit to try to write, know-

ing that if the blessed Lord doesn't give me spiritual understanding, I cannot within my self write one word of comfort. I would love to tell what I hope the blessed Lord has done for me, wherein I was made glad. For 30 years I lived by self-works, getting high marks when I visited the sick. They called me the mother of our little church, and I thought I was highly favored in the sight of God. But when, as I hope, Jesus, our Saviour shone upon me and I saw what a sinner I was, I felt I was doomed to satan and his crew, and all I could say was Lord, have mercy on me. When I was about 17 years of age I lived in a Primitive Baptist home. I enjoyed hearing them sing the good old songs of Zion. But after I left them and went to other churches, I felt then that the Old Baptists were a hard people. But when I was made to know that I had no power and could not do one good deed, I thought I was lost forever, and I begged for mercy, and when that spiritual light shone upon me and, as I hope, Christ was born in me, and gave me a hope of a sweet home in heaven. The Old Baptists were the most lovely people I ever saw and how I wanted a home with them, but I did not feel like they would accept me. But when the time came for me to ask for a home at Tarboro church, they gladly received me and oh, what a happy day to me. I thought my trials and troubles were over, but I find a warfare which often bends me low. I then fear I've not been born again.

Dear kindred in Christ, I have written at random, as you will see, but I am very feeble now. Have

high blood pressure and am very nervous, not able to attend church regularly. Our pastor Elder J. D. Fly, has preached for me in my home, and I can't express the joy and comfort I get when the dear children of God visit me.

Mr. Gold, if you think this is worth printing, do so, and if not all will be well. Please correct my mistakes. I am asking the brethren and sisters to pray for me.

A little sister, I hope.

Mrs. R. E. Dunn,

901 W. St. James St.,
Tarboro, N. C.

TO THE READERS OF THE LANDMARK.

"Truly God is good to Israel," is very beautiful language to me, as I think on the lovely Union meeting convened with our church at Newport, N. C. this fifth Sunday and Saturday before in October. So wonderfully were we blessed to hear the Gospel of Christ proclaimed by our ministering brethren, A. B. Ayers, E. F. Pollard, R. W. Gurganus, W. A. Walton, T. D. Rhue, L. L. Yopp, and T. H. Edwards, also Brother Eddie Humphrey on Saturday.

Humbly we hope to feel thankful for the sweet privilege of such good meetings as these, when we not only hear good preaching, but see so many bright faces of brethren, sisters, and friends that show forth the love of God that has been shed abroad in their hearts by the washing of regeneration.

How we do love to record these good meetings. One little sister that has been following the church so closely as to remind one of Ruth,

came forward at this meeting, asking a home with the church, and was received and baptized.

It seems so much like times of old, as we read in the Bible of good meetings when, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

"Truly God is good to Israel, even to such as are of a clean heart." Psalms 73:1.

Unworthily,

Annie Higgins,

Newport, N. C.

GOD BLESS OUR AGEING MINISTERS.

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

Dear Mr. Gold:

Please find enclosed my personal check No. 2M93 for Two Dollars in payment for continued subscription for one year, the paper now going, and to be continued to Mr. S. P. Knight, Summerfield N. C. Brother Knight was kind enough to go to Reidsville, and bring Elder G. M. Trent with him, and attend our meeting yesterday. Elder Trent is quite feeble, but preached well. I met Elder T. A. Stanfield last week, who reported that the last news from the bedside of Elder M. B. Martin was to the effect that Elder Martin was growing weaker, and not expected to recover. May the Lord bless our ageing ministers in their last days.

Yours truly,

O. J. Denny.

LOVES THE LANDMARK.

Dear Mr. Gold:

I am writing to you to change my address from 403 N. 3½ Street, to Route 1, Hopewell Terrace. I enjoy the Landmark. I took it before your dear father died. He was my pastor and I thought so much of him and I miss him still. Mr. Gold, I went to Robersonville to the Association, and I am still feasting on the good sermons I heard. I got back in time for our communion meeting and feet washing and had another enjoyable meeting.

Brother Miller is our pastor, and we all love him, I hope, for Christ's sake. He is so gentle and kind.

Mr. Gold, I hope you will look over this poor writing. I am old and feeble, and can't write good, but it is the best I can do.

May the Lord bless you, Mr. Gold to hold up the dear old Landmark that our forefathers built up. We are few in number here, but are in peace and I trust will stay so.

May His mercies be with you.

From a sister I hope,

Mrs. W. H. Pierce,

Hopewell, Va.

LOVES THE LANDMARK

Dear Mr. Gold:

Please find inclosed check to pay for the Landmark another year. I do not want to miss a copy. I have missed only two or three in the thirty-six years I have been taking it, and to me Elder Cowin's letter in the last number, November 1, was worth far more than the price of the Landmark. I do hope you will be blest to continue to publish it.

Mrs. D. Womble,

R. 1, Box 354, Nashville, N. C.

ELDER CORBETT ILL.

Dear Mr. Gold:

Please publish at your earliest convenience that Elder J. S. Corbett's health is very bad, he having gone to Duke Hospital twice. He is at home now in Tarboro, but is very weak and nervous. He can be up some, but has to lie down and rest at times.

He says he would be glad for the brethren and sisters to come to see him. He is feeble, but he loves to talk of Jesus and His love for poor sinners. He feels he is nearing the end of his journey in this life, but is standing firm in the doctrine of salvation by the grace of God.

I have written this with his consent, for the benefit of those that would love to hear from him. He desires your prayers.

Lula Overton Hyman,

Tarboro, N. C.

MANY THANKS FOR THE KIND EXPRESSIONS.

Mr. John D. Gold,

Dear Sir:

You will find enclosed money order for two dollars (\$2.00), for which please renew my subscription to the dear old Landmark for one year, from the time my subscription expired, which was, if I mistake not, the first of this month, November 1, 1939.

Wishing you and all a very happy Thanksgiving and a Merry Christmas, I am, I humbly hope, one among the dear old Primitive Baptists.

Mrs. Raleigh Collins,

Maysville, N. C., R. 1, Box 33.

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 B. S. Cowin, Williamston, N. C.

Elder E. L. Cobb, Wilson, N. C.

Elder T. R. Crawford, Cairo, Ga.

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NO. 2

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WILSON, N. C.

DEC. 1, 1939

VISITS TO ASSOCIATIONS 1939 SESSIONS.

I have had the pleasure of visiting Lower and Upper Country Line Associations, the first held with Dutchville Church, Granville County, with Brother F. V. Long presiding as Moderator and J. J. Whitley of Durham, N. C., as Clerk. The attendance was large, and the order good, and I was told that more than forty ministers attended one or more days of the three days session. This association holds its sessions annually, third Sunday in July and Saturday before and Monday following.

On the following Sunday, Saturday before and Monday following, the Upper Country Line holds its annual sessions. The last session was held with Wolfe Island Church near Reidsville, N. C. Elder T. A. Stanfield presided as Moderator and Elder J. W. Gilliam as Clerk. Some thirty-five ministers attended this

year's meeting. The attendance was large and the order all that could be expected of a large audience.

On the first Sunday in October and on Friday and Saturday before the Lower Mayo Association held its session with Mayodan Church, the meetings all being held in the large high school building in the town of Mayodan. Elder D. V. Spangler presided as moderator, but I failed to get the name of the Clerk. Some thirty ministers must have been present during this meeting. The preaching was done in the High School Auditorium, and though large, it was filled to its full capacity and many stood through the services.

The only cause for sorrow, so far as I heard, was the fact that Elder Asa D. Biggs, of Virginia, attended Friday's meeting; but was in a car Saturday morning on his way to the meeting, and was seriously, if not fatally, injured, when a truck collided with the car in which he was riding, as a passenger, and he is still in a hospital in Reidsville, N. C., and I hear he is still unconscious. Elder Biggs is widely known, and highly esteemed as a man and a minister of the gospel. Our most sincere sympathy goes out to his family and many friends. Due to his ripe old age, being past his 80th mile post, he is not expected to recover; but may the Lord be pleased to return him alive to his home and loved ones.

Our next visiting was to Little River Association in Wake County, which met with Willow Springs Church, embracing the fourth Sunday in September. Elder P. P.

Pierce presided as Moderator, and Elder Floyd Adams as Clerk. The congregations were large and many ministers were in attendance, we are sure more than thirty in all. The order was fine.

Embracing the second Sunday in October, we attended the Contentnea Association, which met at Nahunta Church, near Goldsboro, N. C. Elder Jimmie Roberts presided as Moderator and Elder Joshua Mewborn as Clerk. The attendance was not as large as I saw at other meetings of the kind; but the order was fine and some thirty ministers attended.

Our last visit to a meeting of this kind was to the Black Creek Association, which was held on the Wilson-Goldsboro Highway, with Lower Black Creek Church. Elder Robert Boswell presided over the meeting with Elder E. L. Cobb acting as Clerk. The attendance was large and the order good. Some forty ministers attended one or more days of their session.

Lest some one say, why did you not attend your own Association, (the Salem) held embracing the third Sunday in September with the Church in Burlington, N. C. The Salem Association changed their time of holding their meeting some three years ago, and selected my Reidsville meeting time, and since this is my 26th year with Reidsville church, having succeeded the late Elder L. H. Hardy as pastor, and the third Sunday in September being our communion time, I stayed with my own congregation.

In all the years of my ministry I have not deserted my own churches to go to outside places unless I had

a supply, who seemed "acceptable to my congregations."

My first obligation is to my own churches.

It will be noted that I have said nothing about the preaching at the several meetings mentioned above. I am glad to say that while I have met perhaps one hundred or more ministers this year, and have heard many of them speak, some from Georgia, Virginia, and most of our North Carolina ministers, I have no criticism to make of any of them, and am glad to say, so far as I have seen or heard, moderation has been in evidence.

All have not the same gift; but a spirit of toleration has been more in evidence, than in some years past. Jesus said, "And this gospel of the Kingdom of God shall be preached in all the world for a witness and then the end shall come." Commentators do not all agree as to the end, of which He spake; but all the preaching of the Gospel of the Kingdom of God is of Him and to Him all the praise is due.

The preaching, as a whole, which I have heard this year, has been to the praise, honor, and glory of God the Father, Son and Holy Ghost, and much of it to the comfort, consolation, and edification of believers in Christ.

In meeting something like 100 ministers I have said nothing of the many, many brethren, sisters and friends, among the membership and well-wishers, from several states; but wish now to say, I have been much encouraged by having scores of brethren, sisters and friends, and among them many young women, say, in substance,

"Elder Denny, I want to shake your hand and tell you how much I have enjoyed your writings, as well as others in Zion's Landmark."

Many of them have said, "I have only known you by your writings, and am so glad to meet you in person, keep on writing." All the kindnesses shown have made me feel my unworthiness and would like, if it were possible, to go into the homes of the thousands of those whom I have seen, and learn to know them more intimately.

All I can do is say to one and all, may the love of God, the communion of His Spirit, rest upon and abide with you all is my sincere prayer.

O. J. Denny.

WHAT MANNER OF LOVE.

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."—1st John 3:1.

There is a vast difference in being a Son of God, so called by man, than being a son by the appointment of God, for God recognized His sons and daughters by giving them His Spirit in their hearts.

God's Spirit separates them from their former idols such as worldly amusements, ungodly gain, foolishness, etc., and kills them to their former religions and the belief in their own ability to justify themselves by the deeds of the law, or that there is any healing efficacy in uniting with the church and taking part in church ordinances such as baptism, the Lord's Supper and washing each other's feet.

All God's children, taught of the Spirit, know that the heart must be

made right in order to enter into these sublime church ordinances, otherwise such service will only be mockery in the sight of God; that they must be born again from above of an incorruptible seed that lives and abides forever.

John Wesley, the founder of the Methodist church, said he came to America to convert the Indians, while he himself was not converted until he came to North Carolina.

The love which the Father bestows upon us is the only thing which will enable us to truly believe the gospel of Jesus Christ; it is the only thing that will qualify us for church membership. Nothing else will enable us to preach the gospel of the Son of God. There is a gospel preached which is not the gospel of Christ, for we are told in the scriptures that it is preached by the Holy Ghost sent down from heaven, and they that are moved by the Spirit preach the everlasting gospel which thing the angels desire to look into.

When our Saviour came into the world, the Jews, who claimed to keep the law, had set aside the weightier matters contained in the law of judgment, mercy, and truth, and substituted more than one hundred traditions of the elders, and while they claimed to live and worship according to the law, they were only the willing slaves of traditional teachings.

Our religious world today is filled with tradition, such as has been handed down from generation to generation, and the people who embrace it have never taken time nor pains to search the Scriptures to see if these things taught them are true.

I have heard it proclaimed all my life that Jesus wants to save you but He cannot unless you will let Him, which makes man more powerful than God. We, as Primitive Baptists, have held aloof from this extreme doctrine, but have gone to another extreme which the holy scriptures do not teach, and we have embraced fatalism, the doctrine of Mohammed, and the whole Christian world denounces him as a false prophet.

Almighty God is not ashamed to call His children sons, and when the scriptures refer to man it means man both male and female; they were begotten by Him when they were dead in trespasses and sin, and they had no knowledge of their lost condition until our Father because of His everlasting love for them, sent His Spirit into their hearts which cut them down, enabling them to see they were lost.

He then led them about and instructed them, teaching them things concerning Himself, showing them their weakness, nothingness, and unimportance; then He taught them there was only one God, one Savior, one faith and one baptism. He opened the windows of heaven and poured out a blessing they could not receive only in part; the Sun of Righteousness arose unto them with healing in His wings, healing their poor tempest tossed souls, put their feet upon a rock and a new song in their mouths, even praise to Israel's God.

Then what a pity what a shame that those who have been so born and bred, so led about and instructed, all preaching salvation by grace, all sing the same song of free grace

from God and the Lamb, all praying the same prayer for peace and no one makes a move in the direction of obtaining it. The only thing that divides them is a few extreme views held by a few who think they are smart and that all should submit to their so-called doctrines, which in many instances are not sustained by the Spirit and letter of the scriptures, but is only tradition.

Our precious Redemer prayed that His children might be one. Augustine said, "Unity in essentials, liberty in non-essentials and charity in all things."

I have no desire to make war on any of God's children, but to speak, preach and write my honest convictions, but by all means let's search the scriptures and find where the troubles lie, and if it is a matter of doctrine or false teachings, the Scriptures stand ready to remedy all differences, and if it is a matter of interpretation let's do as Augustine says, show charity, which is the Love of God shed abroad in our hearts by the Holy Ghost, which is given unto us."

If some one has done wrong let's get together as our Saviour says in the 18th chapter of Matthew, and let's confess our faults first to show we mean just what we say. May God help us for His mercy sake.

B. S. Cowin.

TAKE HEED.

"Take heed unto thyself, and unto the doctrine. Continue in them, for in doing this thou shalt both save thyself and them that hear thee." (1st Timothy 4:16.)

Dear friends in the Lord, it is with much fear that I undertake to

comply with the request of our Editor and brethren in general, by writing for the dear old paper, but it seems tonight that the above scripture is prevalent in my mind.

In the above mentioned verse it seems to me the apostle was talking to Timothy concerning his ministry as all good fatherly ministers do those younger ones in whom they are interested. He wanted him to be a man worthy (in the sight of the brethren) of his calling. Everyone wants to see a young preacher take care of himself, go decent, be well behaved, in and out of the stand, at home and abroad, in society as well as in church. It is very easy for a young man to pick up slang words and expressions in everyday life, and then use them in the stand. These things are not becoming, and, as a rule, the listeners will criticize. No doubt the apostle meant some of these things when he said take heed to thyself.

But that is not just all he did mean. We think that the above is in harmony with the qualifications of a minister when it is said that he must be of good report, of them without, and these things ought to be. But while God has and does take care of his servants with temporal admonition—His first consideration is for His elect.

I hear one of the prophets saying, "What shall I cry?" And the Spirit said, "Cry that all flesh is grass, and the goodness thereof of the flower of the grass,"—and so I think the apostle knew what Timothy would have to face, at times, in his ministry, and that he would be in the dark. Oh, how many times have I come to the hour of preach-

ing and be in total darkness, or be in a dry state of mind, and couldn't think on the name of my Lord, and so Paul knew that God's people all alike see these times.

When I come to speak to God's dear children words of comfort, I haven't one thing to offer that I have done or can do. So that is what I find when I take heed unto myself, and I feel it is so plain to me, that others can see it as plain as I. So if I should endeavor to comfort a little child of God I would examine the doctrine of God, our Saviour. The angel of the Lord said to Joseph that he shall save his people from their sin. Matt. 1:21. And we believe he did that in the redemption price paid on the cross. But, bless His holy name, He didn't say that it would stop there. I hear the poet saying, "Dear Dying Lamb, Thy precious blood shall never lose its power, till all the ransomed church (people) of God, be (temporally, spiritually and churchly) saved to sin no more." In the ninth and tenth verses of this same chapter the apostle says: "This is a faithful saying, worthy of all acceptance. (For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially those that believe) and I'll venture to say that there are not many of God's little children that have not tried all manner of help while seeking deliverance, and have found no good in any. But when Jesus was revealed, relief came, and when His servants take heed to the doctrine and what it teaches, they will find that Jesus is the only Name under heaven given among men whereby

we must be saved (in any sense of salvation). So, dear child of God, let us look to Him, (who, as in the beginning) speaks and light (understanding) appears. And unless He speaks now, in this age, we will forever remain in darkness (as to the truth). He is our light and our life, and it was He that the apostle was exhorting Timothy to preach (not himself) for Paul says again, "I determined to know nothing among you save Jesus and Him crucified."

No wonder one has said, we worship God in Spirit and rejoice in Christ Jesus, because we have no confidence in the flesh. And the true church of God in the world (the Old Baptist) is the only place under heaven where His children can go and hear the truth in Christ that in Him is all we need here or hereafter, in time or eternity. And my continual prayer is to be given faith, that I may look to him in praise and thanksgiving for what I have and what I am, and what I hope to be, or to have in the future. And if we can have the fellowship of His saints in the bonds of peace, with His sweet presence, we will be able to bear and endure all things that may come upon us, for I know that in all things it will be heaven if he is near. So, dear friends in the good hope, I think the saving or salvation the apostle referred to when he said, "You will both save yourself and them that hear thee, was by preaching Christ, The Way, The Truth, and The Life, the only salvation we have, a living Savior, one who knows our needs and will deliver His children, who are in need of deliverance.

Christ is all I wish or want,
For Him I thirst, I pray, I pant,
Let others after earth aspire,
Christ is the treasure I desire.

In much love and fear, I am, unworthily yours in the bonds of truth,
I hope,

T. R. Crawford.

LUTHER D. HINTON

I have endeavored to write the following poem in memory of my dear uncle, Luther D. Hinton, who to me was a daddy, caring for me since infancy.

"DADDY IS GONE"

About a year ago, Daddy, you left us,
A sweet memory of you is still here,
We will always remember you,
As one who was kind and dear.

You were once happy and gay,
But you grew feeble each day,
Your head bowed and your back bent,
You knew your life was nearly spent.

You wanted to be well, happy and gay,
As you have been the years before,
After you were taken so sick that day,
We all knew your wish would be no more.

We all saw that you couldn't get well,
This we could see night and day,
And it hurt us more than tongue can tell,
When we saw your strength drifting away.

In your last few days
You felt you were alone,
And in agony would beg us all
To please let's go home.

You thought you saw it afar
The little home you built and loved years
before,
To you it shone like a star,
You begged for us all to be together there
once more.

Daddy was a man, loved by his friends,
Straight and honest from beginning to end
He'd stand by a neighbor in sickness and
health,
Help them out in poverty and wealth.

At church you filled your place
So well you were loved by all,
There always with your smiling face
Until God made His call.

You prayed to God to restore your health
All night you would pray and cry,

That if God would not grant your wish,
To please let you die.

A few days before you died we heard you
say,
That in a few more hours you were going
away,
Not to your little home you loved and
cherished before,
But to a better home over on the shore.

On one sad night God took you home,
We prayed that His will would be done,
Your departure leaves us all sad and lone
But your life crown has been won.

In our little family chain a link is gone,
Things are not the same at home,
Since our dear one has departed,
Leaving us all broken-hearted.

We're not all here; one is away.
Fate with a stern hand,
Looked in and thinned our little band,
Taking dear Daddy away.

That you are really dead is hard for us to
say,
We wish we could see you walk in today,
As you have in the days gone
When we were all together at home.

Daddy dear is resting above,
In that eternal home where all is love.
We know here we'll see you no more,
But we all hope to meet again
On that beautiful golden shore.

There we'll all join hands
In that happy celestial land,
We'll have no more sad good-byes,
In that home up in the skies.

Written by a devoted niece,
Katie Belle Parker.

GEORGE WASHINGTON KING.

By the request of my sister, I will, with the ability the Lord sees fit to give me, try to write a few lines in memory of my brother-in-law, George Washington King. He was born in Wake county, June 27, 1865, son of Warren King and wife, Mary, and departed this life August 6, 1939, making his stay on earth 74 years.

He leaves to mourn his loss, his widow, Bessie Lee King, and five children, Valmond King, Angier, Route 1; Mrs. Inez Bailey, Angier, N. C., Route 2; Mrs. Annie Belle Jones, Coats, N. C.; Warren King, Norfolk, Va.; Mrs. Rayalene Raynor, 549 E. Hargett St., Raleigh, N. C.

His mind had been bad for several years. For the last two it had gradually grown worse, to the extent that his family had to watch him most of the time.

He was only confined to his bed three

days before he died. Most of the time he seemed to be in a coma, not knowing anyone. Friday morning he called for his wife and children. For a few minutes he seemed to know them. After that he seemed not to know anyone.

About 12 o'clock the first Sunday in August he fell asleep, we feel, in that blessed sleep from which none ever wake to weep, in the arms of his blessed Saviour to awake in His likeness and be satisfied.

He united with the Primitive Baptist church at Clayton the first Saturday in March, 1918. In 1920 he got a letter and carried it to Fellowship church in Johnston County, where he remained a faithful member until death.

He never caused any disturbance or trouble of any kind, and always filled his seat, unless providentially hindered.

The funeral service was conducted by his pastor, Elder Frederick W. Rhodes, after which his body was laid to rest in the Fellowship Church cemetery, beneath a mound of flowers, showing the esteem that his brethren and friends had for him, there to await the resurrection of the dead body in the grave. Then, and not until then, shall this corruption put on incorruption, and this mortal put on immortality, and then shall death have no power over him, since the vile body has been raised and fashioned like unto the glorious body of his Lord and Saviour.

Dear sister, we do believe with all sincerity of our hearts, he is with Jesus, basking in the sunshine of His love, awaiting the resurrection morn when we, too, hope to arise in His likeness, see Him as He is, be like Him and be satisfied.

All that devoted wife, children, friends and loyal physicians could do, was done, but to no avail. None could stay the icy hand of death. God's time had come. Oh, if I only knew that I was one of the very least of the Father's little one's and when the appointed time comes with me, I could hear that sweet voice, "Child, your Father calls, come home." We know most assuredly, that when God calls one of our loved ones, our arm is too short. All our efforts to keep them with us is all in vain. But, oh, dear ones, how hard to the flesh to give up our loved ones. I know, dear sister, you have given up some of your children. While it was hard, I know, for I have experienced it, and I know, too, by experience, that you have been called to go through with the most trying ordeal of your life. You are left to mourn your loss, not, however, as those who have no hope; for he left you evidence that he is now sweetly resting with His Saviour and other loved ones gone on before. In that beautiful home, where there is no more bad feelings, no pain, no sorrow, no more death, and never more to say a sad fare-

well. Dear children, I know you miss your father, and will as long as you live, but you don't miss him like mother does. Be good to her, help her in any way you can. Cheer her along life's rugged, uneven way. I know just how she feels. Her best friend on earth is gone. Oftimes she will feel that she hasn't got a friend on earth, and that she is one alone. I know you children are good to her, and feel that you are going to continue to do so.

Remember, each of you have your companions, and she has not. Make her welcome in your homes, and when she, too, is gone, you won't regret it, but be made to rejoice that you were good to mother.

Dear sister, I would comfort you if I could, but I realize I am not able. I can only try, in much weakness, to ask one who is able to bind up your bleeding and broken hearts. To fill your dear one's vacancy with His sunshine and love. I know it is hard to look around and see his vacant seat, and the place where his feet have trod it. Oh, how hard it is to see death claim the dearest one on earth to us.

May you be enabled, dear sister, to say, "The Lord giveth and the Lord taketh away, Blessed be the name of the Lord." You will have to look to Him for comfort, for He is the only one that can give that lasting comfort. Remember, dear, the Lord has promised to be a husband to the widow, a father to the fatherless, and what He has promised He will most assuredly do.

May God in His tender mercy remember you in your declining years, and enable you to be reconciled and to trust the mercies of Him who hath and will do all things well.

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

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

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

"God moves in a mysterious way, His wonders to perform."

Dear one, sleep on in that peaceful abode. We know you cannot come to us, but we trust ere long to meet you, where we will nevermore part.

The family wishes to extend their heart-

felt thanks to the many kind friends, kind and most sympathetic physician their appreciated kindness to them in the sickness and death of their loved one.

Written by the request of my sister,
Mrs. Elgie Lee Collier,

Micro, N. C.

BRITIE J. SALTER

The subject of this notice was born May 8, 1863 and died October 7, 1939.

She was married to William A. Salter forty-six years ago, (exact date unknown) and to this union were born four children, all dying in infancy except one daughter with whom she spent her latter days.

The funeral service was very beautifully conducted by Elder R. W. Gurganus, and she was laid to rest in the Atlantic Cemetery, there to await the second coming of the Lord. She united with the Primitive Baptist Church at Hunting Quarter on Saturday before the fourth Sunday in August, 1884, remaining a true and faithful member until death.

Being partially crippled in one hand and foot she was unable to get around much in her latter days, but her most faithful daughter and son-in-law would carry her to the meeting house and take her in and out again, and she sure enjoyed being there. Our pastor was invited to go to their home and preach for her when he could, which he did at times.

I wish to say to the bereaved ones that I do not feel that you can mourn as those without hope, because we believe that the great God of heaven had bestowed a sufficient amount of grace in her heart to keep her from all harm, and may He enable us, by His grace, through the precious blood of our Lord and Saviour, Jesus Christ, to some day meet her again in that world where there will be no more parting, sorrow or pain, but all will be joy, peace and love forevermore.

Written by one who loved her for the truth's sake, I hope.

Jno. D. Smith,

Atlantic, N. C.

MRS. ROSE WALKER.

It is with a sad heart that we try to write the death of our beloved sister, Rose Walker, who died August 14, 1939. She was born September, 1860, making her stay on earth 78 years, 11 months. She leaves to mourn their loss Mr. Joe Walker, Mrs. Eli Stanley, Mrs. Jeff Smith and Mr. William Walker, children; and 34 grandchildren and 88 great grandchildren, besides a host of friends.

She came before the church at Pleasant Grove in 1915, and was gladly received and was baptized by Elder B. B. McKinney.

She was a good neighbor and most excellent in sickness, always lending a help-

ing hand to those whom she could, believing in God as the Saviour of poor helpless sinners.

She was a loving and faithful member and filled her seat at church when she could.

She will be missed by all who knew her, especially by the members of Pleasant Grove church. Her love seemed to be so strong for lovers of Christ.

All was done for her that could be done; but none can stay the hand of death. We feel to hope that our loss is her eternal gain, for we feel that she will be among that number that will hear that welcome voice say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The funeral was conducted by her pastor, Elder T. A. Stanfield, amidst a large congregation and her body laid away to await the resurrection, when those who die in the Lord shall come first.

Therefore, be it resolved:

That the church at Pleasant Grove has lost a faithful and good member, the community a good friend and neighbor.

Second, That we bow to God, who worketh all things after the counsel of His own will, and who doeth according to His will in the army of heaven and among the inhabitants of the earth.

Della Mangum and
Emma Lovelace, Committee,
Elder T. A. Stanfield, Moderator

BLACK RIVER UNION

The next session of the Black River Union will be held with the church at Reedy Prong on the fifth Sunday and Saturday before in December, 1939.

The church is located about fourteen (14) miles East of Dunn, about a mile from (55) highway. All lovers of the truth are invited.

Elder L. A. Johnson, Moderator
Bro. W. V. Blackman, Clerk.
Lester E. Lee, Assistant Clerk.

MILL BRANCH UNION.

The Mill Branch Union is to convene with the church at Pireway Saturday and fifth Sunday in December.

M. Meares.

SKEWARKEY UNION MEETING.

The next session of the Skewarkey Union will be held with the church at Conoho, in Martin County, one mile from Oak City, on Highway No. 125, Friday, Saturday and fifth Sunday in December, 1939. Elder A. B. Denson appointed to preach the introductory sermon, and Elder W. E. Grimes, alternate. All lovers of truth, and especially ministering brethren, are invited to come and be with us.

W. S. Peele, Union Clerk.

THE BLACK CREEK UNION.

The next session of the Black Creek Union (the Lord willing) will be held with the church at Upper Black Creek, Wilson County, N. C., December 30th and 31st. The church is located about three miles west of Lucama, N. C., and about one mile south of Highway 301. Elder R. H. Boswell was chosen to preach the introductory sermon and Elder E. L. Cobb to be his alternate. We hope to have a good Union and will be glad to have all who have a mind to come and be with us. A special invitation is extended to ministers.

Isaac A. Lamm, Union Clerk,
Princeton, N. C.

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the church at Fellowship, Johnston County, Saturday and 5th Sunday in December, 1939. Elder F. W. Rhodes is chosen to preach the introductory sermon and R. B. Parrish is alternate.

Fellowship church is located about nine miles east of Angier and ½ mile south of Angier-Smithfield state highway No. 210.

Anyone desiring further information may communicate with Brother J. C. Langdon, Church Clerk, Coats, N. C., Route 1.

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

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

APPOINTMENTS FOR ELDER GRAY.

The following are the appointments for Elder S. Gray, of the White Oak Association:

Falls of Tar River, Monday, Day, January 1, 1940.

Pleasant Hill, Tuesday, January 2nd.
Mill Branch, Wednesday, January 3rd.
Nashville, Thursday, January 4th.

Aycock's, Friday, January 5th.

Contentnea, Tuesday, January 9th.

Healthy Plains, Wednesday, January 10.

Sandy Grove, Thursday, January 11th.

Scott's, Friday, January 12th.

Pittman's Grove, Second Saturday and

Sunday, January 13th and 14th.

Beulah, Monday, January 15th.

Bethany, Tuesday, January the 16th.

Town Creek, Wednesday, January 17th.

Tarboro, at night Wednesday, January 17th.

Sparta, Thursday, January 18th.

Elder Gray will need conveyance. Your humble brothers in Christ, we hope,

J. S. Salter, of the
Contentnea Association, and
J. A. Furlough, of the
Kehukee Association.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIII.

DECEMBER 15, 1939

NO. 3

EZRA'S PLEA FOR ISRAEL.

"And I said, O my God, I am ashamed to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities, have we and our kings and our priests, been delivered into the hands of the kings of the lands, to the sword, to captivity, and to spoil, and to confusion of face, as it is this day.

And now for a little space, grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in His holy place, that our God may enlighten our eyes, and give us a little reviving in our bondage.

For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy in the sight of the kings of Persia, to give us a reviving, to set up the house of God and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

And now, O our God what shall we say about this? for we have forsaken thy commandments."—Ezra 9:6-11.

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

ASSOCIATE EDITORS

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**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

worst sinner in the world, though I tried to keep it hid from everybody. Some of my people found out I was in trouble. Mother would say to me I ought to take some medicine. I would say it would do no good, although she didn't know what was the matter with me. I went on in this condition until I got so I felt too mean to eat when I went to the table. I would ask the Lord if I was fit to take a drink of water. I didn't feel worthy of anything that was God's. I begged the Lord for mercy, and begged God for mercy until I felt it was a sin to ask the Lord for mercy any more, for I felt such a sinner that the Lord wouldn't hear me. I felt that I had to suffer everybody's sins, so I felt there was no mercy for me.

I wanted my people to let me sleep, for that was all the rest I had. One morning they let me sleep until I awoke, and then I went to the table to eat, for the last time as I thought. I couldn't keep from crying. Then I went off alone to pray to the Lord for mercy. I felt I was not fit to die, neither was I fit to live. I then went into the house and walked the floor, begging the Lord for mercy. I sat down at the foot of the bed, and I then became unconscious for a while. When I came to, the words came to me, "Enter into thy closet." I thought the Lord would hear me then. I put away my clothes. I thought I wouldn't have any more use for them, only enough to be buried in, for I was sure I was going to die. My cry was "Lord, have mercy on me." I walked the floor, then went out in the yard and prayed to God for mercy. I felt that my heart

would break. The words came to me, as though they were spoken by some one, "A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory." It seemed I couldn't live any longer. I then said,

"Father, I stretch my hands to Thee,
No other help I know;
If Thou withdraw Thyself from me,
Ah, whither shall I go."

Then, "Oh how I love Jesus, because He first loved me." I felt that He did love me. My burden was all gone. I loved everybody. It seemed that everything was helping me praise the Lord for His love to me, but this didn't last very long. I wanted to be baptized. Then my cry was, "Lord am I fit to be baptized?" I then wanted to be with God's people at the Old Mill, but I was afraid I wan't fit to be with such good people. Then on the second Saturday in August, 1886, when they opened the door at Old Mill church for receiving members, I went up, and to my surprise they received me, and I was baptized the next day by our beloved pastor, Elder N. T. Walton. Then that love came on me again. I felt I wanted to shake hands with everybody, and this day I will never forget, for it was heaven on earth to me, although I feel sometimes that there is no heaven on earth or above for me. I feel so little like a child of God I fear I have caught the shadow and missed the substance. Brother Gold, you can publish this if you think it's the dealing of the Lord with me; if not, please don't, for I

don't want to deceive God's people. I know I can't deceive God, and I'm glad I can't. I am glad we have a God that knows all things.

Your little sister in Christ, I hope
Mary E. Alderson.

FOR PEACE.

Dear Mr. Gold:

If I am not taking up too much space, may I address an appeal to the Baptist people?

I want to talk about Peace. There seems to be a division among us. I suppose this has been the case for a long time, but I seem to hear more of it now. I have just finished reading a periodical, in which conditionalism is mentioned several times. Frequently I see the announcement of a meeting of a new association or union, which, because of its location, I know has been formed by a division which was not an amicable one. I am much disturbed about all this. It seems to me that the militant church is in great danger. It is hated by the world, and when there is intentional strife it is so easy for enemies to inflict so much damage. "United we stand, divided we fall." I hope the anxiety I feel for the church is not natural pride, for I know it is only natural for man to want his "side" to be foremost. But, some time ago this scripture weighed heavily on my mind, "Cry aloud and spare not, show unto Israel her transgression, and the house of Jacob her sins." Something seems to tell me to write again, but I put it off, but again the impression and the same scripture is on my mind.

It seems that most of the trouble is over predestination. I don't see

why that should cause trouble. For, it seems that if we left out the doctrine of predestination that one of the main principles of the Baptist doctrine would be done away with.

"Come, let us reason together." I do not know enough about conditionalism to comment about it. But, I don't see how there could be any condition about God's predestination. Don't you all believe that when it was said, "Whom He did foreknow, him did He also predestinate," etc., that it was a complete act? An absolute predestination? There was no "if" about it—nothing left for the creature to do. When Jesus Christ cried, "It is finished," just before he expired on the cross, I believe that the salvation of sinners was complete and nothing man ever has done or ever can do will change it one iota. He died for all that the Father had given Him and not one shall ever be lost. Also all for whom He died shall come unto Him.

Now, let's see the other side. One will say, "You believe in absolute predestination, so you believe that God predestinated all your sinful acts, and you have no control over them. Not so. I do not think any Baptist would or could believe that God caused him to sin. "Let no man say when he is tempted that he is tempted of God," etc. We have all gone astray after our own lusts. Paul says, "In me, that is in my flesh, there dwelleth no good thing." I think that we are allowed to fall into sin to show us our weakness, our dependence on God for our strength. He could keep us from all sin—for I believe it was Paul who said, "Now unto Him who

is able to keep us from falling," etc. In what is known as the Lord's Prayer we pray, "Lead us not into temptation, but deliver us from evil." When He withdraws Himself from us we go after the desires of the flesh. But to say that we cannot help any of our sinful acts because it was intended for us to do them, is about to agree with the belief of Islam. There is nothing in the Bible to support such a belief.

I do not wish to align myself with either faction. (I don't see how there can be factions in our church.)

But I hope I believe just what I've always thought Baptists believed, for I've heard this precious doctrine discussed all my life.

Let me beg any and all who disagree to get together and settle your differences. I would not have any false doctrine allowed, but how can there be any quarrel over predestination when the Bible plainly sets forth that God is not a tempter nor a God who needs man's help to save His own? For the praise due to Him who died on Calvary, do I earnestly beseech you, let's unite our church as of old.

I trust I've written the above in a spirit of love for a cause so dear to me. It is very imperfect, as I am, but it has been my privilege to have a home with the Baptists for over fourteen years, and I want you all to know I love you more as I grow older.

In hope of peace and unity.

Maude C. Sutherland,
Sutherland, Va.

PEACE ON EARTH, GOOD WILL TO MEN.

We trust this Christmas-tide will bring good will and happiness to every home in the land and especially do we wish it for every Primitive Baptist home, and every member of God's church, the bride of the Lamb.

Christ came to the earth to cause the world to know more of God, for before the coming of the Saviour the world was steeped in the darkness of ignorance and woe. Nearly every man and every nation's hand was against every other man and so wars were unceasing, and as a result the nations destroyed their manhood and their resources, and it looks that the world is doing the same thing now and is on the same course to destruction, and it is always so when men individually and collectively fail to heed the commands of the Father and His Son.

So then every Christian should strive to set a good example, for only through the atoning power of His blood will the world be brought to understand the plan of God. For God is our heavenly Father, and He commands obedience, and when we fail to obey God, it is just like the prodigal son who wandered away and consumed his substance in riotous living, and forgot his father's house, until he was brought down to understand and appreciate all the good things that his father had done for him. He fed his belly with husks the swine would not eat and when he came to his senses he realized that there was plenty to eat and have in his father's house provided he went back there and became a part of the household and stood by his father and obeyed him.

So it is with the world today. When they have killed out their man-power and destroyed the resources of the world and their nations, for the World war broke the world, and its foolish attitude since then has increased that situation, instead of standing together and using the principles the Saviour taught to bring peace to the world, the nations of the world, striving to have the mastery, have divided themselves into pacts and so the nations have arrayed themselves against each other.

The Bible says, however, that unto Him eventually "every knee shall bow and every tongue shall confess that he is God," for the Father has given Him "the heathen for His inheritance and the uttermost parts of the earth for His possession," and it must be so, for God controls the world in His own mysterious way, for His thoughts are as high above our thoughts as the heavens are above the earth, and the Saviour told us "to make terms with our adversary quickly lest he turn and rend thee," and if thy enemy ask you for your coat, give him your cloak also." That was His way, and the church, above all things, should set the example of peace and love and friendship, and thus follow the teachings of Christ. It is the prejudice, the passion, and the desire to rule as the High Priest in Jerusalem to prevent Him taking his job away from him that caused them to crucify our Lord, in face of the fact He told them His kingdom was not of this world. Think of what He told them when they charged Him with sedition against Caesar.

So are we any better when we fail to live at peace with our neighbor and our brother? Certainly it is not carrying out the command of Christ, for when you are at peace with all men how satisfying that is, for a man is the architect of his fortune and the captain of his soul, and when your conscience is clear towards your brother or your neighbor then you are happy indeed.

To be clothed upon with the righteousness of Christ, and to have His blessed influence in your soul is the sweetest feeling in the world. Let us have it this Christmas as we think of the lowly babe in the manger at Bethlehem, who was born in a manger and born of a lowly family that He might be able to lift up the lowliest and most sinful man and bring him to His mercy seat.

Folks are just too proud and are too resentful, and the world needs more humility and being willing to make sacrifices for others, as the Saviour taught when He told Peter, "He who would be the greatest among you must be the servant of all."

God could have made Christ the son of the wealthiest Jewish family, even the son of the high priest who later desired to kill him, because Judea was a religious government, established by God Himself, and yet they crucified His Son. The parable in the Bible tells what happened to those who took from the landlord in his absence what belonged to him and then would not receive his son, and what happened to them? Who can stand against the wrath of the great God of Heaven when He comes in His might to judge the world and collec-

tively and individually He is judging us, and why not love and trust Him, and endeavor to be dutiful and loving children, one great family under our dear Heavenly Father, and follow the leadership and admonition of His Son, our Lord and Saviour Jesus Christ?

So let this be a real Christmas in the heart of every Primitive Baptist, and so obey the teachings of the Father, who said forgive thy brother, seventy times seven if necessary, and so fulfill the commands of the Lord.

John D. Gold.

HELP YOUR MINISTER.

Dear Brother Gold:

As a matter of interest, and not of criticism, I have talked to several ministers of our faith, about their income. One faithful elder remarked, "In all the years I have preached I have never, at a single meeting, received enough money to pay my conveyance expense." Then he added, "Of course, I preach because I love the truth." His attitude is splendid, but church members should be more thoughtful of ministers.

May I suggest that you publish this in the next issue of Zion's Landmark? If country people lack funds they can give the Elders fuel, farm grown food and a supply of milk. Brother Gold, at this season, let's think more of love and duty and thus help the churches. I feel that the Lord put this into my mind and I hope it will be received in the kind spirit in which it is sent.

With best wishes for you, I am,

Louise Aycock,

Raleigh, N. C.

EXPERIENCE.

To the Household of Faith:

I feel this morning that, if it is the Lord's will, I would love to express a few of my thoughts and experiences in later years, as I'm nearing the end of my journey here. I had hoped that I yet might again behold her—the Household of Faith—a united body; "a city that is set on a hill cannot be hid." "The light of the world." Not this carnal natural world, but Zion, the city of our God, "Beautiful for situation, the joy of the whole earth." This heavenly kingdom as she dwells here on earth and how my heart has leaped forward at the thought that our God would again "bring Zion," and they shall again "see eye to eye." "Thy watchmen shall lift up the voice; with the voice together shall they sing," and it won't be like lifting up the voice in so many sad divisions and so many places, and yet the same faith and order, but will be as the voice of one man ascending the throne of God and of the Lamb.

Sure, we have some little "heavenly places," and some "seasons of refreshing," I feel, from the presence of the Lord; but how much more glorious it would be if she were united in one body, and her glorious light shining as it will, when, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." She is exalted above everything of a worldly nature and His people out of 'all nations' shall flow unto it. "And many people shall go and say,

Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and 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."

"Oh house of Jacob, come ye, and let us walk in the light of the Lord."

"Break forth into joy, sing together (not apart), ye waste places of Jerusalem: for the Lord hath comforted His people. He hath redeemed Jerusalem."

And when we come down to the end of our journey, how sweet it will be to have the approving smile of our dear Heavenly Master, and be able with Paul to say, "I have fought a good fight, I have finished my course, I have kept the faith," etc.

With and for such, I feel that death will have no terrors. Truly, I feel that death holds no terrors for the redeemed of the Lord. To them death is no "Monster" or "Grim Reaper," but a welcome visitor. In a vision once, death came to pay me a visit—just a friendly visit, in the form of a little fellow about two feet high, with brown complexion and clothed in brown—very friendly, quick and active. He traveled over the country, but not openly—kept himself enclosed in a little cabinet. He conversed with me and told me he had been to Bill Collins', and when I heard from Bill Collins' family, their baby girl, named Lula, had died. Again, I was very low with pneumonia, and up over my bed, and in front of me, I saw a most beautiful robe of white and gold, intermingled with the somber shades of death; and a voice said,

"This is your death robe," and something within me said, "If this is my death robe, what kind of robe will I wear home to glory?" And immediately the somber shades (as that is what the voice called it) of death were removed, and the voice said, "This is the robe you will wear home to glory." And if I had all the English language at my command I could not describe its beauty of glittering gold and white, embossed, and of such fine needlework. I was sure it was to warn me that I was leaving this world; but for some cause, best known to the Lord, I am still here; but this has been a comfort to me through all the dark shadows I have since been called to pass—through the many sorrows, afflictions, tribulations and persecutions I have had to endure. And strange as it may seem to the flesh, I feel sometimes to rejoice in these things; "seeing I am encompassed about with so great a cloud of witnesses," that I desire to "lay aside every weight, and the sin which doth so easily beset me, and run with patience the race that is set before me," etc.

I have not written as I thought to, but this is too long. Please pray for me that God will give me strength to continue, and that He will be with me "alway, even unto the end," that I may "fear no evil."

Yours, I trust, in a "good hope through grace."

Mrs. Louise A. Coffey,
Marshville, N. C.

LOVES THE LANDMARK.

Dear Mr. Gold:

Enclosed you will find two dollars (\$2.00) to renew my subscrip-

tion to the Landmark for another year, until December 15, 1940. I have just finished reading my Landmark of November 15th. I found some mighty good letters written therein. I do love that book, and hope, if it is the Lord's will, He will help me to take the Landmark as long as I live, for I know I cannot do anything without His help.

Mrs. B. F. Wilkerson,
Tillery, N. C., R. 1.

**SENDING LANDMARK TO
SOMEONE UNABLE
TO PAY.**

My Dear Mr. Gold:

You will find enclosed a money order for three dollars (\$3.00). Two dollars to pay for Landmark to November 1940, and one dollar to help you send it to some one unable to pay. I have just received the Landmark for November and read about the Black Creek Association. How I would have enjoyed that. In August, 1940 it will be 20 years since I left the good old North State to make Illinois my home. As I read the list of ministers who attended this Association there were only a few that I knew. I know Sister Susan Higgins and I am glad she is able to meet with her church and she does enjoy it so much. That sweet privilege does not seem to be mine any more. I do have much to be thankful for as I have lots of good reading matter and last and best of all I have my Bible which I love, and my children are good to me. May the Lord have mercy and bless us all.

Sincerely,

Mrs. S. L. Nelson,
505 North Third Avenue,
Maywood, Ill.

**THANKS FOR THE CHRISTMAS
PRESENT.**

Dear Mr. Gold:

I've tried to write sooner and thank you for your dear father's picture. It is so pretty to me. I hope to get you a better one of mine.

I'm enclosing you a Christmas present. Of course I'm asking a favor of you, to please publish these papers that I'm sending you. They are so precious to me I want them reprinted. My father's experience and my great grandfather's death. Publish them, please, in the same Landmark, and send a copy to Mrs. Clara Bryant, Jacksonville, N. C., and a copy to Mr. R. H. Taylor, Plumbing and Heating Contractor, R. F. D. No. 3, Wilmington, N. C. His father is a dear cousin of mine and we were great-great-grandchildren of the Elder Jabez Weeks, that you will read of when you are publishing my piece that I'm sending you. Mrs. Bryant is a lover of the Old Baptists. Her daughter talks like she may subscribe for the Landmark.

I do hope this finds you well. I am as usual, and so thankful that I love you Baptists more and more. If you write me, address in care of M. A. Higgins, Maysville, N. C.

Your same old friend,
Susan Higgins.

We are very grateful to Mrs. Higgins for the Christmas present and for her kindly greetings. We will take pleasure in publishing the articles she referred to at an early date, and in order to identify them as from her, we are placing her name on same so that all will know when they are published that it was her

father's experience and great grandfather's obituary.

To all of our readers and subscribers and friends we send personal greetings and wish for them a very happy Christmas and a prosperous New Year.

John D. Gold.

LESTER AND DURAND HYMN AND TUNE BOOKS.

If you or your church want Hymn and Tune Books and you have not written me, please do so at once. We have almost enough requests for books to justify another edition. But we must have your cooperation, for under the existing business conditions we do not have several hundred dollars to tie up in books unless you want them. Furthermore I am afraid if we wait much longer we may have to raise the prices, as the prevailing war conditions are slowly pushing the price of material up. So please write me at once how many you need and what kind of note—shaped or round. Some are very anxious for the books but you who intend to get books, but have not written to me, are holding us back. Let's cooperate and work together and have another edition printed now before we have to raise the price.

P. G. Lester, Jr.

846 Virginia Ave.,
Virginia Heights,
Roanoke, Virginia.

HELPING THOSE UNABLE TO PAY.

Dear Mr. Gold:

Enclosed find two dollars (\$2.00) to send the Landmark to some one not able to take it. I am 81 years old today and have been reading it

over fifty years and hope I can read it as long as I live. I get so much pleasure out of it. I enjoyed your piece so much. I was glad you were able to be at our Association at Robersonville.

Mrs. Robert Staton,
Bethel, N. C.

LOVES THE LANDMARK.

Dear Mr. Gold:

Enclosed you will find a money order to renew my subscription to the Landmark. I intend to take it as long as I live, if the good Lord blesses me with enough to pay for it, and it is published. I look forward to its coming as I do the church meetings, and the good Lord has been so good to me, enabling me to go most every meeting. I am hard of hearing, but oh, how wonderfully He has blessed me in driving my car. He is the one I am looking to for all good things.

We sure did have a great feast at the Association at Black Creek. I attended all three days. Wasn't that wonderful? The good Lord blessed me in going all three days, to whom I give thanks for being so good to me.

Yours in love,
Celia Mayo,

Fremont, N. C.

CHANGE OF ADDRESS

Dear Mr. Gold:

Please change my Landmark from Fayette, R. 1, Alabama, to Colin, R. 2, Alabama. Please make notice in Landmark to that effect that all correspondents may take notice.

Yours to serve,
W. D. Griffin,
R. 2, Colin, Alabama.

CHURCH RULE.

This is often a serious question among churches and brethren, as to just what is discipline and how it should be applied. Permit me to say, once for all, go by your rules of decorum. Most trouble starts by some member or members claiming to be offended by some act or words by one or more members, and usually the offended one goes to some brother whom he thinks will agree with him and file his complaint contrary to all church rule. Then it becomes general among the brethren except to the so-called offender, who usually hears in conference for the first time that he is guilty of offending good brethren, and has failed to make amends for this offense; then all discipline is inverted instead of making an investigation, which to begin with should start in this way: Study the offender. Is he one who would knowingly offer offense? If so, the church is in possession of reason number one. Likewise the offended; is he one who is easy to take an offense? If so we have reason number two. When any brother or deacon is approached by any member of his church claiming to be offended, he should say to the brother or sister, "Have you been to the one you claim has offended you," and if he or she answers, "No," you should say, "Then you cannot talk this matter over with me. It is contrary to church decorum. But go to the one you claim has offended you, and talk it over with him before any one else." In this way many disputes can be settled, and the church need never be tasked with such minor matters.

For the benefit of those who may

read this article, I will copy from the 18th chapter of Matthew (original Greek) 15th, 16th, and 17th verses:

"Now, if thy brother be in error, go and convict him, between thee and him alone. If he hear thee, thou hast gained thy brother.

"But if he hear thee not, take with thee one or two more, that by the testimony of two or three witnesses everything may be proved.

"But if he disregard them, inform the congregation, and if he disregard the congregation, also, let him be to thee as a pagan and a tribute-take."

This is the teaching of our Savior and should be obeyed by every church since we cannot depart from orthodox principles and exist as an orderly church. The Apostle Paul says, "My heart's desire and prayer to God for Israel is that they might be saved." Brethren, my heart's desire and prayer to God is that the Primitive Baptist church might not lose her identity.

I submit this, brethren, in love for the church and brotherhood. Pray for me, a poor unworthy sinner.

L. E. Bryan,

Rose Hill, N. C.

MANY THANKS.

Dear Mr. Gold:

I enjoy reading the Landmark and hope to continue to be a subscriber as long as I am able to pay for it.

I am enclosing a check for three dollars (\$3.00) for which you will please extend my subscription for another year and put one dollar (\$1.00) in the fund for those unable to pay. (Mrs.) Alma H. Brooks. Woodsdale, N. C.

ZION'S LANDMARK

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

Editor

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

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Elder T. R. Crawford, Cairo, Ga.

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WHAT DO WE KNOW?

(1st. Cor., 8th Chapter)

Paul said to the Church at Corinth, "Now as touching things offered to idols, we know that we all have knowledge." Man in all ages has found something to worship, and it is said that in Rome alone, at the coming of Christ, there were more than thirty thousand different objects, most of them lifeless, and none of them spiritually alive, yet objects of worship, adoration and praise. Like all the offerings under the law, "None of the comers thereunto were made perfect."

Paul added, "Knowledge, (evidently the knowledge the world can bestow) puffeth up." People who become puffed up are not pleasant company; but, said Paul, "Charity edifieth."

Lack of God-given charity, the fruit of the Spirit, is at the bottom of most all, if not all, the troubles in

the churches today. Some puffed up with worldly knowledge, some seeking leadership, some big I's, with a spirit of belittling all who do not see all through their glasses, make for much unrest, distrust, and actual heart-felt sorrow in our present world. Persecutions come largely from those who think they are wise above that which is written in the scriptures. Wise in their own conceits, puffed up.

"Charity suffereth long, (willing to bear with the weaker brother) charity is kind, envieth not, (not jealous of others). Charity vaunteth not itself, is not puffed up." While some say charity is "that prevailing love to God and good will to men" which causes men to love God and to serve others here, and that the grace, in charity, will live and abide forever, we are inclined to think it is only by the charity, and grace of God, bestowed on sinners, that true charity, the love of God ruleth in the hearts of His people, to the end that all their good deeds come through the Spirit, and therefore, all truly charitable deeds are the fruit of the Spirit, and not a mixture of grace and not works, of fleshly origin; but all through, and by the grace and unmerited love of God, freely received of Him, and freely given, by His Spirit, and all the praise due to Him, in all things. In simple language Charity, as all other good gifts, is from above.

Are we puffed up? If so, why? We read, 'If any man think that he knoweth anything, he knoweth nothing yet as he ought to know.' "But if any man love God, the same is known of God." "Known unto God are all His works, from ever-

lasting to everlasting."

Paul said an idol is nothing in this world. All false forms, and things, worshipped by men, can only cause our humanity to become puffed up. The imputed righteousness of the Lord Jesus Christ, is the only thing that will bring us into the very dust of humiliation and cause the convicted soul to cry unto Him for mercy. Blessed truth, their cry shall be heard, for He loves the broken and contrite Spirit and the needy He will turn not empty away. His mercy endureth forever.

Paul said, "There be lords many, and gods many; but to us 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." Do we know these things? If so they have been divinely wrought in our experiences. "It is in Him that we live, move and have our continued being, and if we worship Him, we must worship Him in spirit and in truth. No other worship, so-called, is acceptable to God.

Our carnal mind is fleshly, and we read they that are of the flesh do mind the things of the flesh; but they that are of the Spirit (do mind) the things of the Spirit. "Therefore, to be carnally minded is death; but to be spiritually minded is life and peace." I believe all truly converted souls know this to be the truth.

A man puffed up with worldly wisdom, which is declared to be foolishness with God, builds with every kind of material, but that which will endure. "The Stone which all the builders rejected, and still reject, hath become the head

of the Corner. This is Christ the Lord, the Foundation Stone and the Head of all things to the people of God."

Man moved by a fleshly mind is a builder by nature, and like the Babel Tower, would be, builders who hoped to build a tower whose height would reach unto the heavens, they toil and spin, weave their webs, for a covering,—realizing not the fact that Heaven can only provide garments of praise, that do not wear out or become old, and unless God gives grace, mercy and truth, through Christ, all our works will perish with the using and with time.

Paul said, "If Christ be in you, the body is dead of sin; but the Spirit is life because of righteousness." This righteousness is of Him and to Him all the praise is due.

"They that are in the flesh cannot please God." (Rom. 8:8) Some would have us believe that God is well pleased with all things and events, even with the wickedness of man; but Paul did not teach. Of those who serve God in Spirit, he said, "They that are in the flesh cannot please God; but ye are not in the flesh; but in the Spirit, if so be that the Spirit of God dwell in you." Showing, too, that flesh and blood cannot, of its own righteousness, please God nor attain unto holiness or life eternal. It is written, "Now if any man hath not the Spirit of Christ he is none of His."

If ye be in Christ, and Christ in, and of God, all is well; but this does not puff-up the flesh, for it is also written, "If Christ be in you, the body is dead because of sin."

This being true, it is said, "Therefore, brethren, we are debtors, not

to live after the flesh, for if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." "For as many as are led by the Spirit, they are the sons of God."

Our only hope is in Him Whom to know is life eternal. I can truly say, with Paul, "In me, that is in my flesh, dwells no good thing."

Pardon a few remarks as to my own experience. Some 35 years ago, I was asked to have a few words to say as to myself, which was widely published in a book, in which very many of the ministers of our denomination permitted their pictures to be used together with some short, and other quite long, comments to be published.

Those who have that book, published by Elder R. H. Pittman, will find my very short statement, as follows: "I have little to say of myself or my accomplishments; but much to say of the wisdom, power and dominion of God. If I glory I must glory in the Lord." The many years since I made that statement have not changed my beliefs that the worship of God is a spiritual service, divinely taught and divinely wrought in the experience of the children of God.

O. J. Denny.

"LITTLE CHILDREN, LOVE ONE ANOTHER."

John, the beloved disciple, writes more about love than any or all of the apostles. If our Lord loved any one of His disciples more than another it was John, who, in turn, showed his great love for the church by addressing it as little children.

We know that all God's children

are little folks, and the reason why they are so little is because grace has made them so; grace trimmed them down to their size so they would fit in the place in the church prepared for them. Jesus says, "I go to prepare a place for you."

Love is the fulfilling of the law. All our human passions are under the law except love. Anger, wrath, malice, lust, etc., are forbidden by the law of God and our country also; but love is under no law, being above it, and makes it the highest and noblest of virtues.

No law condemns, but all the world loves a lover; because it works no ill to any one. We will not harm by word or deed those we love, but will cover or help them to mend their ways, excuse their faults in order that they may overlook or excuse our own.

All the great people who have been so helpful to these little children have been little children themselves, and it is the little ones we call great, for true greatness does not lie in force but in gentleness, goodness, mercy and truth the evidence of being one of God's little children. Little children play together and have disputes with each other, even contending by force; but they soon forget it and are just as lovely in a few minutes and friendly as before. They forget it and do not remember any of their differences any more. That is what our Lord said He would do—forgive their sins and remember them no more.

It seems those claiming to be God's little children cannot do that, but hold all their grudges in their bosoms; when there is no room in

our hearts for both love and hatred, for when hatred comes in love goes out, and we are admonished to lay all weights aside which are any hindrance to a free course of God's love.

Little children do not have to ask each other to forgive them for any rudeness or to acknowledge any fault. They can forgive each other without it, and why cannot God's little children do likewise? Little children do not carry malice in their hearts, but lay it aside, and forget the cause that led to anger, and when chastised by mother, they will go to her and bury their face in mother's bosom, which shows a complete forgiveness on their part, and why cannot God's children do as well. Our Saviour says, "By their fruit ye shall know them." "For a good tree cannot bring forth evil fruit, nor can an evil tree bring forth good fruit." Every tree brings forth fruit after its kind.

But except ye be converted and become as little children ye can in no wise enter into the kingdom of heaven.

And he that receives not the kingdom of heaven as a little child, he does not receive it.

It is a well known fact, that our actions portray our Christian character far better than our words or professions do, and our actions sometimes belie our words to our shame. Little children, love one another.

B. S. Cowin.

DEACON JOHN F. HAMILTON.

Our beloved brother in Christ, Deacon John F. Hamilton, was born to Franklin and Mary Hamilton, January 16, 1872, and departed this life October 18, 1939, making his stay on earth 66 years, 9 months and 2 days.

His suffering was intense until the end. All that loving hands could do was done by his companion, doctors and friends, without relief.

On Thursday, August 20, 1914 we had a meeting at Sealevel school house (now Boy Church). Brother John F. Hamilton united with the church, making his membership in Hunting Quarter church, and on Sunday morning, Aug. 23, 1914, was baptized by our pastor, Elder L. H. Hardy.

Brother Hamilton was chosen deacon of Bay Church, May 30, 1937.

He stood as a pillar in the church and was a staunch and faithful friend to the whole Baptist cause. May the Lord who took him to Himself and 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, sustain and comfort the church in our loss. It was a delight to be with him and hear him quote the scriptures and tell of the sweetness of his hope embraced in the joys of heaven only through the finished righteousness of Christ being imputed to him.

God knowing in mind and purpose His people, before they were created or formed and their names were written in "The Book of Life" from the foundation of the world.

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a living hope by the resurrection, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you."

The funeral service was conducted by our pastor, Elder T. H. Edwards who preached with much power and sweetness at the home of the deceased. His mortal body was laid to rest in Styron's Creek cemetery, until that blessed time shall come, the glorious coming of the Lord to raise from among the dead those that sleep in Him.

"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?" Thanks be to God which giveth us the victory through our Lord Jesus Christ.

Read in conference November 25, 1939, approved, and request made that a copy of this memorial be placed on our church book, one sent to Zion's Landmark and one given to his companion.

Written by,

Lula T. Mason, Clerk.

SISTER LYDIA HARRELL

This precious, dearly beloved and most highly esteemed sister in the Lord Jesus Christ passed quietly away from the shores of time to her immortal home, at her home on October 5, 1939, making her stay on

earth 60 years and 4 months. She united with Tarboro church August 5, 1939, and was baptized August 6, 1939 by her pastor, Elder J. D. Fly. She attended the Primitive Baptist church many years before she united with the church. She was a firm believer in the doctrine of electing grace and an ardent contender for the faith once delivered to the saints. She was the daughter of the late Mr. and Mrs. J. W. Harrell and the wife of Mr. J. D. Harrell. She was a loving wife and mother and a very good neighbor, ever ready to lend a helping hand to the needy. She was a very dear and precious sister to all who knew her, at all times manifesting that love which is shed abroad in the hearts of God's little ones by Christ Jesus, our Saviour. While she is gone she will still live in the minds of her family, her church and her friends. May God's blessings rest upon her bereaved family so that they may say it was better for her to depart and be with Jesus, where she will be able to sing praises to Israel's God forever.

Her funeral was conducted by her pastor, Elder J. D. Fly, after which her body was taken to Greenwood cemetery and there laid away until the resurrection morn, when it shall be raised and fashioned like unto the glorified body of our Lord and Saviour Jesus Christ. The mound was covered with beautiful flowers.

Therefore be it resolved:

First, that in the death of Sister Harrell, Tarboro church has lost a loveable member, one whose memory will linger ever with us. Yet we desire to bow to Him who doeth all things well.

Second, that we extend to her family our deepest sympathy in their loss, feeling their loss is her eternal gain.

Third, that a copy of these resolutions be spread upon our minutes, a copy be sent to the bereaved family, and a copy sent to Zion's Landmark.

Done by order of Tarboro church, in Conference Saturday before the first Sunday in November, 1939.

Elder J. D. Fly, Moderator,
Luna E. Barnes, Clerk.

RESOLUTIONS OF RESPECT.

Brother Z. T. Taylor departed this life September 4, 1939. All that medical skill could accomplish was employed in hope of effecting recovery, and kind and loving hands ministered to his wants but to no avail.

He was born May 1, 1855, making his stay on earth 84 years, 4 months and 3 days.

United by baptism with Bay Church, June 27, 1937, baptism being administered by the late Elder Tilman Sawyer.

The scripture assures us that though

the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Some wonderful beauties of the kingdom were revealed to Brother Taylor. He was given to express a part of its beauties too wonderful for this sinner to tell.

"Fear not, little flock; it's your Father's good pleasure to give you the kingdom."
Therefore, let us bow

"To Him that will a kingdom give,
And give it with delight;
His feeblest child His love shall call
To triumph in His sight."

2nd. That a copy of these resolutions be recorded on our church book, one sent to Zion's Landmark and one given to his family.

Funeral services were conducted at Bay Church by Bro. Carl Edwards, who spoke comforting words to brethren, sisters, relatives and friends. His body was laid to rest beneath a mound of beautiful flowers in the family cemetery beside his wife, there to wait until our Saviour shall descend from heaven and the redeemed of the Lord shall be gathered home.

Read in conference and approved by Bay Church Nov. 25, 1939.

Written by his request by his sister in hope.

Lula T. Mason.

MRS. WILLIE ARMSTRONG CROCKER.

With a sad heart I endeavor to write of the passing of our dear Sister Crocker.

Sister Crocker was born in Edgecombe County, July 9, 1881, and died October 28, 1939, age 58 years, 3 months, and 19 days. She was married to Brother N. T. Crocker, Feb. 12, 1901. She united with the Primitive Baptist Church of Hopeland in Whitakers, N. C., on Saturday before the First Sunday in July, 1910, and was baptized the following Sunday by her pastor, Elder A. J. Moore. She remained a faithful member with her husband until March, 1939, when she, and her husband asked for letters of dismission, moving their membership to the Falls of Tar River where she remained a faithful and much beloved member until death. She was making preparations to attend the Union meeting at Falls Tar River, and dropped dead in her room, which the doctor said was heart failure.

Sister Crocker was a very lovely member, and was very faithful to fill her seat, not allowing worldly affairs to hinder her from attending her meetings. She delighted in hearing the gospel preached, and manifesting her love for the church and her pastor. She very much enjoyed entertaining her brethren and sisters in

her home. I feel that I can say her life was above reproach, and she did let her light so shine before men that others could see her good works, and while she has passed from this world of disappointment we believe that she has fallen asleep from which she will never wake to weep, as evidenced in her life she lived in Jesus Christ, and we have every reason to believe she died in Him, and while sad to us all what a blessing to her. Blessed are the dead which die in the Lord. Therefore we do not sorrow for her as others who have no hope. She was a loving companion, a good mother, a splendid neighbor, and a kind friend, and while we realize our loss is great we believe her gain is far greater.

She is survived by her husband, Brother N. T. Crocker, and three children, W. A. Crocker of Dillon, S. C., N. T. Crocker, Jr. of Lumberton, N. C. and Mrs. Madison Williams of Rocky Mount, N. C.; five grandchildren, and three sisters, Mrs. Fannie Pittman of Edgecombe county, Mrs. Carolyn Cooke of Washington, D. C. and Mrs. J. E. Hales of Rocky Mount, N. C. Her funeral was conducted by her pastor, the unworthy writer, and Elder E. L. Cobb, of Wilson, N. C., at the home in Rocky Mount, N. C., after which her body was laid to rest in the cemetery at Whitakers, N. C., where her former pastor, Elder J. C. Moore spoke words of comfort to the bereaved family. And at the second personal coming of our blessed Saviour, and at the word of His power, will raise the vile bodies of those that sleep in Him, and change the living of those that are alive and remain, and fashion them like His own glorious body at which time we believe dear Sister Crocker, with all the dear children of God, will be presented to the Father without spot or wrinkle, but a glorious church.

"O happy day, when saints shall meet
To part no more! The thought is sweet."

Blessed hope.

Written by request of Brother Crocker.

A. E. Denson,

Rocky Mount, N. C.

RESOLUTIONS OF RESPECT TO MRS. PATSY BARNES.

On September 20, 1939, our church was saddened and our hearts made heavy by our dear Sister Barnes, leaving us to join the hosts of angels gathered around the throne of God.

She was so accustomed to filling her usual seat and rendering services to her church that now we fully realize how great has been our loss.

Her constant thought was her church

and Saviour and how best to serve Him. Even in the last days at her earthly home she was heard repeating the Twenty-Third Psalm, and surely she was thinking of these words: "The Lord is my Shepherd, and I shall soon be dwelling in the House of God forever."

She was gentle, kind, and lovable—a Christian mother who was honored, respected, and admired by all who were fortunate enough to know her. No doubt many of her happiest moments were spent rejoicing over the fact that she had lived to see so many of her children and loved ones following the paths that all Christian mothers rejoice in and thank their God for.

Sister Barnes was born October 18, 1849, joined the Primitive Baptist Church August, 1930, and fell asleep with Christ September 20, 1939. The funeral services were conducted at the church by her pastor, Elder S. B. Denny.

She is now resting in peace, waiting to welcome home three sons, six daughters, thirty-two grandchildren, thirty-seven great grandchildren, and two great, great grandchildren.

Therefore be it resolved:

That the memory of her life will ever be cherished and her going will be felt deeply by her church and all who knew her.

That her faithful Christian character, her love and devotion to her home, her friends and community will ever be an inspiration and a beacon light to lead and guide us safely through life.

That we extend to each of her relatives our heartfelt sympathy.

That a copy of these resolutions be sent to the Landmark, Wilson Daily Times, and that a copy be recorded in the minutes of the church.

Mattie F. Hearne,

A. C. Owens,

Committee.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held at the church at Mount Lebanon, N. C., beginning Saturday, before the fifth Sunday in December, 1939. Elder A. L. Holloway was chosen to preach the introductory sermon. Elder O. C. Hawkins was chosen alternate.

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

Mount Lebanon is about six miles north of Durham, N. C., just off Highway No. 501.

Clyde Satterfield,
Union Clerk.

ZION'S LANDMARK

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ISRAEL REPENTS OF ITS SIN.

"Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

Now, therefore, give not your daughters unto their sons, nor seek their peace or their welfare: that ye may be strong, and eat the good of the land, and leave it an inheritance to your children forever.

And after all that has come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and has given us such deliverance as this;

Should we again break thy commandments, and join in affinity with the people of these abominations? wouldst not thou be angry with us until thou hadst consumed us, so that there should be no remnant nor escaping?

O Lord God of Israel, thou art righteous; for we remain yet escaped, as it is this day; behold we are before thee in our trespasses; for we cannot stand before thee because of this."—Ezra 9:11-15.

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

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**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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

If the money sent has not been 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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

MY SPIRITUAL EXPERIENCE.

I felt my sins and was greatly concerned over my soul's welfare in the years 1900 to 1902 and in that same year the Lord spoke to me and commanded me to take up my cross and follow Him; he spoke to me in the small hours of the night. From that time on I tried hard to live a better life.

Again in the summer of 1902 after I was married and just before our first son was born, I was lying in our bedroom crying and grieving because my brother-in-law's first wife had just died and as I lay there sobbing, a still, small voice spoke to me again and said, "Why dost thou weep when thy time is so near at hand." It really frightened me at first and I looked around trying to find who had spoken to me. Then I realized it had been the Lord who had spoken. Following this incident I had days of feeling very sad.

It was years before I united with any church, so went on living under conviction and burdened down with sin. I naturally knew the will of my father but neglected doing it, so was beaten down with many stripes.

I loved my first child devotedly. In fact, I am afraid that I idolized him because at fourteen months he died and I found then that idols do not stand in this world.

Then in 1904, while I was seriously ill with typhoid fever, lying as helpless as the night I was born, I

saw a great and radiant light and at the same time felt the presence of the Lord. He squeezed my hand in his hand and said, "Daughter, be ye of good cheer, thy sins be forgiven thee." I felt so very happy then and was made to rejoice in my afflictions; I felt perfectly willing to die then. However, at that very hour my fever left me and I rejoiced and praised His Holy name, saying, "Father, in all things, let Thy will be done."

It was about five years later when I was again near death's door. It was late at night and I was lying gasping for breath and was too weak to raise my head from my pillow, but not too weak to call on the Lord for mercy. As I called out I saw something extremely large and white, reaching out towards me. Then the still, small voice spoke to me again, saying, "This is the everlasting arms of Jesus. Why don't you lean on it more? It has been washed in the blood of the Lamb and is whiter than the snow." Those words have proven a blessing to me through the years and have helped me to bear my afflictions patiently and also strengthened my faith in the Lord.

Many, many times when I was suffering during those years and at times during confinement with my children, in the lonely hours of the night, when I was lying awake I heard the voices of angels singing.

I would have to strain my ears at times to hear them, but nevertheless I was sure it was the heavenly choir as it was too beautiful to be real and they always sang praises to the Holy One. This never failed to bring peace to my soul.

Just before I had my last serious operation at a hospital in Rocky Mount in 1929, I guess I spent a good part of my time in prayer for at least a week before I went; so I called that week The Garden of Gethsemane Week for me, as I must have suffered similar to our dear Lord just before His crucifixion. Then the night before I went to the hospital, these comforting words came to me, 'Fear not, for I am with thee always, even unto the end. If I am with thee, who can be against thee? Happy are they who put their trust in the Lord?'

I united with Hopeland Primitive Baptist Church, here in Whitakers, N. C., in the summer of 1917, and felt as if for a while at least that I lived that old song: 'At the cross, at the cross, where I first saw the light, and the burdens of my heart rolled away. It was there by faith I received my sight, and now I am happy all the day.' Since I joined the church it has been my greatest pleasure in life to go to church and hear the gospel preached. I have been many times as you probably have already seen, when I was not in physical condition to be there, but went and got strength and courage from His Holy word. Now that I am a member of His church I feel more free to go to the Lord in prayer and in time of trouble and distress since I have confessed my sins before Him and the public.

I have felt this many times and rejoiced though I am still a sinner; "Amazing Grace, how sweet the sound, to save a sinner like me. I was lost, but now I'm found, was blind, but now I see." I know that we cannot live here in this world of sin without sinning some, for we are all human, but we can overcome evil with good.

I love my church and the brethren that I worship with and enjoy their fellowship. This house of the Lord is my beloved parent's church and it is old and sacred. Old time religion is good enough for me. Old Brother Andrew Moore, who used to be our minister here, married and baptized me also, so naturally his memory holds a warm place in my heart. When it is convenient for me to visit other churches I go to get a crumb that falleth from my Father's table, as it does my soul good. However, I never neglect my own church for any other.

My experiences have taught me that: We have to bear the cross to wear the crown. He has promised to never leave us nor forsake us. We are commanded to love one another, trust in the Lord and obey His commandments. Everything in his life fails except the word of God, it faileth not. His mercy endureth forever. God is a forgiving Father saying: 'For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.'—Hebrews 8:12.

Signed,

Mattie Bell Askew,

Hopeland Church,
Whitakers, N. C.

A HAPPY AND A PROSPEROUS NEW YEAR TO ALL.

Of course we cannot tell what the New Year will bring forth, but if we abide in the Lord and trust Him we need not worry about the rest, "for if He clothes the lillies of the field and takes care of the sparrows, will He not take care of you, O ye of little faith."

But yet He gives us a mind, and a brain, and hands with which to work, and endows us with intelligence and expects us to exert ourselves to get a living, for unto Adam and Eve he said they must earn their living in the sweat of their face. He fed the Jews in the wilderness with manna from heaven, because there was no way to get their food in the wilderness and yet He feeds us now from Heaven with the soil, seasons, sunshine and rain. Paul may plant, and Apollos water, and God intended them to do this, but He gives the increase.

And what a fine thing to be able to work and earn your living? Work is the finest thing in the world. It not only keeps us out of mischief, for the old saying is true, "an idle man's head is the devil's work shop," and there is nothing finer than having a job and attending to it, but unfortunately the education of the present time does not comport with this idea, for having worked hard all of our life we have yet to believe that work hurts any one with health and strength, but contributes to health and strength in the exercise incident thereto.

But after all is said and done, every blessing comes from the Father of Lights and whatever we

have that is good, we should be thankful to Him and give Him credit for same.

So we enter the New Year with hope and confidence, feeling we have a friend in God and His Son that are worth all other friends in the world, and so we would commend you to His keeping, and say, trust Him in all things, whether in joy or in sorrow, in poverty or in plenty, believing that in His good time we shall see the sunshine of His face, and be cheered by His presence.

And we have so much in this great country of ours to be thankful for. We have food and raiment, and homes that are not plagued by war and torn to pieces with bombs and shot and shell. We have liberty of thought and action, and other countries do not, for the rulers thereof seek to enslave the people, so that they may become as mere machines, subservient and obedient to their will. They think, or seem to think, that their people do not have sense enough to know what to do, but that the minds of the rulers are all positive and capable of being able to direct their people.

Hitler and Stalin have eliminated God and His Christ from their thinking and acting, and as it was in olden time, as proven by the Bible, when the Jews forgot God and went off after strange gods, the true God of Heaven punished them and brought them back to His fold in tribulation and sorrow. So, when we think we are strong, then are we weak and when we realize we are weak, then are we strong, and so on this birthday of a New Year, we can only say to you and every one, trust

in God, for He is able to keep you and help you in all your troubles and trials, an ever present friend in time of need.

John D. Gold.

READS LANDMARK MANY TIMES.

Dear Mr. Gold:

I am sending money through our pastor, Elder A. B. Denson, for renewal of Landmark. I enjoy it so much. I have been a member of the Primitive Baptist Church since July 23, 1938. I subscribed to the Landmark at once, say about August 15, 1938. I keep all my copies and tonight as I had read my last number I went to put it up, for I keep every copy. I took some old ones out and re-read them. I tell you it is good to read twice. After I was through reading, I thought to myself, what a good—well, what would you call it? It is more than a magazine. It is more than a newspaper. Well, it is next to the Bible. So, you see, you can keep your numbers or copies and in 12 months go back and re-read them. This will make you get your copies for half price, for they never grow old, and they are lots of comfort to read in a time of depression and a threatening of war. For our hope in Christ and love for one another keeps us going. I try to get to preaching at least three times monthly, and I tell you it is worth something to those who hunger and thirst after righteousness. It not only helps in a spiritual way, but in a carnal way, also. For the Old Baptists teach and preach friendship, love, and truth.

Mr. Gold, I have had many trials

in life since I joined the true church of God, I hope. But I feel the good Lord is with me just the same, for without the little hope I have in Him and if it wasn't for His loving-kindness, I am lost.

I get so lonely and despondent at times. Then I go to God in prayer, for there is no one else to go to and it seems he always comes to my rescue. I only have two girls with me, one 11 years old and one 17 years old. They are going to school, which makes it very lonely for me. So I get so much comfort out of my Landmarks and the pointed out scriptures in them. I wish we had a daily Landmark instead of twice-a-month.

I have lost two good wives in life. I lived 19½ years with each. I have two families of children, who are very congenial with each other, but I have other troubles. I tell you a living trouble is worse than a dead one. As I told Brother A. B. Denson of my last wife, I had given her up to the good Lord, but my trouble was about my own soul's salvation. Then it makes us realize where our help comes from and makes us go to the Lord, the only one that can help. I think at times that the Lord does not know me; then I have the blessed assurance that He does, and I feel I know He knows me, and the little hope I have keeps me pushing forward in His cause.

I visited two sick neighbors lately. I had an impression to go, and I tell you when you have this impression you can't get clear of it. You can't stay home in peace, and you get more out of going, it seems to me, than the sick do. Sometime ago

there was an old colored woman in my neighborhood whom I respected as a child of God. She was taken very sick. I was impressed to go to see her and couldn't get her off my mind. So one Saturday morning before church I told my wife I was going to see Aunt Lou while she was getting ready to go to church. So I drove one mile to see her. And when I entered that house she lay on a nice bed in a house nicely kept by her daughter. I could see Christ manifested in her. I shook her hand. She cried and said, Mr. Jenkins, I knew you would come. God had told me so. I couldn't help shedding tears. I tell you I got joy and comfort out of going, for I felt I had comforted her and I feel relieved since she got able to be up.

I attended the Association at Nahunta on Friday and second Saturday in October. We had a wonderful introductory sermon by Elder J. B. Roberts. We had a very nice dinner spread and good preaching outdoors in the afternoon.

Dear brother, I have reached my three score years and have three on my ten, if by reason of good health. And when I review my past life and my many trials in life since I was 17 years old, for that is when I began to look out for myself, and I think of the wonderful blessings I have had that came from God, for I have never been hungry and have always set a good table, for which I thank God for His goodness and give Him all credit. Though I never have much money, yet I live good. I have often told my family and guests to go ahead and eat, for the blessing had already been asked

ahead for I realize from whence it comes.

B. D. Jenkins,
Rocky Mount, N. C., R. 2.

LANDMARK BRINGS COMFORT.

Dear Mr. Gold:

Enclosed you will find a two dollar (\$2.00) money order for which please extend the subscription of R. D. Langdon, Benson, N. C., from November 15, 1939 to November 15, 1940.

We hope the good Lord will bless you many more years to carry on the good work of publishing the sweet messages that the dear brethren and sisters are inspired to write for each other's comfort. I know of no other way to make us feel our nearness in Spirit, that we are kindred in Christ, than this union through the columns of the Landmark. We look forward for each issue with glad anticipation feeling the Lord is inspiring His servants more and more to plead for peace and unity among those of like precious faith. I feel a deep constraining love for every little child of grace everywhere, and desire that we all would lay down the sin that does so easily beset us and strive to live in closer union the few more remaining days on earth. I wish to speak a word of encouragement to all you who write, whose efforts are to unify and comfort, but words fail me, feeling my insignificance. I can only hope and trust the Lord will contrive to provide light, life and liberty through His servants.

Submitted in love and best wishes for the New Year.

Mrs. R. D. Langdon,
Benson, N. C.

A GOOD LETTER.

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

Dear Brother:

Please change my address from Clayton, N. C. to Selma, N. C., R. F. D. 2. I enclose one dollar to extend my subscription six months from December 15, 1919, as I enjoy reading it so much and have just read so much good advice for Primitive Baptists if we would take it, instead of doing so much fault finding with each other.

I have attended two associations this year. One at Willow Springs, and I enjoyed it fine, and heard good sound Primitive Baptist preaching, if I know what it is. The other association I attended was Black Creek and enjoyed that, too, and hope, if the Lord spares me and blesses me, to visit more another year.

With love to you and all the household of faith, and best wishes for a happy New Year to all Primitive Baptists.

I will stop as my letter is getting longer than I intended. I am not my keeper.

As ever, a little brother if one at all,

T. A. Batten,
Selma, N. C., R. F. D. 2

THE CHRIST CHILD.

Dear Mr. Gold:

These words were given me, I hope, from above. If they reach you in time for December 15th issue of Zion's Landmark—please publish it, if it is worthy of the space; if not it will be all right with the unworthy writer.

I am also sending some writings I

did after the Union meeting I was blessed to go to and enjoy, if I know what heavenly joy is.

I will close, wishing you and the entire staff a very Merry Christmas.

Very sincerely,

Allie Blalock White,
2017½ Chapel Hill Blv'd.,
Durham, N. C.

(Publisher's Note: This arrived too late for Dec. 15th issue.)

The Christ Child.

The Christ-child came at Christmas-tide,

He scattered joy far and wide;

When we are told our souls doth sing,

Halleluiah to our Saviour King.

The heavenly Christmas bells doth toll,

The echo of a gift more precious than gold,

He is sent as a token of love
From the heavenly realms above.

A precious Gift our Father hath given,

He descended to earth and ascended to heaven,

God sent Him to us, to Him we are given,

He will carry us to meet the Father
in heaven.

And the heavenly angels sing,
Of our precious Saviour King.

**WANTS FACTS ABOUT
ELDER ALLEN.**

Dear Mr. Gold:

Please insert in your valuable paper that I would like to have particulars about Elder Leland Allen.

His home was in Georgia but he moved to Alabama about 1849 and located on the eastern border of Alabama, in the country about old County Line church Lee, Randolph or Russell counties), and was buried there in the year 1890. He was born in Virginia, but moved to Georgia at an early date and was married to Elizabeth Brown White in 1823, in Putnam County. Any information as to his joining the church, where and by whom baptized, when and where he began his ministry, when and where he was ordained, the presbytery, where and the success of his labors, how many churches he served, what association he belonged to, etc. if there was any record left of his activities in the association as well as his obituary, this would be appreciated. This information is desired for his grandchildren in Texas.

W. D. Griffin,

Fayette, Alabama.

LANDMARK A COMFORT.

Dear Mr. Gold:

Enclosed you will find two dollars (\$2.00) to pay for my subscription to the Landmark, which expires January 1st. I get a great deal of comfort out of reading the Landmark. I have looked forward to its coming, more than usually, for the last two months as I have not been able to go to church. I especially enjoyed your piece in the December 15th issue. Would be glad if you would write more often.

I remember meeting dear old Sister Susan Higgins at her home church before I was married. I think she is a sweet old lady. I would like very much to see her again. I don't expect she would

remember me for that has been twelve years ago.

I hope she will write to the Landmark again soon. I enjoy her writing so much.

Mr. Gold, please change my address from Mrs. B. L. Bartlett, Fremont, N. C., R. 1, to Mrs. B. L. Bartlett, Goldsboro, N. C., Route 4.

Hoping you have a very happy and a prosperous New Year.

Sincerely

Mrs. B. L. Bartlett,
Goldsboro, N. C. R. 4.

READING LANDMARK FORTY YEARS.

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

Dear Mr. Gold:

You will find enclosed check for \$2.00 to renew my subscription to Zion's Landmark. I have been a subscriber for the Landmark for about 40 years. I feel like the comfort that we have received in reading it in our home has been worth much to us, and we hope to continue to have it sent to our home.

Wishing the Editor and his Associate Editors, together with the publisher, a Merry Christmas and a prosperous New Year.

Yours very truly,

Eneas Sikes,

Asheboro, N. C.

ENJOYS THE LANDMARK.

Dear Mr. Gold:

I want you and the readers of the Landmark to know that I enjoyed the communication in December 1st issue by Obe Tingen. I don't know if Brother Tingen is a minister or not. Was also glad our latest Associate Editor, Elder Crawford, of

Georgia, had a fine letter in same issue.

The one dollar extra included in my check of renewal is donated by Brother N. S. Jones for your fund to send the Landmark to those not able to pay.

On December 12, my wife and I celebrated our fiftieth marriage anniversary and hope we feel thankful to the good Lord for His mercy and wonderful blessings to us. It was fifty two years ago last July when I was received into the Primitive Baptist church, and my interest in same has in no wise abated. I so much covet and desire the love and fellowship of the Lord's people. Wishing you and all the readers of the Landmark a pleasant Christmas and a happy New Year.

Your sincere friend,
J. W. Jones,

Peachland, N. C.

YES, SPIRITUAL FOOD IS A NECESSITY OF LIFE.

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

Dear Mr. Gold:

I have received the Landmark twice each month since you began sending it to me, and I don't believe that you can ever know how grateful I am to you, and I hope I can get it as long as I live. And as you asked me to advise you if I was still unable to pay at the expiration of the time to which you extended my Landmark subscription which was to January 15, 1940), and not wishing to miss a single issue I am inclosing herewith a money order for two dollars (\$2.00) which was given me for the necessities of life, and I feel that the spiritual food

which I get by reading the dear Landmark is a necessity to me, and I hope you can continue to send it to me, but don't know when I can send you any more money, but will send more whenever I can.

May you live many more years to carry on the good work of publishing the precious gospel.

In hope,

Mrs. Mary E. Bullington,
824 Jefferson St.,
Danville, Va.

A CORRECTION.

In the issue of the Landmark of December 15, 1939, we published the obituary of Mrs. Willie Armstrong Crocker, of Rocky Mount, N. C., written by her pastor, Elder A. B. Denson, which notice read, "She moved her membership in March, 1939," whereas it should have read, "She moved her membership in March 1935."

LANDMARK A COMFORT.

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

Dear Mr. Gold:

Please find enclosed money order for four dollars. Same will pay for Landmark up to July 1, 1940. Sorry to have been so long in sending, but felt there were many other things I should do before my pleasure, for it is a comfort and pleasure. I enjoy the many good letters very much.

Your articles are such a comfort. Please write more often.

Wishing for you and yours a happy yuletide.

Mrs. A. L. Highfill,
1906 Brice St.,
Greensboro, 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 B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

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WILSON, N. C.

JAN. 1, 1940

STAND.

'Behold, He shall come, saith the Lord of Hosts. But who may abide the day of His coming? And who shall stand when He appeareth?' This is a serious question.

Why should we tremble at His word? "For He is like a refiner's fire, and like fuller's soap: And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

This same God, who sits as a refiner and purifier, caused it to be written. "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His name." Are we standing on His blessed assurances, that: "He that hath delivered, will yet deliver,

and continue to watch over his people, by day, and by night: and hath devised every needed means of Grace and Truth, for the redemption and glorification of His people? May it be so with all who truly feel the need of His sovereign mercy.

"They thought on His name." And it is written: "And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels; and I WILL SPARE THEM, as a man that spareth his own son that serveth him."

Thus we see God will stand by, for His beloved people, not only in time but to eternity. "For He shall see of the travail of His soul and the purchase of His blood, and be satisfied." Thus we see the oneness of the Father, Son and Holy Ghost.

The word "stand" with its derivatives and associated words will be found hundreds of times in the scriptures.

We often hear men question the standing of others, and as to what they stand for or against; but the most serious question that I have is "What is my standing before an all-wise, all-powerful, Omnipresent, Omniscient, Omnipotent God.

Is my conception of the Scriptures, of their worth, teachings, examples commands, and admonitions, acceptable unto the God of all truth?

Men run to, and fro in the earth, finding fault, criticising, suggesting and trying to regulate the thoughts, lives and beliefs of others; yet, seemingly forget the scriptural injunction—"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged,

and with what measure ye mete, it shall be measured to you again." And why beholdest thou the mote in thy brother's eye; but considereth not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote of thine eye; and behold a beam in thine own eye?

The answer is given. "Thou hypocrite, first cast the beam out of thine own; and then shalt thou see clearly to cast the mote out of thy brother's eye."

When Judah and Jerusalem were compassed about, Jahaziel, a prophet, and "The Spirit of the Lord came in the midst of the congregation." And he 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 (the enemy), FOR THE BATTLE IS NOT YOURS BUT THE LORD'S." "Ye shall not need to fight in this battle, set yourselves, STAND YE STILL, AND SEE THE SALVATION OF THE LORD: FOR THE LORD WILL BE WITH YOU." (2d. Chron. 15th. Ch.)

Paul said: "If God be for us, who can be against us? He that spared not his own Son, but delivered Him up for us all, how shall He not also freely give us all things? Nay in all things we are more than conquerors through Him that loved us."

"We, though sinners, walk not after the flesh, as some think, says Paul. For though we be in the flesh we do not walk after the flesh: For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself

against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. And having in readiness to avenge all disobedience, when your disobedience is fulfilled." Fulfilled in Christ and by Him.

May we not say with Job? "Teach us what we shall say unto Him: for we cannot order our speech because of darkness."

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

Of all the efforts to right the course, of things eternal, God Omnipotent is at the helm, with chart and compass, and too, He alone can still the raging sea, and calm the troubled breast; and make the wilderness blossom as the rose, cause pools and streams of living water to abound in dry places, feed, clothe, and wash the sons of God with water pure and clean, give the hearing ear and understanding heart, and cause all who truly love and fear His name to march onward and upward to the City of God, without the loss of one, and in that eternal day, all shall stand before the Throne, cast their crowns at His feet and crown Him Lord of all.

As the year 1939 closes, with the battle-scarred nations of earth, as well as the turbulent times in both church and world, we still believe, we can only Stand Still, and know that He is God over all.

O. J. Denny

IRON MIXED WITH CLAY.

"And whereas thou sawest iron mixed with miry clay, they shall

mingle themselves with the seed of men: but they shall not cleave one to another even as iron is not mixed with clay." Daniel 2:43.

In order to relieve my mind, I want to say a few words in connection with what I understand to be the meaning of the above text. Nebuchadnezzar had had a dream; and he wanted to know what the dream meant. He called together his wise men to tell him, but he could not tell them what the dream was. He told them the dream was gone from him, and asked them to tell what the dream was, and then give him the interpretation thereof. They insisted that he tell them the dream and they would interpret it; but the king assured them if they could interpret it they also could tell him what the dream was.

The king was angry and ordered all the wise men in his kingdom to be put to death, which would include the prophet Daniel, also. Daniel desired some time in order that he might join with his Hebrew friends in prayer to Almighty God for knowledge as to what the dream was, also the true interpretation thereof. Then Daniel told the king what the dream was. The king saw a great image, the head was of gold, the breast and the arms were of silver; the belly and thighs were of brass; the legs and feet were part iron and part clay. This was the dream, and in the interpretation he says first: "Thou art this head of gold," that is, the Babylonian monarchy and great world power. The next world power to succeed it after conquering Babylon represented in the dream by arms and breasts of silver, was the Medo-Persian monarchy; and this was to be succeeded

by the Graeco-Macedonian monarchy; or world power, under Alexander the Great; represented in the image with belly and thighs of brass. This was to be succeeded by the Roman, the last of the great world powers, represented in the image as having legs and feet part iron and part clay. A great stone cut out of the mountain without hands was to be thrown at the feet of this great image and break it to pieces. This great stone was Jesus Christ, who was crucified at the time Rome was at the height of its power and glory. Rome conquered the world by the strong hands of her soldiers, but Christ conquered Rome by the power of His gospel preached silently in the hearts of men by the demonstration of His power in the hearts of such men as Paul, who, without fear of men, went at the command of the Spirit to preach the everlasting gospel where the name of Christ had not been heard, and Rome was conquered and its great empire was broken to pieces, its glory vanished, and pagan tribes from the north swept down as an avalanche, her great cities and temples erected to the glory of false or imaginary gods, were beaten down and the former glory swept away. Thus Rome was conquered without hands.

The ten toes, some of iron and some of clay represent the ten nations to be formed out of the broken Roman Empire.

Iron and clay cannot be melted and fused together as some metals are, so some of the toes were all of clay and some were all of iron, some were weak and some were strong and easily conquered or sub-

duced by their stronger neighbors and rivals.

If the question should be asked why the nations of Europe are always at war or being threatened by it, the only answer is, "They shall mingle with the seed of men, but they shall not cleave to one another." There are so many races, creeds, languages and dialects left in the disintegration of the Roman Empire, that they will marry, intermarry, trade and have continual intercourse with each other, yet they will not and cannot cleave to one another, because the mouth of the Lord has spoken it."

There is a time in the future when they will be one in condemning the great whore who sits upon the scarlet colored beast, holding the golden cup in her hand, and is now making all the nations of the earth drunk upon the wine of the wrath of her fornications, when they will hate Babylon and burn her with fire. Babylon is the false, Apostate or unregenerate church, and not the true church which is purified with fire, and the fire that purifies the true will utterly consume the false church.

The toes, part iron and part clay, are types of the church, the true and the false. Inasmuch as iron and clay will not mix or fuse with each other, just so will not true Christianity mix with the false. The true is represented by iron which is strong and not easily broken, while the false is represented by miry clay, which has practically no strength and is easily broken or torn apart. While the true church mingles with the seed of men, yet it will not cleave unto them, because iron is not mixed with clay.

While the true church is in the visible world and is numbered with its inhabitants, yet is no part of it, as our Saviour said: "Ye are not of the world, even as I am not of the world." "If ye were of the world, the world would love its own," but because ye are out of the world, therefore the world hates you."

What the world loves, God hates, and what the world hates, God loves, even those He has called out of the world by His grace.

B. S. Cowin.

PREDESTINATION AND CONFORMATION.

"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.

Dear Editors and Brethren:

I can't tell why, but somehow my mind has been somewhat taken up with this subject for some time and I tried to throw it off, and tonight it is still with me. I know that predestination is a subject that has caused more trouble among God's children than any other (unless the so-called "No Hell" doctrine exceeds) and I fear that I will appear a trouble-maker, and yet this, the true doctrine of predestination, is the most wonderful that has ever arrested the mind of man.

I don't understand how good brethren and able servants of the most high God, can synonymize the two words (foreknow and predestinate), if we should be able to express what we see in the text. Rom. 8:28. We don't think that the "things" mentioned in it would hardly mean, or refer directly to,

the term "whom" in the next verse. Rom. 8:29, nor the term "them" in the second, third and fourth clauses of verse 30. (Rom. 8:30.)

But somehow we understand Solomon in his teaching to give some light on what is meant by "things."

"To every thing there is a season, and a time to every purpose under the heaven." Eccl. 3:1.

And we feel assured that the term "whom" in verse 29, alluded to people, and none other people than those covenant people of God. For whom He (God) His Christ and Spirit carefully considered, chose, sanctified, separated, preserved and set apart in Jesus Christ and called, he foreknew them in heaven, as though they were there. He foreknew them in the earth as though they were there. He foreknew them in the church, as though they were there. Not that He foreknew His people as a whole to be in the church visible, or organic, but his foreknowledge embraced all the redeemed family of God, and also as many as he appointed to the ranks of the church, visible.

These are the ones He also did predestinate to be conformed to the image of His Son. Now, Predestinate. We have tried to be as careful as we can to show that the subjects of predestination were the person of God's people, and not their acts. Allow me to illustrate just here.

Saturday before the fifth Sunday in October, this year, I received notice of a union meeting in Jacksonville, Fla., with an invitation to attend. I thought on this matter, along with other meetings, but decided to go to Florida, and by my decision I fixed Jacksonville as my

destination for that trip, or journey. My decision was made before I started, which was pre-settled. But the point of destiny was to be made at the end of the journey. Hence God, while there was yet none of us, only in His wisdom, predetermined that heaven would be the point of final arrival, for every one of his covenant children. But along the road to Jacksonville, Fla., there were traffic laws to be observed, or conformed to, else the point of destiny may not be reached. So, with man; not so, with God. When He sent His children on this journey, he arranged that all things whatsoever befell them, whether pleasant or unpleasant, would work together for their (His people's) good. Hence, to be conformed to the image of His Son. Now image when spoken, or in print, brings to my mind a statue, the likeness of someone or something, and the sculptor or maker of statues, must, or generally does have, a model, or an original. Then he conforms his statue or efforts to the form and forms his work to the curves and lines in general of his model. And so our God, for the sake of His own glory, and the joy of His people, visits his chosen elect here on earth with His blessed Spirit, and arrests them in their sin and ungodly works and turns them upside down, makes them to realize that they are altogether unprofitable, that all they have ever done is defiled. Not only they, but also all the works of all men, are the same. None great any more. None small any more. Not many classes. But all on a level plane and equal, altogether weak, ruined and undone, and God's children are made to cry

to God in the words of the apostle: "Wretched man that I am, who shall deliver me from the body of this death?"

So in this condition, its evidence that they are tired of the world and worldliness of men. God commands His people to, "Be not conformed to the world, but rather transformed to the world," which is to be a cross to worldliness, and the work of God's Spirit in the life of His people will make them a cross to the world. So being at variance with the world they find themselves in harmony with the people of God, in their faith conquering salvation by grace. Hence they are conformed to the image of Jesus in the fundamental doctrine or statuary image, and then their attitude towards the manner of worship is upset. Somehow they want the plainness of God's house above the garnishments of men, and so by the love of God they are drawn to the precepts and examples of Jesus. Hence they are conformed to His image in precept as well as faith while they live in this low ground.

"All things work together for good to them that love God, to them who are the called according to His purpose." And finally when sin has earned its wages, and we come down in death, we are but still conforming to him, for He came that way, and, glorious though, it's by His power we are conformed in life. It will be by His power we will conform to His image in the resurrection, for it doth not yet appear what we shall be like. But when we see Him we'll be like Him, and be satisfied.

And so the sum of this subject is that heaven is the destination of

God's people, pre-determined so by Him. So, nothing being able to hinder their arrival they'll all make it, without the loss of one. And while the world is full of evil, the work of satan we rejoice to know that God prepares His loved ones for the evil of each day, and gives them grace for each trial, shows them the good work of redemption, and the obedience of Jesus, plants a desire in their heart to follow in the steps of their Lord, for we are His workmanship, created in Christ Jesus unto good works, which God before ordained we should walk in them. And if God ordains a thing, who is able to ordain to the contrary, and overthrow him? If none can be found, then His children will walk in the good works of Jesus, being conformed to His image.

So He predestinates His people, ordains their walk, and that it shall be in good works. So if the work is not good, it's plain enough that God has not ordered it.

May we all try prayerfully to rightly divide the word of truth. And in all our undertakings examine the holy writ and be guided by its council.

Rendered in the fear of God, I truly hope.

I am unworthily yours, in the bonds of truth.

T. R. Crawford

LOVES THE LANDMARK.

Mr. John Gold,

Wilson, N. C.

Dear Sir:

Enclosed please find check for two dollars (\$2.00) which pays me up until December, 1940. Sorry I neglected it as I have been very sick. I am the one Mrs. Lindsey

Bell Pulley, that pays for it and receives it and enjoys it as I don't hear much preaching. There are not any Primitive Baptists any nearer than Norfolk, and I don't have the chance to go. I hope the good Lord will spare you to carry on the good paper for a long time yet. Wish I could write like you and others, but I can't.

Mrs. Lindsey Bell Pulley,
Holland, Va.

MARK STAFF.

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

Dear Mr. Gold:

Enclosed please find check to pay my subscription to the Landmark.

I hope the Landmark staff will have a nice Christmas and a happy New Year.

E. T. Chandler,
Timberlake, N. C.

**THE SPIRIT OF THE LORD
WAS WITH HER.**

Dear Mr. Gold:

Your letter, Zion's Landmark and my song book, and, as I hope, the Spirit of the Lord came down and administered to me: these were the joys of my yuletide.

From a poor unworthy soul at the feet of Jesus.

(Mrs.) Allie Blalock White,
Durham, N. C.

**THE LANDMARK WELCOMES
BROTHER COBURN.**

Dear Brother Gold:

I am enclosing some money for one year's subscription to The Zion's Landmark.

I have always wanted to take your wonderful paper and at last I

have enough money to do so. I do so much enjoy reading the many good articles in the books that I borrow from my friends. I often read and re-read them.

May all of you be blessed with a wonderful Christmas and a prosperous New Year.

A brother,
J. W. H. Coburn,
Robersonville, N. C.,
R. F. D. No. 2,
Care J. H. Coburn

**TAKING LANDMARK FOR
FIFTY YEARS.**

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

Dear Sir:

You will find enclosed check for \$2.00 to pay for the Landmark up to December 1, 1941. I am 78 years old and have been taking the Landmark for, I guess, something like fifty years, and don't feel like I can do without it. I do enjoy reading the paper so much. I want to take it the remainder of my life.

Wishing you and the Landmark readers a happy New Year.

Your humble brother in love,
J. D. Ayers,
Max Meadows, Va.
R. 2, Box 79.

MRS. MARTHA LAMBETH FAUCETTE
Mrs. Martha (Lambeth) Faucette, widow of the late John R. Faucette, of the Monticello community in Guilford county, died on July 16, 1937, after an illness which lasted about two years. Sister Faucette was a daughter of Elder J. J. Lambeth (deceased), who organized the church at Monticello.

As a constitutional member of the Monticello Church, Sister Faucette remained faithful and loyal to her church as long as she lived. Her seat was seldom vacant at her meetings, though during the last few months of her life she was not able to attend her meetings regularly. She was greatly beloved by her brethren and sisters

and her pastor, who miss her so much. Sister Faucette was well established in the doctrine as contended for and preached by the Old School Baptists—the doctrine of salvation by the grace of God and the doctrine of the absolute sovereignty of God.

In the passing of Sister Faucette, the Church at Monticello desires to be submissive to the will of God which never makes a mistake. She leaves a host of friends and relatives to mourn their loss. The funeral services were attended by Elder J. W. Gilliam, her pastor, assisted by Elder O. J. Denny, of Winston-Salem, N. C.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Almighty God to remove by death, from our midst at Bethsadia church, our dearly beloved Sister Nan Moore, who was born in the year of 1860, and died September 26, 1939, making her stay on earth about 79 years. She joined the church the first Saturday in September, 1918, and was baptized on Sunday by her pastor, Elder Xure Lee. She lived a faithful and truthful member to the church for 21 years. She loved the Old School Primitive Baptist faith and the doctrine of salvation by grace. She was faithful to the church, her pastor, in her home and community.

Therefore, be it resolved:

First—That we, the church of Bethsadia bow in humble submission unto our Heavenly Father, who doeth all things well. We feel that our loss is her eternal gain.

Second—That we extend to her bereaved family our deepest sympathy in their grief and sorrows.

Third—Whereas, the church at Bethsadia has lost one of her faithful and beloved members.

Fourth—That a copy of these resolutions be spread upon our church book, a copy be sent to Zion's Landmark for publication, and a copy be sent to the bereaved family.

Done by order of Conference in session at Bethsadia, Saturday before the first Sunday in December, 1939.

Committee to draw these resolutions: Brethren Willie J. Tew, Edward B. Parnell and Jason Allen.

Willie J. Tew, Moderator,
Jason Allen, Asst. Church Clerk

MEMORIAL

(Sent in by Mrs. Higgins)

This large pine tree is Jabe's pine, so named because by it Elder Jabe Weeks, a Primitive Baptist preacher died, September 20, 1825, age 72 years. He and his wife Sarah were travelling on this road, when his horse became frightened, and as he held her, she kicked him and he fell out of the vehicle. His wife provided as good a plate for him as the circumstances

would allow, and he lay down for her to go to Mr. Buck McCauley's to get help and to get the news to their children, saying, "I will be dead when you get back." Sure enough when she returned he was dead. It was the desire of his grandchildren and great grandchildren to preserve this pine to his memory. The land on which it stands has been sold to the Interstate Cooperage Co. W. P. P. Weeks, his grandson, petitioned to the said Interstate Cooperage Co., through their manager, Mr. Herman McDaniels, to sell this tree, either for money or for other timber, to the heirs of the said Elder Jabe Weeks. The said company refused to receive any compensation whatever, but freely gave this tree to the said heirs. Therefore this tree is the property of the heirs of the Elder Jabe Weeks, to be neither sold by the said Interstate Cooperage Co., nor to be cut by any of their agents, employees, nor assigns to have and to hold to the said heirs and by them to be dedicated to his memory forever. As will be seen it stands in the Big Laurell, on the west side of this public road, right near the pine of the said Interstate Cooperage Co., land. For this land gift, we, the aforesaid heirs, do return thanks to Mr. Herman McDaniel and the aforesaid company.

RESOLUTIONS OF RESPECT

Brother Joe Cobb was born in the year 1855, and died March 20, 1939 at the home of his daughter, Mrs. Bertha Bowes, near Leasburg, N. C.

He joined the church of Ebenezer the first Sunday in May, 1936, was baptized the first Sunday in June of the same year by his pastor Elder E. C. Oakes. He attended meetings regularly as long as he was able.

Funeral services were held at the home of his daughter, Mrs. Bertha Bowes, and concluded at the grave at Bethesda Presbyterian church by Elder E. C. Oakes and Brother W. L. Pruitt.

Resolved: First—That the children have lost a good father, and may they be prepared by grace to meet him where parting will be no more.

Second—That the church has lost a loving brother and the community a kind friend.

Third—That we bow in humble submission to God who doeth all things well and is too wise to err and too good to be unkind.

Fourth—That we extend our heartfelt sympathy to the bereaved family.

Done by the order of the Primitive Baptist church at Ebenezer at their October meeting 1939.

Elder E. C. Oakes, Moderator.

JAN 20 1940

CAROLINA RO...

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIII

JANUARY 15, 1940

NO. 5

ISRAEL RECEIVES PUNISHMENT FOR SIN.

"Now when a had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Egypt a very great congregation of men, women and children: for the people wept very sore.

And Shechaniah, the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet there is hope in Israel concerning this thing.

Now, therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my Lord and those that tremble at the commandment of our God; and let it be done according to the law.

Arise, for this matter belongeth unto thee: we will also be with thee: be of good courage and do it.

Then arose Ezra, up from before the house of God, and went into the chamber of Johanan, the son of Ellashib: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away."—Ezra 10:1-7.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- 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.

NOTICE!

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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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THEY DIED IN FAITH, SEEING THE PROMISES AFAR OFF.

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—Heb. 11:13.

I feel that I want to write to the children of God tonight. I want to write the gospel, as I try to preach it. The world is full of stuff that is no more gospel than reformation is regeneration. Some—yea, plenty of it—is being preached in Old Baptist pulpits. Preaching conditionalism, by whatever name you may call it, is not a gospel, but a perversion of it. If there has ever been a condition to be performed to order the things of the kingdom, then that kingdom is a kingdom based on the things of the natural kingdom, and thus the second covenant is just like the first, and, consequently, is not any better than the first. The gospel is of the second covenant, and the perversions are of the first.

"These all died in faith." What was this faith? What kind was it? In whom was it placed? Who is this that had this wonderful faith? Here we have characters that have been moved by the Spirit to do many wonderful things. They had living faith, active faith, persevering faith. They had the only kind that the Bible tells us about—that which is a fruit of the Spirit. This fruit is

produced by the Spirit. There cannot be any more fruit than a tree produces. Neither can there be any less fruit than is produced. To say that there can, is to go back under the covenant of conditionalism. Do you want to go back there, poor tried soul? Do you not often desire to pray to the giver of all good gifts to deliver you from your own works? We are not surprised to hear the world talk of exercising faith, but it becomes a wonder to the little taught child of God (Isa. 54:13) to hear Old Baptists crying, to exercise faith. Was it possible for Cain to have done as well as Abel? If so, what is faith worth, and why have it at all, when creature efforts will do as much. We are told that faith is a gift of God. (Eph. 2:8) If faith is a gift of God, being a fruit of the Spirit, would God give a gift and work a work in His children that when the crucial moment comes, will prove a failure? Now, if faith can in any degree be exercised, is it not plain that as soon as it failed us that we would not have any more in God? Now could Abraham have kept from going out into a land not knowing where he went? Could he have kept from offering up Isaac on the Mount? If the creature can rebel and fail to do the direct bidding of the Spirit then reason would teach us that faith is not effectual. Furthermore, if a child of God can be controlled by influences other than the Spirit,

then it follows that a man will not take a child up on a high hill and there sacrifice him. It is against nature to do so and if nature can outdo the Spirit then here is a place that it would certainly do so.

Would you go out not knowing where you were going? Here is a place that it will not do to bring in nature at all. We must be controlled by an influence that has not the least connection with humanity. Otherwise, we are controlled by the natural mind. You remember, brethren, that when Jesus was here in the flesh that he was not left to himself, but that the Spirit did undertake for him. Are we to be moved to and fro by every wind of the natural mind and not have some sure support against despair? No, to be followers of Him, as called out children we must be led as He was led. You remember that He was driven out into the wilderness to be tempted of the devil. If the Spirit led or drove the precious Saviour out to be tempted for His people, how shall we escape if we follow where He went? Is it not true that we must suffer with him? And if we are subjected to temptation as He was, shall ours be conditionally, or sure as was His? Did Jesus not tell us that of Himself He could do nothing. (John 5:30; 8:28) Did He not further confirm this doctrine when He said that He came not to do His own but the will of Him that sent him. (John 6:38. Now, if he could do nothing of Himself, how could we hope to do anything of ourselves? I feel to know that every child of grace that reads these lines has a deep and abiding experience that they cannot of themselves

do anything. Now if you cannot do anything of yourself, does it not mean that you are helpless. If it does not mean that, then how could language be framed so as to carry the idea of creature helplessness? How else could the true righteousness be of God and not of man?

Now, I have heard a lot of people (some professed Old Baptists) use a lot of sarcasm and ridicule in speaking of those that professed to be 'can't-help-its.' Ah, little ones, isn't that your daily life? Don't you have a desire to live closer to Him and follow in His footsteps. But instead of improvement you seem to get worse all the time? Are you getting rid of sin as you grow older? If you are not is it not a fact that you cannot get rid of it? If you can, then the Holiness people would be glad to have you, and if you can get better and don't do it, then I do not think the Church has any use for people that promise to pay a debt and don't do it. I am not talking about those that use the precious doctrine as a hiding place for their sin. I do not believe in any such rotten things as that. On the other hand I love to hear the little children of God come before the church telling about how helpless and poor they feel. I know then that they are following their Saviour and the apostles; that they are not depending on their efforts for time nor eternity; that they will come testifying as Ruth did, and that they will come nearer living close to the laws of Zion than if they were so contaminated with self-righteousness that they could work out their own salvation.

Now these precious saints then,

and even now, died in faith—immovable, irresistible, miracle-working faith. Even in this day, when the substance has come and gone (as manifest in the flesh) the little children of God are seeing the promises as afar off. Ah, methinks I see and behold them as they struggle along in their doubts and fears. Looking, as it were, through a glass darkly, they can see but imperfectly. Sometimes along the way they receive the second application of clay and they are made to see things clear enough to say that my Redeemer lives. Oh, how poor they are and how far away from Him they feel to be. They see the promises through a veil and are made to rejoice that they are for the little ones of the kingdom, but they are so frail, and, in their feelings, so destitute that there is a hesitancy about laying hold of them as theirs. Yet their leanness is not taken into consideration about their faith, for it is given to them according to the riches of His grace. Thus they persevere; growing grace and a knowledge of the truth; work the works of the kingdom by faith; live the life that they live in the flesh by the faith of the Son of God; and are not deserted nor left to their own devices in old age, but are kept as the inhabitants of this kingdom must be, babes in Christ, finally dying in the full triumphs of this living faith.

All these characters are persuaded of these promises. There is a vast difference in trying to do anything and doing it. Leading does not imply failure; drawing does not bring much idea of being drawn at; teaching does not allow us to say that we tried to teach Johnnie or

Mary; nor does being persuaded carry any degree of persuasion, but, rather to the contrary, it means just persuaded, perfectly, effectually, completely. That is language, good language, and grammarians tell me that the Bible is written in the best English.

What kind of promises are they? Are they conditional ones? The New Covenant is, perhaps, the most wonderful document in the lids of the Bible. Were they persuaded of that? If so, what conditions were they persuaded of at that time? It would be extremely difficult to get any one to believe in a covenant that was hinged on conditions to be performed by them, when their ability was gone. In being persuaded of the promise of eternal life, which promise was made in Christ before the world began, are they made to fall in love with any conditions? If so, what are they? If the Lord has promised to teach them, to guide, to guard, to nourish, to keep, to go all the way with, to be their shepherd, shield, bulwark, wall, defense, obedience, salvation (without a division in it) sanctification, redemption, righteousness, wisdom, water, bread, light, and, finally to raise them in His likeness to life everlasting, then where are the conditions in this kingdom? Remember poor tried soul, all these wonderful gifts are yours because your Saviour gave them to you. His blood was the purchase price for all these gifts or blessings. It does seem that such a display of Sovereign Love is well worthy of our praise and adoration. Let us try to render unto Him our poor, down-cast feelings, our hopes, joys, sweet rejoicings in Spirit.

In conclusion, I want assistance from the readers of the Landmark. As I have written you in the past, I am trying to get together material for a church history. I belong to the Hopewell association, having served as clerk for the last eleven years. This body has never made any declaration of non-fellowship for the brethren. Every well-known preacher in the South, from Atlanta west, has been in our meetings. I feel to have the endorsement of all my home brethren, our corresponding brethren, and brethren all over America. I have written hundreds of letters to individuals and have received quite a bit of assistance in that way, but it is expensive and I work five days a week and try to serve five churches the Saturdays and Sundays, so I do not have the time to write as I did before the brethren saw fit to call me to the care of churches. Please send me any old papers of the many the Old Baptists have ever published. Especially am I interested in old copies of the Landmark, Gospel Messenger, Zion's Advocate, Primitive Baptist, Primitive Monitor, Messenger of Peace, Signs but any others are needed because I do not know where good material may be found. Sketches of old churches (as complete as you feel to make them), old preachers' life history, (especially their church activity). Minutes are needed and the hardest to get hold of anything in that line. Who will help me to get this Old Baptist literature? If you will write up a short history of your preacher (and everyone you know) that might help. I shall work this year as God may direct in the gath-

ering of material. After that I hope to be able to begin writing. Will you kind reader, one and all, hunt up all things pertaining to the church in America and send to me, so that I may devote my youth to this work.

Yours to serve as God may give grace,

W. D. Griffin,
Fayette, Alabama.

OUR FELLOWSHIP IS WITH GOD AND HIS SON.

Dear Brother Gold:

I call you "brother" with my whole heart since reading your most excellent exhortations to the brotherhood concerning discordant and needless bickerings among the Primitive Baptists and I do not hesitate to say that if all our dear people would only adopt and follow your counsel in spirit and in the letter, in which you write, mountains would disappear and only molehills could be found.

While I have never been a subscriber, I have been blessed with reading its pages since I was a small boy, about seventy years ago. At that time Elder Bodenhammer was its editor. My father's eyes failed and he drafted me in as his secretary, and I would read for him disinterestedly until he would fall asleep, and then quietly slip away to play with the other children until he awoke and called for me again. At that time I cared little about what I was reading, but what a change since then! Your father, Elder P. D. Gold, succeeded Elder Bodenhammer as editor, and it was under his supervision and Godly

management that I fell in love with 'The Landmark.'

I united with the church at fifteen years of age. Soon after I began to feel that there was some public service that I should be doing, but I could not decide that it was preaching, for I knew almost nothing about the scriptures and how could I preach them? I kept it all a secret as best I could, fearing to tell any of our dear old preachers and ask their advice for fear they might advise me to do or try to do something I knew I could not do. Finally I thought of a plan to obtain the advice I sought without disclosing my identity. I wrote your dear father, of sacred memory, without giving my name, or even my post-office address, telling him, as best I could, the exercises of my mind and heart, and requested him to publish what I had written, and to tell me what I should do. He complied with my request, and told me that my impressions, as I had related them, "were peculiar to those of a gospel minister, and that I should lose no time, but enter the sacred work with my whole trust in the Lord, and that He will take you through." I had previously promised the Lord that I could allow your father's answer to decide the serious question for me. (If you have preserved the files of the Landmark you will find my letter and your father's answer fifty-eight or fifty-nine years ago.)

I carried out my promise to my Lord and began trying to preach nearly fifty-eight years ago. Whatever success I may have had I must say it has been attended with much fear and trembling. And while

mine has been a hard life I do not complain, for I know, as I recall the many heart-breaking trials through which I have come, and as I draw nearer each day of my life I can truly say that I am glad my life has been what it has been, for I know that I would have fainted and given up the work long ago if I had not loved and feared the Lord, and if I have loved Him or love Him now it is because He first loved me, and if He loved me, then He still loves me and I can still go to Him in perfect confidence in times of stress and difficulty.

I am now old and feeble and know that I shall soon be called HOME to meet Him who loved me while I was His enemy, for "I brush the dews on Jordan's banks, and the crossing must be near." But I feel that I can fully adopt the words of dear old Paul, when he said: "For I am now ready to be offered up 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 to all them also who love His appearing." (II Tim. 6:7-8) I can also witness with Paul on another point: "Besides those things which are without that which cometh upon me daily, 'THE CARE OF ALL THE CHURCHES'."

While I am a member of what is known as "The Progressive" wing of Primitive Baptists, numbering about 100 churches in Georgia and some in other states, having a membership of about six thousand,

and while we have had no division since we were withdrawn from, more than thirty years ago, and are now thank the Lord, at peace with each other and serving the Lord with some additions, yet I am much concerned over the condition of the denominations as a whole. You will call to mind at least two articles written by me have been published in your paper recently, in which I deeply deplored present conditions, and begged our dear people to become less belligerent and more forbearing, and "work for the things that make for peace and things whereby each may edify another." In answer to this I received many notices from almost every state in the union, expressing their endorsement of what I had written, and expressing a desire to see our dear old church at peace once more and enjoying each other's fellowship and love. These assurances were very heartening to me. I then thought that as there was an almost universal desire for rectification of our wrongs that I would propose the ground work and foundation for such a peace and suggested by Paul's remedy—"Where there is no law there is no transgression." I had hoped that none of us had strayed so far away from God's law—the Bible—that we would be unwilling to accept Paul as a starting point, at least. But, imagine my surprise when one dear brother answered me in your paper and demurred to my suggestion, by saying that we were liable to "interpret that language differently," and never would say "yes" or "no" to my suggestion. This dear brother is one who is very dear to me and one in whom I have

unbounded confidence. But he thought I was offering the proposition whereby the "Progressives" would be exonerated and the "Old Liners" would be ensnared. He retorted that while there was no law in the Bible forbidding the use of the organ in our song services, it also appeared that there were no laws in the Bible forbidding Sunday Schools, Mission Societies, etc. But he did not mean by that the Progressives held those things, because he knew that our position on missions was the same as his and the same as all our people everywhere. He knows, too, that the purpose and spirit of modern missions IS condemned in the Bible and the Progressives has so held that it is.

But while the brother is a most excellent gospel minister, and one endeared in the hearts of all who know him he is also a very noted lawyer hence, while he could not accept Paul's statement, nor could he deny it, he knew, as a lawyer, that there was only one position to be taken and that was to "demur" Paul out of court. He knew that if he should agree with Paul that "Where there is no law there is no transgression," that the Progressives had not transgressed which he acknowledges in his article in the September issue of your paper. "We also agree that if his (my) interpretation of the text be correct, his (my) conclusions are inevitable." To which I answer that I did not interpret the text, for it allows no interpretation but is a plain statement of a fixed principle. He says that when Paul used that language he had reference to circumcision. In this he is correct, but would it not

have been just as pertinent if the organ question had been the subject under discussion? Does it not apply to every supposed disorder that might ever come before the church, that 'where there is no law, there is no transgression'? As an able lawyer he could hardly be induced to prosecute a case when he knew there was no law covering the case. Why cannot he be as thoughtful and merciful in his dealings with his Progressive brethren?

If the Progressives have violated any law at all on this question it is the law of propriety and to this I almost think we have, for I am sure that had I known that our brethren who saw differently from us were going to take the law into their own hands and enact a law that was not on the statute book, I would most assuredly have decried the use of the organ in our churches, but I knew that our people had always most sacredly held to the law that the "Old and New Testament are the word of God and the ONLY rule of faith and practice." How was it possible, therefore, that we could foresee that our brethren would trample the Word of God underfoot and make a law of their own to suit themselves?

The brother says: The argument with our "Progressive brethren is that they could not live without the instrument, as it is so valuable in the song service that they could not sing without it." The brother is in error here, for, frankly, I have never heard that charge before!

The reason I offered Paul's counsel as a cure for all our troubles was that I wanted to help our Old Line brethren as well as my own people.

They have had no less than twelve distinct divisions since they divided from us, and I most earnestly affirm that if they had regarded the truth of Paul's statement that "where there is no law there is no transgression," it would have been very different with them, for all these divisions that they have had not one of them been founded upon Bible law, but upon custom and tradition. They have only reaped what they have sown; for if they could exclude their Progressive brethren without law what is there to hinder them repenting the performance upon every triviality?

The Progressives have never withdrawn from any of our dear brethren for we still esteem them as precious in the sight of the Lord. We have put up no "bars" and have none to take down. We have never baptized any of their members, but feel that it would be a sin to do so. Our doors have been open to their ministers; we have invited, received and preached them, given them our money to help them on their way "after a Godly sort." Why? Because they are still our brethren.

Brethren, let's quite our foolishness. Let us not "withdraw fellowship' any more, or attempt to do so, "for our fellowship is with God and with His Son, Jesus Christ, and cannot be disturbed even though we fight and fume over nothing. My plea has been all the while that we should visit and preach for each other, and if we preached the pure gospel of grace, all our imaginary differences would melt away like frost before the rising sun. What do you say?

Brother Gold, after so long a

time, I ask that you enroll my name on your subscription list. Please find money inclosed as a beginner. And if you still have your file going back so far, it might be interesting to your readers to republish my letter to your father and his answer to me, written almost three score years ago.

May God remember Zion.

Yours in Him,

A. V. Sims,

Safety Harbor, Fla.

THE LANDMARK A COMFORT.

The P. D. Gold Publishing Co.,

Wilson, N. C.

My dear Mr. Gold:

You will find enclosed two dollars (\$2.00) to renew my subscription to the Landmark for another year.

I feel like you deserve some praise for taking such an interest in the Landmark and keeping it going in these times. But 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 a great comfort to me when I am blessed with the Spirit of God.

May God bless you and yours.

Mrs. J. W. Pittman,

Tarboro, N. C.

A GOOD LETTER

Mr. John Gold,

Wilson, N. C.

Dear Mr. Gold:

I am renewing my subscription for another six months to the Landmark, through my pastor. My time expired October 15th. I regret that I am late in renewing, but I hope that you will bear with me in

my weakness. I love the Landmark and look forward to its coming. I find comfort sometimes when reading it in my lonely and sad hours. Oh, how merciful the blessed Redeemer has been, and still is to this poor unworthy sinner! He is the Father of mercy, and the God of all comfort, and in Him all fullness dwells. His blessed promise is, "I will never leave, nor forsake thee." Bless His name forever!

I will close,

Your friend,

(Miss) Liffie J. Honeycutt,

Angier, N. C., R. 1.

CHANGE OF ADDRESS.

Dear Mr. Gold:

You may send Landmark to address below instead of 325 Adams St., Macon, Ga. You will please give notice of change through columns of your good paper. I've been called here for three instead of two Sundays, so I've moved back to my home here.

My health is not good. The doctor has ordered me to bed for a few weeks and placed me on a light diet. Perhaps a rest will bring me around all right but it is all in the hands of our Great Maker, and what He shall do with us will be well.

Sincerely yours,

J. A. Monsees,

38 Buckhead Ave., N. E.

Atlanta, Va.

ELDER R. H. PITTMAN TO PREACH

Elder R. H. Pittman, of Luray, Va., will preach at the following places (D.V.):

Fremont, Friday night, Jan. 26, at 7:30.
Smithwick's Creek, Saturday, Jan. 27, at 11 o'clock.

Greenville, Sunday, Jan. 28 at 11 o'clock.

Wilson, Sunday night, Jan. 28, at 7:30.

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 B. S. Cowin, Williamston, N. C.

Elder E. L. Cobb, Wilson, N. C.

Elder T. R. Crawford, Cairo, Ga.

VOL. LXXIII.

NO. 5

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WILSON, N. C.

JAN. 15, 1940

TO ALL LANDMARK READERS.

From time to time we receive many compliments as to the comfort readers have received from reading Zion's Landmark. Give all the honour to whom honour is due, "To God the Father, Christ the Son, and to the Holy Ghost."

No man connected with the Landmark claims perfection. The Landmark, for the past seventy years, has never claimed to be the equal or superior to the Inspired Scriptures.

If you think you have reason to find fault with the paper, or certain articles in its columns, you would do well to withhold your severe criticisms, until you know all the facts as to who is responsible for the things you think you are aggrieved about.

I have before me this morning a letter from the deep south, asking as to what faction the Landmark

represents. In all the years, as I have seen it, the Landmark has not been the champion of factionalism.

Read it for yourselves. Pass your own judgments; but all such judgments might well be tempered with mercy, remembering that none are perfect.

This brother says in part, "The criticism is due to its being reported, that the Landmark is the mouth-piece of the so-called Absolute Predestinarians," and asks me to answer as to this complaint.

The Landmark's columns answers the question. Certainly many worthy writers and readers are strongly established in the doctrine of the predestination or fixed purposes of God in salvation, preservation, resurrection and final and eternal glorification of the people of God, of every nation, kindred, tongue and people. We have no apology to make for the belief in the plain teachings of the Bible as to the purposes of God in the salvation of His people.

On the other hand, some write: "The Landmark is too soft." "Not ABSOLUTE ENOUGH to suit me. At the same time some argue that all that is spoken, written or published is absolutely predestinated, yet complain about what they admit could not be otherwise. What can we do about it? Nothing. Read the Word of God, pray God for Spiritual wisdom which He alone giveth.

May we not admit our own nothingness, as compared with the wisdom power, love, mercy, and continuing guardian care of His people—God, in all, above all, and through all, the ever-living Head of the Church of God who hath loved

His people with an everlasting love, and will bring them in the ways known unto Him, and will finally receive them unto Himself in Glory.

I ask a careful reading of the following article, by Elder R. H. Barwick, clipped from The Banner-Herald, of Georgia.

The Landmark is a very independent sheet, since both editors and writers have quite full freedom of expressing themselves. It is not an inspired work; therefore, like all the works of man, has its imperfections. What say you as to your own stewardship? "Let him that is without sin cast the first stone."

O. J. Denny

All Things.

(By Elder R. H. Barwick)

"And we know that all things work together for good to them that love God, to them who are called according to His purpose." Romans 8:28.

This is a positive declaration from the word of divine truth, and cannot be questioned. Let us try to see what the writer meant. First, he says "and we know." He is not indulging in vain speculation, but is writing this great truth under the power of divine inspiration. "All things work together for good." To whom or for whom? "To them that love God," and then he further explains that they love God because He has called them—called them, not in a vague uncertain way, but in a definite, effective way, so that they hear him, and are brought into a vital relationship with him; and no sinner can know God without loving Him. Likewise no sinner

loves Him without knowing Him in calling and regeneration.

But why does He call certain sinners to know and love Him? Does He look out over the world and select those most worthy or those whose works are most pleasing to Him? Read Eph. 2:89; II Tim. 1:9; Gal. 2:16; Titus 3:5. Please take time to read these references. Then why did He call us? "According to His own purpose." Let men turn and twist, squirm and explain, but this must be the final answer. We will never know in this life what is hidden in the mind of God, but when He speaks that should settle the question. Jesus said, "Even so, Father, for so it seemed good in Thy sight." And there we must stop.

Many people, in reading this scripture, fail to make the distinction between those who love God and those who do not love Him. They give it a broadcast application and will call up many wicked things in the world and will ask, "How can that be for the good of anyone?" He does not say that all things work together for the good of all people—it is only those whose hearts have been circumcised—cut off or separated from the love of sin and darkness, and whose hope is in the Lord for time and eternity. To them and of them God says by His servant, "All things work together for your good"—all the things that come into your life—all the things that happen to you—every joy, every pain, every success, every disappointment.

We can single out some things that have come to us, and it is hard to see how they could have been for our good but they must be taken as

a link in the chain of "all things." God loves His children and watches over them, and has power over everything that could harm them. They may bring upon themselves His just displeasure and chastisement but He will bring good out of it to them for "whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth." We may wander away from Him and bring upon ourselves great sorrow and leanness of soul, but He will not lose sight of us, nor cease to love us. As Naomi came back to Bethlehem, as the lost sheep was found, as the lost money was recovered, as the prodigal son came back home, so every child of God shall be reclaimed and made better no matter how far he went from his Master. Naomi said, "I went out full, but the Lord brought me back empty." She went out of her accord, leaving her spiritual inheritance, for the promise of temporal benefits; but God loved her, and when she was emptied of her pride and selfishness, through loss and suffering; He brought her back home and comforted her. If the lost sheep had heeded the voice of the shepherd, and had loved the companionship of his kind, he would not have deliberately walked off and left them and become lost from them. But the shepherd loved him well enough in spite of his waywardness, to leave all the others safe in the fold, and hunt him 'til he found him; then, knowing that he was cold and hungry and ashamed, he tenderly took him up and carried him back to the fold. I wonder how we would have treated him?

The prodigal son must have been

a modern young man. I imagine he wore a suit of sport clothes, a flashy tie, a big sparkler upon his finger, and walking with a swagger, said, "Well Folks, the old farm is too slow for me; see you later; so long." But he came back and after his experience of hunger, nakedness, and loneliness he told a different tale. No doubt he had plenty of so-called friends as long as his money lasted, but when it was gone, not one of them would give him a meal or a place to sleep. Then his mind turned homeward. As he came back, he looked differently and he felt differently; but his father took him in and rejoiced over his return. No doubt he was a better son now than he was before.

We cannot always see how "all things work together for our good" but God said so, and we must believe it. This does not excuse us from doing the best we can, for our Father requires it of us, but if things go wrong with us, let us rally to this statement and believe that in some way good will come out of it to us and to others.

God's ways and His thoughts are as high above ours as the heavens are above the earth. Let us not judge him according to our human standards, but take Him at His word.

BETHEL.

"Arise and go to Bethel and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau, thy brother." Genesis 35:1.

Esau was angry with Jacob because he had supplanted him first in purchasing the birthright and after-

wards by deception he had obtained the covenant blessing of his father who from all appearance had intended it for Esau. From the account given he was not hard to turn away from his first intention, because he well knew the hands to be Esau's, but the voice was Jacob's.

Jacob in fleeing from his brother came to Lu, which means an almond or hazelnut, to spend the night not in the city, but in the open where there was no roof to shelter him, no walls to surround him no watchman to guard his resting place, no soft bed for his tired body and no pillow for his head.

But better still the Lord was in the place but poor Jacob did not know it. God himself was the watchman, his peace, his rest, his protector, shield and comforter; and although the Canaanite city was nearby, he chose to be alone without a bed or pillow rather than the evil associations of idolaters.

At some hour during the night he was blest to see a ladder reaching from heaven to earth, with angels ascending and descending upon it, and God standing at the heavenly end saying, "I am God of Abraham and Isaac, and the land whereon thou liest I will give to thy seed. Thy seed shall be as the dust of the earth, and thy seed shall spread to the north, to the south, to the east, and the west, and in thee and thy seed shall the families be blest; I am with thee to keep thee in all the places whither thou goest, and I will bring thee again into this land, and will not leave thee till I have done that which I have spoken." Genesis 28:13, 16.

No wonder Jacob could lift up his

feet and travel swiftly on his way to the city from whence his mother had come many years before. With such sweet promises from God himself that He would be with him and bring him again to the place he called Bethel, the house of God.

The ladder he saw was and is Jesus now and forevermore—the only way from earth to heaven, "the only name given whereby we must be saved."

Every round or rung in this ladder represents the love mercy, truth, life, peace, strength, holiness, righteousness, sanctification, redemption, election, predestination, holy calling, preservation, resurrection and a final presentation of His children to His father, saying, "behold I and the children thou hast given me." The angels ascending and descending upon this ladder were and still are the messengers, the angels, who ever stand in His divine presence to wait upon God and to be sent to all parts of the earth to minister to the heirs of salvation. He sent His angel to Daniel to Manoah's wife to the mother of John the Baptist, to Mary and to Jesus in the Garden of Gethsemane to strengthen Him, and He still sends them to withstand satan, strengthen and sustain His children, or otherwise they would be swept away from the earth and be no more. This ladder reaching from earth to heaven, represents Christ then in heaven in the fullness of His father's glory, yet according to His everlasting covenant He is in love with those His Father gave Him. He watches over and protects them from the vengeance of Esau, the man of sin and enemy of God.

It also prophesies of His coming on earth to put away sin by the sacrifice of Himself. He is God on earth and God in heaven; to His children He is their all in all, His gospel is food that supplies all their needs. His presence turns sorrow into joy, prisons into palaces and gives them strength to pass through all difficulties and come out more than conquerors at last.

Jacob went on his way, served his uncle, Laban, fourteen years, received his two daughters as his wives and two maids for concubines or secondary wives.

He became rich, afraid of Laban and stole away and had gone a three days' journey before Laban was aware of it. He chided with Laban when he had overtaken him, met his brother, wrestled with the angel and finally reached the land of Canaan. Dinah went out to see the daughters of the land, was detained and corrupted by the king's son which seriously offended Jacob's sons, who treacherously slew all Schemites and rescued their sister. This incident was very grievous to Jacob and brought about an unpleasant conversation between Jacob and his sons, in which Jacob told them that their action had made him and his family stink to the Canaanites.

Jacob was now seized with great fear. He was afraid the people of the land would arise in their anger and destroy him and his family and divide his riches among them.

Now Jacob had been back in Canaan eight or nine years, but he had not yet been to Bethel where the Lord appeared unto him and gave him such wonderful promises,

and where he set up the stone he had used for a pillow poured oil upon it, and pledged that if the Lord would be with him and bring him back that God should be his God.

How poor, careless, weak and forgetful human beings are. After God had come into his life unsolicited, gave him the sweet promise of His everlasting presence yet we forget or otherwise waste our zeal, running after the perishable things of earth till God visits us with His chastisements to bring us to our senses, and show the rock out of which we were hewn and the pit out of which we were dug.

Now while Jacob was in the midst of his fears and anxieties which were shaking him up and he in the midst of his great wealth, with plenty of servants at his command to do his bidding and make life pleasant, yet he was just as miserable as it is possible for a man to be under the chastening hand of God, who told him He would be with him wheresoever he went.

The Lord in mercy comes to his rescue just at the right time when all, so far as we can see, is lost, and says, "Arise and go to Bethel and dwell there."

He then calls upon all to render up all their gods (idols) to wash their bodies and clothes. He buries all the gods and they go to Bethel at God's command, to the very place where God first manifested Himself to us. In all we are or ever become to be in our earthly pilgrimage, we never learn so much as we learned that one night at Bethel and while the travel sometimes is grievous, still we are always glad when the

Spirit leads our frail bodies and doubting souls to Bethel.

We had heard about God, but we see him at Bethel.

We had for a long time heard about the way to heaven, but we see it at Bethel.

We had heard how to come to God, but He comes to us at Bethel.

We doubted that anyone ever heard the voice of God, but we heard it at Bethel.

And how it lifts up our souls when faith is so small, hope so far away. Charity just a mite and everything is against us, when we are so despondent and cast down, when we see our life a failure and our profession a falsehood, and nakedness makes us so much ashamed, then if we can only come to Bethel our faith is strengthened and we can say "I believe, Lord, help my unbelief."

B. S. Cowin.

DEACON LEVI M. PERRY

Deacon Levi M. Perry was born May 16, 1867 and died at the home of his daughter, Mrs. W. T. Beacham at Caffey's Inlet Coast Guard Station, N. C., on the 30th day of June 1939, making his stay on earth 72 years, one month and 14 days. He leaves one son, W. C. Perry of Elizabeth City, N. C., and his daughter, Mrs. W. T. Beacham, five grandchildren, and one great grandchild, with a host of other relatives and friends who mourn their loss, but we are led to believe that the loss is his eternal gain.

This dear brother professed a hope in Christ, was received into the church at Kitty Hawk, N. C., with three others at the September meeting 1886 and was baptized by Elder John Rogers, the pastor at that time.

He lived a consistent life, answering to his profession, to the end of his stay on earth, and, at the June meeting 1919, he was called by the church and ordained to the office of Deacon, which place he gracefully filled with credit to himself and to the church.

In the passing of Deacon Perry, the Primitive Baptist Church at Kitty Hawk, suffers a severe blow, for he was a lovely man and a man of peace. He suffered much with failing vision due to cataracts growing on his eyes. Later he became afflicted with what is generally called heart dropsy, which finally terminated his natural life.

The writer was called and in the presence of a large audience at the church of his membership, tried to speak in love and fear, on the power of resurrection, wherein these vile bodies shall rise, and be fashioned like unto the glorious body of the risen Lord, ever to remember that the Son of God holds the keys of hell and of death, which declares that none can pass in or out only as the Son sees fit to turn these keys. The remains were taken to the cemetery and quietly laid to rest under a mound of beautiful flowers to await the coming of the risen Lord.

Written in love and fear,

J. P. Tingle.

GEORGE A. BOSWELL

George A. Boswell, son of Mr. and Mrs. D. L. Boswell, died at the age of six years, four months and fifteen days. He is survived by his parents, one sister, Jessie Elizabeth and one brother, Perry Lee. At the time of his death the following grandparents were living, Mrs. Malinda Boswell and Mr. Jesse Lamm.

Sleep on, dear child, and take your rest,
For Jesus loves you best.
I will not mourn, nor will I weep,
For we feel like you are sweetly asleep.
In my heart lives a picture, for I know you
have gone to rest.
In memories frame I keep it, because you
are one of the best.
Dear child, I am lonely in this home with-
out you,
That sweet smile that you met me with.
You fought with pain, but you did not
know the sorrow,
My heart was full to overflow, to see you
suffer so.
You rolled and tumbled all night long,
Until the angel came along.
You fell deep asleep,
Where you will not have to weep.
Dear child, you know I love you so,
Beside your bed I had to go.
Sleeping safely and sweetly under the snow
For we know, dear child, you had to go.
From mother's arms to the arms of Jesus
Where I hope some day to meet you,
With that smile you always wore.

Written by your mother,

Clyde Boswell

MRS JADIDAH CLARK

Sunday morning, October 15th., the death angel came down and silently wafted the sweet gentle spirit of our loved one home to Jesus, but oh, how sweetly she went to meet Him.

Our dear sister was 63 years old, and leaves to mourn, her husband and her children, and grandchildren.

She joined the church at Rosemary, Roanoke Rapids, N. C., Aug. 31, 1929, and she was baptized by Brother J. T. Williams next day.

We miss her and her hearty handshake, and her seat, that she filled except when she was hindered, is empty.

Therefore, be it resolved:

First, That we bow in humble submission to the will of Him who doeth all things well.

Second, That we extend to the family our heart-felt sympathy, with a desire that the Lord reconcile them to their loss, feeling that such is her eternal gain.

Third, That a copy of these resolutions be sent to the family; a copy placed in our church record, and a copy sent to Zion's Landmark, for publication.

Done by order of the church in conference Saturday before the first Sunday in December, 1939.

Elder C. L. Robbins, Moderator
I. H. C. Joyner, Church Clerk.

MARY E. ALDERSON

In memory of my aunt, Mary E. Alderson, born October 7, 1860, departed this life December 12, 1938. There were eight of the children, four boys and four girls. She was the fifth child. She leaves one sister, Jenny Hodnett, and three brothers, Newt, Buck and Charlie Alderson, and lots of nieces and nephews to mourn her going, but we feel like she has gone to her dear Jesus that she put her trust in. She was very much afflicted for several years before she died. I heard her say she didn't reckon there was a moment of her life but what she was suffering. She was of a pleasant disposition, had lots of friends, professed a hope in Christ in early life and joined the Primitive Baptist church at the Mill. She was an old predestination Baptist, giving God all the power and glory for time and eternity. She loved to talk of His great love for poor sinners. Her faith in God was beautiful. We feel she is not dead, but sleeping. Elder David Spangler spoke at her grave for the comfort of those who are left. She was a very dear Aunt to me and I miss her so much, but hope I may be prepared to go as I think she was.

Her niece,
Frances Hodnett.

MRS. ELIZABETH ENETT

It has been impressed on my mind to try in my weak way to write the death of a true friend, Mrs. Elizabeth Enett, who departed from this life on December 19, 1939. She was born April 19, 1869, making her stay on earth 69 years, eight months. She was married to Mr. Elijah Enett. To them four children were born, Mrs. Minnie Smith, of Snead's Ferry, N. C., Mrs. Florence Hines, Miss Beulah Enett and Mr. Andrew Enett, of Holly Ridge, N. C. After her husband's death twelve years ago, she and her daughter lived by themselves at the old home. She was a true and faithful wife and mother as well as a friend. She was sick four months before the Lord saw fit to call her away. She was given the best of attention by doctors and children, as the doctor had no hopes for her in the beginning. She took her sufferings with the best of patience, and would beg to get well. But as she grew worse and worse she begged God to take her away. She was made willing to go, and told her children not to grieve over her, that she was going just a little ahead. She said she was going to a better place, where there would be no more trouble or sorrow. So many times she would ask us to pray for her, and would try to pray herself, and ask God to be with her and all the rest as well. She would raise her hands as long as she could and say, "The Lord is my Shepherd, I shall not want." A few days before she passed away she told me of a beautiful place she saw, and she was going there. She would often say she was bound for that Promised Land, where there would be no more tears. She was not baptized in natural water, but said she was baptized in Christ Jesus. Many times she would call her children by her bedside and tell them that she was going to leave them, and told them to live a good life and follow Jesus Christ. We have a strong hope that she has reached a resting place. It was so hard for the children to stand by her bed and see her suffer so. They could do nothing to give her ease or comfort, but the good Lord enabled them to stand by her bedside night and day until the end. She would look so pitiful and would ask what she was going to do to get a little rest. Then she would say that God would take care of her and He would give her ease.

Although she did not have her name on the church book on this earth, we feel it is written in God's book above. She was a strong believer in the Old Baptists and attended church as long as she was able.

The funeral services were conducted by Elder R. W. Gurganus at Stump Sound Church. There she was laid to rest beneath a mound of beautiful flowers, beside her husband. May the Lord be with

her children and dear old Sister Christen Darden and they feel that their loss is her eternal gain. Let them say:

"Dear Mother, you were good and kind,
Now we are left behind
Since you have gone away
We have spent many lonely days.

Written by,
Mrs. Della Rhodes and Daughter,
Holly Ridge, N. C.

BROTHER A. J. DRAWDY.

A brief memorial of the beloved A. J. Drawdy. This man of God was born October 29, 1867, and died November 12, 1939. He and his faithful wife, Ellen Raulenson, were united in marriage September 1, 1889, and by this union ten children were born, four boys and six girls, half of whom are members of the church of their parents, which gives true testimony as to how children are blessed when brought up in the fear and admonition of the Lord. It does not take many words to indicate what a true man of God is.

I first met these beloved people on the east coast of Florida some fifty years ago. Neither were members of the church, yet both were lovers of truth and believers in Christ. Not long after this they moved to the west coast, and soon became members of a church of my charge, and I was their pastor for nearly forty years. I will not hesitate to say that Brother Drawdy was the best disciplinarian I ever knew; and while I do not claim to be greatly endowed with that gift, yet I cannot recall when I ever heard him express his views respecting church order, but what I felt he was verily scriptural. I never knew any man more devoted to his wife and children than he was. No sacrifice was too great for him to make if he felt thereby he could alleviate their affliction or suffering. At his funeral his pastor, Elder I. C. Davis, D. D. Harville and this poor dust-worm were called to give some testimony of his great work and how his worthy family were esteemed. Then as we looked over the abundance of flowers that bedecked his casket, we could but say "Rest in peace, dear brother, until dear Jesus comes to gather the harvest grace, when thou shalt meet with all the glorified in glory to extol the Three-One God forevermore, to rest from all thy labors."

May heaven's blessings continue with the dear family while they sojourn here. In hope of immortality in union of our Saviour, purchased possession with the Lord forevermore.

M. L. Gilbert.

IN MEMORIAM

I will try to write a notice in loving remembrance of dear Sister Garner. She was born March 9, 1860 and departed this life Oct. 15, 1938. Oh how we all miss her, for as long as she was able, she always filled her seat, but we feel that our loss is her eternal gain, for we know she has gone from a world of sorrow to a place where there will be no more sickness, pain or death. It is so sad to think that one so dear has gone and left us, but God's will must be done. Then let us hope to meet her in that happy place above. May the Lord comfort all and make us reconciled to His will.

Written by a sister in hope,
Mary E. Hawkins.

FIFTH SUNDAY MEETING AT OLD JUNIPER.

The fifth Sunday meeting in March of the Primitive Baptist Correspondence of Eastern North Carolina is appointed to be held with the Church at Old Juniper, in Johnston County, North Carolina, beginning on Saturday, March 30, 1940, and continuing through Sunday. This church is located 3 miles south east from Four Oaks, and about 6 miles north east from Benson. Those desiring further information may write Bro. David B. Dodd, Four Oaks, Route 3, or Dr. G. E. Parker, Benson, N. C.

Cordial invitation extended to all who may read this notice with a desire to meet with us.

(Elder) O. S. Young,
Corresponding Clerk,
Angier, N. C.

HAD A GOOD MEETING Dear Mr. Gold:

I am sending \$2.00 to renew my subscription for the Landmark, as I do not want to miss a copy. We all enjoy it so much, especially the good letters.

We had a wonderful Association at our church at Willow Springs and were blessed to have pretty weather and lots of good preaching and a large attendance all three days. Wish you could have been with us.

Hoping the Lord will bless you to carry on with the good work.

Yours respectfully,
E. B. Pearce.

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OBEDIENCE TO GOD AND DO HIS PLEASURE.

"And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

Then all the men of Judah and of Benjamin, gathered themselves unto Jerusalem within three days. It was the ninth month on the twentieth day of the month; and all the people sat in the street of the house of God, trembling for this matter and for the great rain.

And Ezra the priest stood up and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land and the strange wives.

Then all the congregation answered and said with a loud voice, As thou hast said so must we do.

But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this the world of a day or two: for we are many that have trespassed in this thing."—Ezra 10:7-13.

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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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

EXPERIENCE OF ELDER JOB SMITH.

(Sent in by Mrs. Higgins)

Dear Brother Gold:

I am old and not able to go and preach to the glory of God and comfort of the brethren and sisters, as I have tried to do for about 40 or 45 years. And now, as I have been requested by some of the brethren to write out my experience for publication in the Landmark, I know of no better way to glorify God than to comply with their request. I am willing for everybody to know how I was made to be a witness to the truth of the scriptures,

As far back as I can remember I was told by my oldest brother that people died, and that good people went to heaven and bad ones to hell. From that time on until I was about 18 years old, the fear of death and hell would seize upon my mind where there was any danger of getting killed, and when any one was taken sick or died in the neighborhood.

When I was about 18 years of age the last sister I had was taken sick and died. She was in great distress on her death bed. She wanted grace and then died. The fear of death and hell seized upon my mind. I commenced trying to pray and read the scriptures. It was not long before I dreamed I was down beside the branch on my father's farm, burning brush between sunset and dark. I quit

work and looked up in the sky and saw a place like unto the seven stars. Right there a door opened and I saw Jesus, it seemed to me, sitting in an arm chair. I leaped up over the brush heap that was on fire and fell flat on my face, and Jesus said: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." I awoke with the tears in my eyes. This dream gave me comfort for awhile, but I soon concluded that it was nothing but a dream and that it would not do to put much confidence in a dream.

After this I had a great many dreams that scared me. The fright that the death of my sister brought upon me gradually wore off, and I became luke warm, and did not read and pray as much as I had done. Two of my frightful dreams I will mention. I dreamed I was in an old sedge grass field alone and the grass was on fire, burning in a ring and the fire making for me. I ran as fast as I could and tried to jump over the fire, and my coat caught on fire. I awoke in the act of pulling off my coat. Again I dreamed of getting in a fight with the devil and cursing him. And when I cursed him he got the better of me. It came to my mind to ask God to make him turn me loose, and I did it and he left me in an instant.

By reading the scripture I found election to be Bible doctrine. In some sense I thought the Primitive

Baptists were mistaken in the way they preached about predestination and election. I thought it should be conditional. I argued and contended that I didn't see the use of preaching if it was like Primitive Baptists preached. I reasoned upon it this way. Peter said elect according to the foreknowledge of God, repent, do good, and believe the gospel, and then He chose to be His elect. Thinking I had the power to do these things, not knowing at that time that I was contradicting the scriptures and knew not what the gospel was, I read the scriptures and tried to pray with the eyes of my understanding blinded until I got to thinking I was good, and that God would not be a just God if He did not save me. While in this blind condition I got in a conversation with an old "darkey," and said that God could not make a man a Christian unless the man was willing to be one. The old Negro reproved me and said, "Job, you ought not to say so. He can do it, but He won't do it." Right at that time I was not ready and willing to be a Christian. I had a desire to take some pleasure in worldly amusements. It seemed to me then, as it does now, that it was not right to mix worldly amusements with religion in Christ's name. So I concluded I would put off trying to be religious until I had taken some worldly pleasure. My hope of having any pleasure in worldly amusements was soon taken away. I was brought into trouble by some words of scripture being put in my mind. They made me feel that I had classed myself with the wicked recorded in Psalms 53:16-20. Those

words were put in my mind. I had made out God to be such an one as myself, and what I had said to the old "darkey" seemed to me to be the most abominable words that ever escaped my lips. I wanted to ask God to forgive me, but was afraid. But the scriptures say "The prayers of the wicked are an abomination in His sight." I was killed to my conditional plan of salvation, and had no hope that I was one of the elect. I was in great trouble. While in this trouble the words of Paul came in my mind, "I obtained favor because I did it through ignorance in unbelief." I went to work right under the law, thinking if I prayed and read the scriptures all would be well with me. But the more I read the more I felt to be condemned. It seemed to me to hell I must go and I was afraid to go to sleep at night for fear I might awake in hell.

While plowing one day it seemed to me the devil was after me, saying to me, "Curse God and die." I thought when I got out to the end of the row I would get over the fence in the woods out of sight of the hands that were working in the field and try to pray to God if there was no mercy for me to please give me peace of mine while He suffered me to live in this world. Something seemed to say "God is able to save you from hell." I then thought I would give my soul's salvation up to God, and I would not be troubled about it any more as I had been. In an instant these words came, "I would thou art either cold or hot. I will spew thee out of my mouth." Rev. 31:13-16. I was convinced as quick as thought that conclusion

would not do. I must be concerned about my soul's salvation. I commenced praising God. I told the negro boy that was plowing in the field with me to praise God. I was three miles from home. I took my horse out of the plow, jumped on him, calling on all creation to praise God, and telling every one I saw to praise him. I felt that God had made me willing to be a Christian and had said to me He was able to save me from hell, and that I ought to praise Him for it. I could not see at that time how God could be just and save me and save me from hell. Mother was scared fearing I was going to die. I said to her, "Mother, you need not be scared. I can't die until my time comes. I've got to preach." The neighbors came in that night to see me and I talked to them some and said let's pray. In my prayer I commenced cursing the devil, saying repeatedly, "Damn the devil to hell," until I was about out of breath, and wound up by saying "Glory to God on high." By that time they had gotten me on a bed on the floor. I felt good. Report went out that I had gone crazy, and it worried me to think what I had done in the way of praising God originated from a derangement of the mind. I did all I could to keep from appearing crazy, but could not help being despondent. While in this condition I went to hear my father preach, the second Sunday in April, 1845. This was his text: "The Lord shut him in." Gen. 7:16. Under his preaching that day I saw how God could be just and save me from hell. I received a hope that I was one of the elect embraced in the covenant of grace. By the promise

of the gospel I felt that Jesus was my Saviour. Oh the joy is inexpressible, full of grace and glory. Glory to God on high! I offered to the church on Saturday before the fourth Sunday in July, 1845. I could tell nothing much of what I had experienced, being overcome with joy. I was received and baptized the next day by my father, Elder Josiah Smith.

My experience after joining the church:

After joining the church, the impression that I had to preach was not so strong and I did not want to try as long as I could have peace of mind without it. I sought a wife and went to see the young lady that I thought the most of proposed marriage, and we were married November 11, 1845. She was the granddaughter of Elder Jabez Weeks.

Some two or three years after I joined the church I felt it to be my duty to wash my brethren's feet. It bore on my mind so strong that I named it to the church in conference. My father was pastor of the church and made a talk on it. He said he was not satisfied whether the feet washing took place at the sacramental supper or some other supper that they made for Jesus. My father gave it as his opinion the most convenient and proper place was at a brother's or sister's house when they went home with one another. Some of the brethren went home with me and we washed one another's feet at my house. I felt comforted.

I was taking at that time the Frimitive Baptist paper, edited by Elder Boswell Temple. I read the experiences of the brothers and sis-

ters and concluded that I would write my experience for publication, not thinking that if I did it before trying to preach that I would get myself in trouble. I got along pretty well in writing my experience until it got to where I said to my mother I had to preach. I got in great trouble. Nothing of this world was of any satisfaction to me. I thought if any one had any sympathy for me it would be my wife. I spoke to her of my troubles. She said, "Pshaw! talk about preaching and you have never gone to prayer in your family." I had often thought that I had an excuse for not doing it. I believe now that the Lord moved upon my wife to take away my excuse, for I had not told her what my excuse was. I could not sleep of nights. In the night, while my wife and children were asleep I took what I had written of my experience and burned it up, lay down and tried to sleep, but could not. I got up again with these words in my mind, I would get my Bible and pray to God that the Book may open to some words that will show me what my duty is. The Book opened to the words: "Take it and eat it up. It will make thy belly bitter, but it shall be in thy mouth sweet as honey." Rev. 2:9. If there had been a little congregation gathered at my house that night I would have tried to preach to them. I felt it like fire in my bones. I prayed in secret for my wife that night, that God would have mercy on her for Christ's sake, and show her what her duty was towards me. About daybreak she was up before I was—something she was not in the habit of

doing. As the weather was cold she had a fire made. The two little children were up. Everything was quiet. My excuse taken away and I went to prayer in my family. My wife and children seemed more lovely than ever. Everything seemed lovely.

One night while under the strong impression to preach, I became helpless in my feet and hands. My wife was scared, rubbing me with camphor. While in that condition I thought of all the Primitive Baptist preachers that I knew. I wanted them to come and take me and carry me wherever they went to preach and let me tell to sinners around, "Just like you see me helpless you will have to see and feel yourselves helpless under the wrath of God and the curses and condemnation of the law, and that there is no deliverance only through and by believing in the Lord Jesus Christ as your Saviour." As soon as these impressions had passed through my mind I was all right. My wife unbeknowing to me, had sent for my father and brother. Before they came I was up and could walk where I pleased. After this I felt my imperfections so strong I thought I might be deceived about the whole matter and had better go and tell the church I was deceived and have my name taken off the church book. I talked with my father about it. He said "Job, go along and do your duty, and leave the rest to God." So I commenced trying to talk in public. All my aim was at first trying to prove to the world that the Primitive Baptists were the people of God.

Preaching and contending for the

faith and doctrine of Christ and the apostles, on one occasion, I misconstrued the scripture. My father followed after me and corrected me. I thought that if I had been moved upon by the good Spirit to make that talk I would not have made that mistake. I concluded I would quit trying to preach. It soon came in my mind that I had neglected to preach Jesus Christ and Him crucified. Quick as thought came these words, "I do remember my faults this day." I never wanted to preach so bad in all my life. My wife and I were going to Hadnot's Creek, Carteret County, N. C. We fixed off soon as we could Saturday morning, and rode 23 miles. When we got there they hadn't commenced preaching. My father was pastor. When we got in the house he said to me, "Job, if there is anything on your mind to talk about, go forward." I took a text that made me feel like preaching Jesus Christ and Him crucified. Gen. 41st chapter, 9th verse.

Job Smith,
Loco, Onslow County, N. C.
February 12, 1902.

DEAR KINDRED IN CHRIST EVERYWHERE:

It is in the precious name of our Lord that I attempt to write, for I am fully persuaded without Him I cannot do anything, and with Him I can do all things, and if I can write anything to the comfort of His dear people let God be praised. And if I know my poor heart I do not want to do anything, or write anything only in honor of my dear Redeemer.

I so much enjoyed the union meeting the fifth Sunday in October and

Saturday before, at Wheeler's church in Person county, in which county I was born and reared, my home church being Flat River in the above county, but I never felt more at home in my life than at Wheeler's. Our ministering brethren were blessed to speak in praise and honor of His Majesty on high, and to the comfort of His people. I know it was a feast to my hungry soul, and it seemed my heart was singing: 'Tis the Old Ship of Zion, and Christ the Pilot, Halleluiah, and we are going home to that great city. It's streets are pure (or as) gold, and there is but one way to that bright city. Christ said: I am the way.

Blessed are the people that are taught of the Lord.

I hope to feel I've been enrolled in this great school of grace, of which Jesus Christ is our Teacher, and oh how wonderful it is to feel (when we are blessed) to be in fellowship with God.

I know and love many of these dear people, and was kindly invited to their good homes, and it was the Lord's good pleasure to place me in the home of dear Sister Hattie Moyes. When I walked in her home I felt at home. The very atmosphere breathed a welcome. We were schoolmates at Oak Hill Academy.

I just want to speak of another dear schoolmate, viz: Lillian Timberlake, who has gone on to that Great City, not made with hands, but whose Builder is God—Eternal in the heavens. I loved her but God loved her best.

My friends are very dear to me.

A man (anyone) that hath friends must shew himself friendly: and

there is a friend that sticketh closer than a brother. (Prov. 18:24.) His (Jesus') devotion is real; His sympathy is sincere; His loyalty is unwavering; His love is everlasting.

Above all others we need Him along life's rugged way, and it is through Him that we are blessed with these dear friends on earth.

"If nobody smiled and nobody cheered,

And nobody helped us along;
If each one looked only after himself,

And good things all went to the strong;

If nobody cared just a little for you,
And nobody thought of me,

And we all stood alone in the battle of life,

What a dreary old world this would be.

"Life is sweeter by the friends we have,

And the many things we share;
And we would live not for self alone,

But for our friends who care.
It's giving and doing for somebody else—

On which life's splendor most depends;

Our greatest joy, when it is all added up,

Is found in helping our friend."

Let brotherly love continue.

I hope I'm thankful for the nice Thanksgiving Day I had by the nice things sent by a beloved friend and sister in Christ, Mrs. Minnie Tatum, Chapel Hill Boulevard, Durham, N. C. And I well remember the things others have sent me from time to

time, since and before my last illness.

O, Lord, "Thy word is a lamp unto my feet and a light unto my path."—Psalms 119:105.

"I am afflicted very much: quicken me, O Lord, according unto Thy word."—Psalms 119:107.

"O praise the Lord, all ye nations: praise Him, all ye people."—Psalms 11:1-.

"For His merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord."—Psalms 117:2.

"Thou art my God, I will exalt Thee."—Psalms 118:28.

I have a dear and devoted friend here, viz: Mrs. Edna Gardener.

And last, but not least none but the Lord knows how much I thank Thee for the kind friend (or friends) that enabled me to receive the Landmark, which I enjoy reading so much.

May the God of all grace add His blessings. Amen.

An unworthy sister in hope,
Mrs. Allie Blalock White,
2017½ Chapel Hill Blv'd,
Durham, N. C.

LOVE.

John said you do know that you have passed from death to life because you love the brethren. I feel like that it was faith that the good Lord blest John with to say these blessed words. I feel like when we are blessed with the same spirit we can say we know we love the brethren. That's a true evidence that we have been born again by the Spirit of God, that we love one another. We cannot love the Church of God unless we have been

born again. I believe that the children of God know something of the two births. One is a natural birth and the other is a spiritual birth. We had nothing to do with bringing about either one of them. The first man, Adam, was of the earth earthy. The second man Adam was a quickening spirit from the Lord Jesus Christ. Paul said in Romans 8:24: "For we are saved by hope." What a blessed thing it is to have a precious hope in Christ Jesus, One who knew no sin, but One who bore all of our sins in His own body on the rugged tree of the cross. I believe that Christ suffered, bled and died for the people that the Father gave Him in obedience to His Heavenly Father's will. I hope I am embraced in that family. I believe the Lord's people are just one family and I believe that they love one another because God is love. John said, "Little children, love one another." Jesus said: "I have loved you with an everlasting love; therefore with loving-kindness have I drawn you. We are drawn together by that three-fold cord of love, which is not easily broken. I feel like the more of the love of God there is in one, the closer we want to be with them. I hope I love the family of God, but I don't see how they can love me. We have no worthiness of our own to plead. If we have any worthiness it is in the Lord Jesus Christ. We don't know here in this world just what we will be after this life, but I do feel that the children of God when they are all blest to enter in Heaven, they will all know as they are known. They will see Christ as He is and be like Him and be

satisfied, and so shall we ever be with the Lord, world without end. Amen.

From a brother I hope,
Johnnie Joyner,
Sharpsburg, N. C.

A GOOD LETTER.

Dear Mr. Gold:

I was in bed with flu when your notice, concerning my subscription, came. I was in bed two weeks and this is why I have not replied sooner. I did not want my Landmark to stop, but of course you did not know it. So I am enclosing check for two dollars (\$2.00) to renew for another year.

You will please change from Mrs. Louise Ferrell to Mrs. Louise Coffey and please send me December 15th and January 1st numbers, as I do not want to miss a copy.

I hope you will write for it often in 1940, as I enjoy your articles so much.

We have been having some sweet little meetings in this country of late. Elders Holland of Charlotte, Williard of High Point, Mann, Phillips and Banks of Georgia, have all been among us and brought that good news from a far country—even from the top of the mountain, where the fruit of the "handful" of corn flourishes "like Lebanon." Elder Leon H. Clevenger of Missouri, will visit us, the Lord willing, the latter part of this month (January). Elder T. L. Webb, of Arkansas, and family, have located among us. So we feel that the dear Lord is great in goodness and good in greatness to us poor sinners, and may His name have all the praise.

Mrs. Louise A. Coffey,
Marshville, N. C.

BEST WISHES FOR THE LANDMARK.

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

Your paper, the Zion's Landmark, has been coming regularly for the past year, and I can say that I have thoroughly enjoyed its contents.

So I am enclosing my check to pay for it another year.

Truly wishing you a very happy and prosperous year 1940 and the sweet blessings of the dear Lord all your days. With best wishes and Christian fellowship for you and all the true old Baptists everywhere, I remain,

Your brother, I hope,
E. J. Holley.

YOUR HELP APPRECIATED.

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

Please insert this notice in Zion's Landmark. Your help will be appreciated.

"To the dear Brethren, Sisters, and Friends of the Primitive Baptist Church:

"We wish to state that we have secured a lot here in West Asheville and want to build a meeting house just as soon as we can raise the money.

"We are asking all to help us.

"There are sixteen members in all and only six male members. We are all poor financially—just not able to build ourselves. A small donation from any who are able to help or willing to sacrifice a small amount in this worthy cause will be appreciated by the members of the Mountain Home Primitive Baptist Church.

"Again we wish to thank all that gave us a helping hand to secure the lot.

"We are holding meetings in our home at present. Send donations to our pastor, Elder Lee Hanks, London, Ky., or to the assistant pastor, Elder L. L. Huffman, Route 4, Box 38, Asheville, N. C."

Your brother in Christ,
Elder L. L. Huffman.

P. S.—Other Primitive Baptist papers please copy.

LOVES THE LANDMARK.

Dear Mr. Gold:

Enclosed find my check for two dollars (\$2.00) to pay for subscription to Zion's Landmark for another year. I love to read the good pieces the Old Baptists publish in the Landmark. It helps my feelings. I don't want to miss a single one.

A sister in love,
Lucy Strickland,
Four Oaks, N. C., Route 3.

LOVES THE LANDMARK.

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

Dear Mr. Gold:

You will find enclosed a check for two dollars (\$2.00) to renew my subscription for the Landmark. I have been a subscriber for the Landmark for about 30 years. I enjoy reading it so much. I trust that I may be able to have it come to me as long as I live. With best wishes, I am,

Yours in faith,
Mrs. T. M. Arrington,
211 Lewis St.,
Oxford N. C.

HOPE SOME DAY TO SEE THEM UNITED.

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

My Dear Friend:

I voice dear Brother Gilbert's sentiments whole-heartedly in regard to your article. It is so timely and pointed. You spoke from the shoulder, yes as an oracle of God. I was moved to praise God that He has so wondrously enabled you to be a bold, brave spokesman in defense of the truth, yet in love, harmony, and full accord with all the true followers of Christ, testifying to the same things. Surely the Lord is raising you up in your precious father's stead, to be a staunch defender of those principles that characterize a child of God, and pointing out the right way, telling them how to walk therein, that they may prove the acceptable way of God, and what is well pleasing in His sight.

You are one that is appointed of God to walk about Zion and go round about her and tell the towers thereof.

"Mark ye her palaces, that ye may tell it to the generations following, for this God is our God forever and ever and He will be our guide, even unto death, for surely the daughters of Zion do mourn because none come to the solemn feasts. All her gates are desolate, her priests sigh, her virgins are afflicted and she is in bitterness. How true, we continue to see it so and feel it so. They have all gone out of the way, turned aside from the true and living God, following after other gods, they know not what, and by their acts, saying we will

not have this man to rule over us. Yet God says He will, (not may) make His people willing in the day of His power. Will He fail? Surely not. They must return to their first love. That is done through repentance. They are to remember from when and how they have kept their first love. Repent of it and do the first works, or He will come to them quickly and remove the candlestick out of His place. And in some places instantly, and that is already done.

They have lost sight of the pit from whence they were dug. Not satisfied to be the Lord's creatures, but following in their own pernicious ways, and that way leads to death. I would to God that each and every one that nameth the name of the Lord would depart from iniquity, and turn unto the Lord, and He will heal them, for it seems that each and every one has gone astray, and are wiser in their own conceit than ten men that can render a reason. A stiff-necked and rebellious people. Oh, that they would submit, and turn, for oh Israel, why will ye die?

My heart's desire and prayer to God is that you may all see and behold the beam in your own eyes, and they that are without fault cast the first stone. Oh, to do that! There would be no confusion nor division, but we would be one body, esteeming all above self for the least is the greatest.

That is why Brother Gilbert would not reckon himself as a servant of God, feeling to be less than the least of all, yet one among the greatest, for he has long since learned that which is highly esteem-

ed among men is abomination in the sight of God, and so by the grace of God he can say, I am what I am. I am indeed glad to learn that he is improving. I trust that he may be spared many years to hurl the blood-stained banner and see none of its folds drag in the dust, as so many are to their shame and hurt.

Oh, may all Israel look to God, and though He slay her, yet trust in Him for He is all she has to trust in.

From one that loves all the true Israel of God.

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

I am not worthy of the praise that Mrs. Carawan bestows on me. I am only a sinful man and unworthy of the goodness and mercy God has bestowed on me all my life. But my prayer is to see His church (for I know the Primitive Baptist Church has been kept by God for a good purpose) following in truth the commands of the Saviour. I sincerely feel that some day He will bring them into one fold in love and sweet fellowship. If I can be in the least instrumental in doing this it will be the greatest pleasure that has ever come into my life.

J. D. Gold.

THE CREATION.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Genesis 2:7.

The ground from whence man was made has no character, but man has a character. The ground has no responsibility; man was made a

responsible creature. He was made responsible for his own conduct. The ground gives no offense, yet man made himself offensive by his conduct. Job said, "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground, yet man is born unto trouble as the sparks fly upward.

And the Lord God planted a garden eastward in Eden and there He put the man whom He had formed and out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden and the tree of knowledge of good and evil, of which man was forbidden to eat or touch.

And the Lord God said it is not good that man should be alone, so he caused a deep sleep to fall upon Adam and he took one of his ribs and made a woman and brought her to Adam, or rather to the man. "And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

Here is where Adam built up for himself a situation from whence he could never recover. It is also the drifting point between God and man, inasmuch as he chose to leave the God who had created him and cared for him so tenderly all the days of his life. These verses also have been overworked by teachers and leaders to set up a doctrine of original sin and other theories of which we know so little. To study

this subject for best results it must be done in two cycles, or periods of time. One of these periods reaches from the creation to the fall of man. The other period reaches from the birth of Christ to the resurrection from the dead. The first has to do with things natural, the second to overshadow the first. The first Adam was of the earth, earthy; the second Adam was the Lord from heaven. The second Adam, or Jesus, was present in the garden, the same as the first Adam; for He said He was ever with the Father and before Abraham was, I am. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was made flesh and dwelt among us, and we beheld His glory."

Now out of the ground of this garden God caused to grow all the trees that were good for food and pleasant to the eyes, the tree of the knowledge of good and evil, and the tree of life in the midst of the garden. Of these God told Adam he could freely eat of all of them, save the one in the midst of the garden, which was the tree of the knowledge of good and evil, "and in the day thou eatest thereof thou shalt surely die." This was not a test of right and wrong, but to guard against a trespass that is the object of our laws today. Both state and federal laws are designed to keep us out of trouble.

Now right here I want to state another fact, as I see it. We are taught in the written word of God that God made all things, and that there was nothing made that was made without Him, but nowhere can we find that God made or cre-

ated sin, but He hates sin and punishes it. So, therefore, I believe sin to be a condition and not a thing. Some say that God permitted sin. No, I do not believe that either, and nowhere in the Bible do I find where God permitted sin, but He does permit people to live in sin, because every hardened sinner has a mean disposition that causes others to fear and to shun him.

Now we come to the facts of real interest in our lesson: where the serpent contacts the woman. The manner in which he approaches the woman and the language he uses proves that his acts were deliberate and premeditated. Also the answer of the woman to the serpent shows that she, too, was wise to the fact that she knew it was wrong to obey the serpent, for she looks for a second time and saw that the fruit was pleasant to the sight and good to eat, and to make one wise was what she so much desired. Now, was it a sin for one to desire wisdom? We do not think so. But to yield to a falsehood which comes from the father of lies is wrong. So the woman put forth her hand and partook of the forbidden fruit and ate of it, and also gave to her husband and he did eat also, and their eyes were opened and they saw the real Adam and Eve, just as they were.

Now some say that the man was made able to stand but liable to fall. Now let us investigate a little further on this subject and see what the result would have been. Suppose that Adam had not yielded to his wife and had not eaten with her. His position would not have been improved; he is still, as Paul

said, in a strait betwixt two. He must deny God who gave him the law, or he must deny the woman who was bone of his bones and flesh of his flesh and made according to the law of God for him. Thus he went down for his bride just as Jesus went down for the church, which is the bride of Christ.

Now some say that Adam did not die a natural death, but died to that good, moral, upstanding he had with God before the fall. But I say, my good friends, that when Adam disobeyed the law of God he died in sin and all of the Bible so teaches. Now God did not drive this couple from the garden because of the offense they had committed against him, but lest they do put forth their hand also and partake of the tree of life and live forever. Now the order went out from God in the creation that everything that the Lord God had made should bring forth of its kind. The serpent, too, if you please and we see the fruits of that order until this day. Now I believe that every child of God was saved in Jesus Christ before the world began, and not one will ever be lost, but I do not believe that every act of man was fixed and predestinated; neither do I believe that the devil was cast out of the Heavenly Kingdom of God, because nothing impure or unclean ever has or ever will enter there. That is the place reserved for Jesus and His children that were cleansed and washed in his own precious blood and not one of them will be lost.

W. L. Parker,
Schoolfield, Va.

ENJOYS THE LANDMARK.

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

Dear Friend:

Enclosed find P. O. Money Order for \$2.00 for the Landmark another year, which will pay up to Jan 1, 1941. I can't see to read it but very little, but can hear it read. I enjoy it for I can't get out to hear preaching and I like to know it is still going on. I like so well the editorials, also all the writers. Wish those that are gifted in writing would write more. I'm a little older than Brother Britt. It seems the Lord blesses him in going to preaching. I am glad for him. Best wishes for you and all the Landmark writers.

Your friend,
Mrs. C. H. Hodnett,
Paces, Va., Route 1.

ADDRESS CHANGED.

P. D. Gold Publishing Co.
Dear Sirs:

I have moved my address from Lake City, Fla., R. 1, Box 104, to Moniac, Ga., and note the Landmark was sent to me by someone, I know not whom. But they have my initials wrong. It was sent to Elder J. C. Stanaland and mine is Elder W. C. Stanaland. I knew it was meant for me, for there is no one else nearby of that name. So please make the change. I have greatly enjoyed reading the Landmark. May God bless you in both spirit and in body.

Yours, I hope, in hope of eternal life,

W. C. Stanaland,
Moniac, Ga.

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 E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

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WILSON, N. C.

FEB. 1, 1940

"I AND MY FATHER ARE ONE."

John 10:30

(Excerpts from Treatise by
Hawker)

Jesus said: "My sheep hear My voice and I know them and they follow Me." (Note in order that they might attain unto eternal life.) For, says Jesus, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." They hear the voice of Jesus in His word, in His promises, in His providences. They discern the truth, because Jesus himself is the way the truth and the life.

They are enabled through the Spirit, to discern Christ's voice from strangers, hirelings, false teachers, and false preachers.

What doth not tend to humble the sinner and exalt the Saviour, is not of Christ.

And as Jesus knows them, calleth them all by their names, that is,

speaketh in His word, and by His word, to their cases, wants and circumstances; so they know Him and follow Him in regeneration.

And the eventful happy consequence of the whole is that from their oneness with Christ, and interest in Christ, their present and everlasting welfare is secured, and both the Father and the Son (and the Holy Ghost) are engaged in the ultimate glory of the whole.

So sure, so certain, and so unalterable, are the purposes of God in Christ; Jehovah saith himself, "My council shall stand, and I will do all my pleasure."

"I and My Father are one." One in nature, essence, will, power, and design, nothing of creature strength, or creature policy, can counteract Jehovah's purposes; and this oneness runs through all the various parts by which this union can be manifested. Distinct only in person, they are one in everything else. First in relation to the essence and nature of the Godhead.

In proof, God and Christ, are one in Being, Attributes, Property, Glory and Happiness. See (Phil. 2:6; Romans 9:5) Hence, God the Father is the mighty God, so is the Son (Isaiah 9:6) God the Father is omniscient, so is the Son. (John 21:17). God the Father is unchangeable so is the Son. (Heb. 13:8.)

The whole tenor of the divine word is, that all men should honor the Son, even as they honor the Father. (John 5:23.)

The oneness in design, plan, and execution of the whole purposes relating to the church, marks all the persons of the Godhead.

The sacred "Three in One" have graciously entered into covenant engagements with each other, to bring about and accomplish one and the same design.

Though as distinct persons, they have been pleased to undertake distinct offices, yet the whole are directed to manifest unity in the promotion of their sovereign will all harmonizing to Divine Glory, and the happiness of the Church in Christ.

I and My Father are one, and "Then the Jews took up stones again to stone Him." (John 10:31.) Christ must suffer for His bride, yet He is the Good Shepherd. Both His office, relation, and character under the figure, (a shepherd). He was chosen by God the Father, and all the sheep given by the Father as His own, and He will deliver them all into life everlasting.

O. J. Denny.

ABRAHAM WAS JUSTIFIED BY FAITH.

What shall we say that Abraham our father as pertaining to the flesh hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God.

Abraham in the sight of men was justified by works, but in the sight of God he was justified by faith, for "faith is the substance of things hoped for," and "without faith it is impossible to please God." "Faith works by love and purifies the heart;" again faith, hope and charity abide, they are always at home and never go visiting. They are numbered with the works of the Spirit in our hearts—virtues of true

Christianity. We are told that Jesus is the author and finisher of our faith, and we have been told in time past to exercise faith; but we find it impossible to exercise that which we do not possess.

It is easy to exercise true faith in believing in God, but not always agreeable to go forth and fulfill the requirements of that faith.

Abraham was told to offer up Isaac a burnt offering to God, and faith required him to perform the sacrificial act of slaying his only son. He was not able to see the end of the God given faith which prompted him to obey, but believed that God was able and would raise him from the dead, and God received the offering in a figure. He was a figure of Christ being born of a father and mother who were as good as dead, whose bodies were naturally unable to reproduce their species. It required a miracle to the end that Isaac might be born. It required a miracle that Abraham might be able to offer him up freely to God. All offerings to God were supposed to be prompted by the same faith by which Abraham was actuated. The beast upon the altar was not the end of faith, but faith went on down the channel of time till it saw Christ on the cross, the great autotype of all offering that had ever been made in faith. To offer sacrifices because it was popular, or because others did, or as expecting a reward for so doing was not true worship but hypocrisy. It was necessary that the worshipper should offer in faith looking at the offering as only a type or shadow of good things to come—the Saviour, who should become both priest and sacrifice and

offer up Himself, the only offering that can take away sin. It was not by works of righteousness which Abraham had done, for he was a vile sinner and idolater until God came to him in power and called him away from home and kindred also to glory and virtue. He was justified by faith without works to produce faith, but good works are evidence of faith and faith and all other virtues of Christianity are ours by virtue of grace being given or extended unto us when we are dead in trespasses and sin.

Abraham might glory in the flesh, but not before God, because God, who began the good work in him will finish that which He has begun; and we have nothing to glory in except the love, perfection, and graciousness of God, who has done so much for us we desire to honor and extol His worthy name.

Note that the believer does not work, but he does not work to be justified, for our Saviour says, "This is the work of God that ye believe on Him whom He hath sent," then believing, hoping, trusting, confiding, waiting, walking and loving are the good works performed by God's humble servants, not to justify them but the ripe fruit of the regenerated soul that are working out their own salvation in fear and meekness, desiring to show forth the praises of Him who has called them out of darkness into the glorious light of the children of God; who have been born again not of corruptible but incorruptible seed by the word of God.

We were by nature ten thousand talents in debt; and after working what we thought were the works of God, we found we were further in

debt than when we began working. Even David says, "Thou desirest not burnt offerings, I could give that; but a broken and a contrite spirit, O God, thou wilt not despise."

Some think they have worked out of debt, and have a handsome balance left to their account, but they forget that only loving service, actuated by faith, is all that is acceptable in the sight of our God—that which we love to do in the name of our Lord and Saviour without reward or hope of reward. If we expect pay for all we do pretendedly in the name of God, we are no better than the hypocrite, of whom our Saviour says, "They have their reward.

They if not moved to work by love, are expecting the praises of men here, and when they get it, it is their only reward.

God Almighty did not promise the Jews eternal life if they would keep the law, but He promised them fruitful fields and flocks, and to be free from their enemies, but if they rebelled gainst His laws, then they would have to serve their enemies and have their fields, orchards and vineyards stripped bare, and their loved ones carried away as slaves. Eternal life is promised nowhere in the scriptures as a reward of merit, but a free gift through Jesus Christ our Lord; for if "righteousness came by the law, then Christ is dead in vain."

Jesus says, "I give unto them eternal life," forever nullifying all traditional doctrines of men, which teach ignorant men and women that you must first give yourself up to God before He can save you; but He gives them eternal life when they

are dead in trespasses and sin. Eph. 2:1-4.

How strange when people refuse to read their Bibles and learn the truth, will follow men who feed them on idle tales, follow a shadow and miss the substance, when eternal life is free to all who hunger and thirst for it, without money and without price.

B. S. Cowin.

BROTHER BRYANT SMITH

Whereas, God in His great wisdom has seen fit to remove from the midst of family, friends, and the church at Red Banks, by death, one of our oldest members, age 30 years, Brother Bryan Smith, who on September 10th, 1939, was summoned from the tumultuous scenes of earth to the blissful realities of immortal glory.

I say to his dear aged wife and children, you "sorrow not as they who have no hope." Your dear husband and father is not dead but only fallen asleep "to awake in the image and likeness of the dear Saviour." To them belongs this comforting assurance, "Blessed are the dead which die in the Lord." It is not unto death everlasting but only a blessed sleep, and for the glory of God and His Son who will awake them.

"Asleep in Jesus, peaceful rest,
Whose waking is supremely blest;
No fear, no woe, shall dim that hour,
Which manifests a Saviour's power."

Therefore be it resolved:

1st. That we bow in submission to the God of heaven who doeth all things well. We feel that our loss is his eternal gain.

2nd. That a copy of these resolutions be sent to Zion's Landmark for publication.

This done by order of Red Banks church in conference Saturday before the second Sunday in December, 1939.

Elder J. B. Roberts, Moderator
Mrs. Bessie Brooks Gay, Clerk.

RESOLUTIONS OF RESPECT FOR SISTER OPHELIA JONES

Whereas it has pleased our heavenly father to remove from our midst by death, our beloved sister, Ophelia Jones, who was born in the year of 1887 and died October 28, 1939, making her stay on earth about 52 years. Sister Jones was received for Baptism in the Primitive Baptist faith, at a called meeting in her home, in the presence of a few of the members of Bethsadia Church, on May 12th, 1937, with their

pastor, Elder Xure Lee, who conducted the services at her request. She was unable to be baptized until the first Sunday in July, 1937. She was baptized by her pastor, Elder Xure Lee in the full fellowship of Bethsadia Church. Sister Jones was a very afflicted woman, but was faithful to attend her church meetings when she was able to be carried to Bethsadia and elsewhere. She loved the church and the faith which was once delivered unto the saints. Therefore be it resolved:

First, That we bow in humble submission to Him that doeth all things well, and we feel that our loss is her eternal gain.

Second, We extend our sympathy to the bereaved family.

Third, That a copy of those resolutions be sent to Zion's Landmark for publication. A copy be spread upon our church book, and a copy be sent to the bereaved family.

Committee to draw up and write these resolutions, viz.: Willie J. Tew, Edward B. Parnell and Jason Allen.

Done by order of Conference in session at Bethsadia, January 6, 1940.

Elder L. A. Johnson, Moderator
Jason Allen, Assistant Clerk.

IN MEMORIAM

Master paint me a picture, but it must be wondrous fair. Paint me a cottage fireside on the banks by the river—a little home where love is the uncrowned king and life is simple. Paint a picture of my dear father, who was called from us years ago, for his place is still vacant in my home today. Still it is a great joy to think of him. He was loved by all who knew him. But the angels loved him better, so they called him to go with them to the land where all is joy and no troubles or sorrows to worry his mind. I do not wish our father back here in this world of sin and sorrow. His poor heart would be broken more than one time if he were back here to see and know all the truth. So I will just keep on praying to meet you, dear father, some day, and be with you to share the joys that I have never known.

I was just a child, only six years of age when you were called away. I didn't even know or care about the great loss, but as I grew up to realize, I was shown the value of you and just what you meant in my home.

Some day I'll see you face to face and there'll begin for me the endless day. Some day I hope to know and see the glow of color and the gleam of light, and some day I hope to share with him eternal day, eternal love and eternal sight.

Written by his daughter,

Mrs. Bennie Smith,
Jacksonville, N. C.

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THEY ACKNOWLEDGED THEIR SINS.

"Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at the appointed times, with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned ^{us.}

Only Jonathan, the son of Asahel and Jahaziah, ^{University of North Carolina Library} of Tikvah were employed about this matter: and Meshullam and Shabbai, the Levite helped them.

And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter.

And they made an end of all the men that had taken strange wives by the first day of the first month.

And among the sons of the priests there were found that had taken strange wives: namely of the sons of Jeshua, the son of Jozadek, and his brethren; Maaseiah, the Eliezer and Jareb and Gedaliah.

And they gave their hands that they would put away their wives; and being guilty they offered a ram of the flock for their trespass."

—Ezra, 10:14-20.

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

ENJOYED GOOD MEETINGS.

October 18th, 1939.

Dear Mr. Gold, and all the
Primitive Baptists who read this:

I want you to think of me as one who is trying to praise God for what He has done for me. This past Saturday, Sunday and Monday he enabled me to be at Muddy Creek each day. I was up early Saturday morning. My daughter was, too. We were with my son, Manly, and wife. They took us to the Association on Saturday, also took up Cousin John Scott. We were pleased to have him along. He helped pay our fare. Cousin John soon told us that one of his neighbor women had left this wicked world Friday night. How sad it was to poor me for the woman to go, just before the Association, and I yet here. I'm almost afraid to ask God to spare me for North East, but make me resigned to His will. He knows I love to mingle among you sainted people better than anything earth can afford me, and who knows but I may meet some of you next October. I just don't know how many preachers we had. I think I knew that I loved what I heard preach, and I did love dear Elder Wyatt's singing. My desire on Saturday was for my daughter, Nan, and I to be taken to Brother Vance Lanier's home, not so far from the Association. We were taken there with him and Sister Senie, his sweet wife, to spend both Saturday and

Sunday nights, where we were well cared for. Oh, they did so wonderfully care for them and all. I don't know how many preachers they had each night, and all preached the good doctrine that I've been use to since I could recollect.

I had craved for Mr. Gold to be at this Association, as he or his father have been my Landmark editors so long as I've been living. I'd written him many letters, but just met him Sunday, and I'm going in my 84th year. I've been here a long time and am so full of joy to say at times my Redeemer lives. I feel He blesses me and cares for me. It makes me think sometimes that I'm a pet with the Baptists. They look so heavenly to me, while sitting with them, I almost give way with joy. Young Preacher Yopp preached the juice out of me in April at my home church, White Oak. They fixed benches for me to lie on. It was in February I was in bed over two weeks and was not myself. I was not sick. I took the doctor's medicine and enjoyed being in bed, seeing pretty Primitive Baptists and other pretty scenes.

I'm at Brother Riley Sheppard's today. He is almost my age. His wife has dinner nearly ready. I must rest my eyes some.

This is the 19th of October. My daughter and I are at Edward Horne's now. He married my great niece. They are as good a couple

as there is, or I believe it. They will, if nothing hinders, take us back to White Oak Saturday to my quarterly meeting. You see, I'm staying near where I enjoyed the glorious association and hope I won't be so prone to leave. Sister Hawkins, help me cry for joy right on. Oh, how I did hate to part with you. And Sister Broom, I shall remember you. I took the paper plate of eats that you took to me on Monday and brought it here to my niece's home on Monday. Her fine eats are not gone yet. I ate Sunday dinner with Mr Riley Jones and family. It was such a treat to me to be with them. In my heart and mind I could almost see and feel the presence of dear Elder Jones.

My mind is to write more, but my eyes are tired, and too, I've just been reading the precious Landmark I borrowed from Brother Esley Walton. I'd forgotten I had a piece in it, written of our White Oak July meeting. It reads to me or sounds to me that I thought those seven preachers were no better than.* I'm sorry it reads thus. You all know I'm mistaken. I'm nothing to hardly compare with them in religion. I'm so glad they are my home preachers, and how I do love them. You must all allow for me in my writings. I'm getting on in years, but I can't leave off writing to my Landmark, if God is willing, and Friend Gold will publish it.

I'm expecting Brother Walton to come over tonight. What will I do when I'm away from the Old Baptists? We had pretty singing here last night. Edward's sisters here, Mary and Lina, sing my songs. I must close for this time. I hope to

keep on rejoicing, and my remnant of days may I spend in God's praise. I am glad to say my daughter, Mrs. W. B. Humphrey, was at this Association each day and roomed with me Saturday night, and two loving Sister Pollards and others. There were four beds of us. I am so glad I had four of my children with me during the Association, and sorry the other three were absent. My baby one, in Raleigh will come to get me soon, if God is willing. He and his wife have their first baby girl, nearing two months old and named for me. I'm so longing to see her. But I couldn't go until after the Association and my quarterly meeting.

Brother Walton and wife came and sat with us a right long while last night. I had my father's experience and read it to them. His name will live on and on. Just think, I'm the last of a large family. I'm glad to say my parents were Primitive Baptists, and four of us children members. Sister Ann Monk, I may answer your letter soon.

Susan Higgins,
Care Manly Higgins,
Address:
Maysville, N. C.

*—We regret a line was dropped by the printer, thus changing the sense and meaning.—J. D. G.

ARE WE ONE FAMILY IN THE LORD?

Dear Brethren:

What is the relationship between members of a family? Are we to live independent of each other as though we were the only one in the natural kingdom? Or do we need counseling from each other from time to

time. Should we ever give advice to those young or weak (and that includes every member of the family), encouraging them in doing the things that go with any well regulated family?

My mind has been exercised here of late about these things in the kingdom of Jesus Christ. As the natural family is a good example of the spiritual, so we might look at God's family as we look at an earthly one. All the children are begotten by the father; conceived, delivered and nourished by the mother. We can rest assured that these newly delivered infants are not able to nourish themselves. The mother would soon get herself in bad with the laws of the land if she brought the bottle or other nourishment and laid it close by a new born babe and told it to help itself. We do know that it would soon starve to death. It is entirely helpless. It must wait for every bite it takes into its little stomach. Every attention that it needs must come to it from some outside source; from some strength other than itself.

On one occasion we find the Saviour rebuking the disciples because they had rebuked those that brought little children unto Him. I do not know just why the disciples did not like them being brought unto Him, but I have wondered if they were so unacquainted with this gospel kingdom that they were like some today, feeling that the infant was innocent and pure. Be that as it may, the Saviour says unto them, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." This latter clause forever removes for all

time the idea of the children of God being able of themselves to attend to the things of the kingdom of God. And it works both ways. They are not able to accomplish the work nor leave off the work when he works it in them. If they were able to do either, then this glorious kingdom would have some connection with natural things.

But at this time I have a desire to talk of our relationship to each other in this kingdom. I wanted this much of the strong doctrine to remove from the minds of brethren that I want any conditionalism in what I may write. In the natural kingdom we find that the father and mother often have the older and more experienced children wait on those that are young and unable to wait on themselves. I have oftimes told my older son to do something for the younger, because I felt that he was better under the rules and regulations of the family than the younger. Yet, we must not lose sight that all that comes from the teaching of the parents, and cannot be thought of as the accomplishment of the child apart from his parents.

Is it right to tell another when we see them walking in forbidden paths to do the thing that is right? Is it right to point out to the erring ones the thing that is right? Is it the work of the minister to admonish and encourage the little children in the things that pertain to the kingdom? I am among many children—in fact I am rather given to the cultivation of the friendship of them, and I am proud to go among Old Baptists and see well regulated homes. It makes me realize that

the parents are interested in their children and want them to grow up into useful men and women. Just so it is in the kingdom or church. Last fall while on a little trip out west, we went to a little country church of perhaps a dozen members. When I arrived on the ground I remarked to some of my party that there was a live church. Why? Because every member takes an interest in what was going on and tried to see that everybody was comfortable. I believe this is a fulfilment of what Solomon said about this woman. "She looketh well to the ways of her household and eateth not the bread of idleness. Her children rise up and call her blessed, her husband also, and he praiseth her." (Prov. 31:27, 28.)

When love in one delightful stream
Through every bosom flows,
And union sweet, and dear esteem,
In every action glows.

Love is the golden chain that binds
The happy souls above,
And he's an heir of heaven that
finds
His bosom glow with love.

When this love is active I cannot help but believe that we love one another and are interested in each others conduct and welfare. It wounds our feelings when we see some little one of our own dear kindred in Christ that are careless in their conduct. I cannot be enough of a predestinarian to believe that admonitions and encouragement are not a part of the things that belong to us. I love to see those that I believe have tasted that the Lord is

good, coming to the church, and otherwise doing the things that are part of his commands. Feeling this desire moves me at times to admonish the little ones to come to the church, and follow their Master in baptism. I confess that I have never regretted going into the liquid grave, although I have had many trials and troubles since doing so. But the exquisite sweetness of having gone where Jesus went, has been more than an offset to any of this. More than following Him in baptism, I now have the grand and glorious privilege of sitting in that upper room with Him and His other little children, above all the vain and transitory things of this world, including the doctrines and commandments of men. Having been given to such wonderful things, I want to tell others to come and go with us. I cannot, of course, tell them of great things that they will win of the things of this world by complying with these things. That would be conditionalism, and none of that is the gospel. But I want them to go with us, because I love them. If they, too, are being led by love, then they are not thinking of winning something more by doing more, but they desire to do something to show their great love for such a wonderful Saviour.

I do hate to see the children of God doing things that hurt us as a people and I think I have a right to point out to them a better way. I hate my own imperfect ways and many times an admonition and word of encouragement comes from some one of those that the Lord has taught so much more than He has me. Inasmuch, as we are all at best

but little children, we need each others held along the way. The companionship of poor souls that are being tried along the way is of far more value than silver and gold. Our relationship is very close because the same Father begot us and the same mother, which is wisdom, brings us forth and cares for us. Each one of these precious characters go the same way; going down empty and coming up full; being stripped and clothed; killed and made alive; as a wanderer and being brought to the King's table. Each of them must go to the end of the earth and be made to look from there (we are nothing but clay) to him as our all and in all.

In conclusion, poor soul, may the Lord give us grace for every thing pertaining to this kingdom. We must have it or we perish. The ship will take us on and on, but sometime it is our blessed Saviour's way to call us to Him on the waters. We cannot go without being upheld to do so. Nor we cannot call on His name without Him. Ah, how closely related we are to one another. We are in him and he is in us! Could anything be more precious?

W. D. Griffin,
Fayette, Ala.

WHAT WE BELIEVE.

Belief of Old School or Predestinarian Baptists, as preached by sound and orderly ministers:

We believe there is but one only true God and there is none other than He. John 17:3; Deut. 6:4.

We believe that this God is Almighty, Eternal and Invisible. Gen. 17:1; Deut. 32:27; Rom. 1:20.

We believe that God is unspcak-

ably perfect in all His attributes of power, wisdom, truth, holiness, justice, mercy and love.

We believe in the Godhead; that these are three persons, the Father, the Son, and the Holy Ghost, and these three are one. 1st John 1:5-7; Matt. 16:16-17; Matt. 1:20-21.

We believe there will be a resurrection of the dead, both of the just and the unjust. John 5:25-29; Matthew 25:46.

We believe that God is holy and just, even so He is good and merciful; therefore all having sinned by the fall of Adam, none can be saved without a Redemer. Job 33:24; Heb. 9:15; Psalms 130:8.

We believe that Jesus Christ is Lord and Redeemer 1 Peter 1:18-20.

We believe that the Lord did clothe Himself with our flesh and blood, that He would obtain the Redemption which was ordained for us before the world.

We believe, therefore, that Christ Jesus is both God and man, the Christ of the living God. Matt. 16:16-17; Luke 1:26-35.

We believe that certain sinners were chosen in Christ before the foundation of the world and that by Christ's obedience we have obtained mercy. Ephes. 1:4-6.

We believe that this Jesus was chosen of God before the world and declared a Saviour of sinners at His birth, and that He was crucified by wicked hands, by the determinate counsel of God, Acts 2:23, and that while yet sinners Christ died for us. Luke 1:31-32; Luke 2:11; 1st Peter 18:20.

We believe that election is free and permanent, being founded in grace and the unchangeable will of

God. Rom. 9:11; 11:5-7; Ephes. 1:4-5.

We believe that Christ is He in whom the elect are always considered and without Him there is neither election, grace nor salvation. Ephes. 1:5-10; Acts 4:12.

We believe there is not any impediment attending the elect of God that can hinder their conversion or eternal salvation. Rom. 8:30-33; 9:7.

We believe no man can know his election, but by his calling. Rom. 9:21-23; 2nd Peter 1:10.

We believe that the holy scriptures of themselves, without the addition of human inventions are able to make the man of God perfect in all things and thoroughly furnishes him unto all good works. 2 Tim. 3:16-17.

We believe that the scripture cannot be broken but will certainly be fulfilled in all the prophecies, threatenings, promises either to the salvation or damnation of men. Acts 13:4; Matt 5:17; Psalms 9:8.

We do not believe sinners dead in trespasses and sins should be urged to believe savingly in the Lord Jesus Christ, but we hold it right to preach to such their lost and ruined condition, and point out the only way of escape from the wrath of God which is through the finished work of the Saviour.

We do not believe that the general call or use of invitations and exhorting dead sinners, is preaching the gospel.

We believe that God quickens dead sinners unto life and makes them a willing people in the day of His power and draws them by His love unto Him. Ephesians 2:1-10.

We believe that believers are the only fit subjects for Baptism. Mark 1:6-16; Acts 2:41; 8:37.

We believe that immersion is the only scriptural mode of administering the holy ordinance of baptism. Matt. 3:15-16; Acts 8:37-48.

We believe that baptized believers, only have a right to commune. Acts. 2:42-43.

We believe that converts ought to relate their experience to the church. Psalms 66:16; Matt. 7:6.

We believe in close communion. Song 4:12.

We believe that the children of God ought not to frequent meetings nor associate with any sect-professing religion which maintains error either in doctrine or principle. 2nd John.

We do not believe in Sunday Schools, tract societies or Bible schools or seminaries to educate men to preach. We do not fellowship Free Masonry, nor any other secret order.

We do not desire to set forth any article that does not have a "thus saith the Lord." I have visited among many of our associations for the past 20 years and in general Old Baptists believe and preach the fundamentals as are set forth in these articles. They are in a unit in belief of the fundamentals as set forth in the scriptures.

There are many things that we could set forth from these articles but we do not deem it needful at the present. However, we would say that all of our associations, to-wit: Lower Mayo, Upper and Lower Country Line, Little River, Seven Mile, Laurel Springs, Bear Creek, Abbott's Creek, Salem, Contentnea,

Black Creek, White Oak, Kehukee, and Mill Branch, of North Carolina, and Staunton River, Pig River, Smith River and New River, of Virginia are in peace one with the other and most of them correspond either by direct correspondence or minutes. Their ministers are agreed on doctrine preaching in unison to the comfort of the body.

We feel that if any have left and are not satisfied where they are, there is a way to return, and that is to comply with the discipline of the church you have left, manifesting repentance with a Godly sorrow and I am sure that you will find a brotherly reception awaits you.

There is no place to compromise the truth with error. If so, then men would be running the Church and God would be a failure.

Jesus told Peter, "Upon this Rock I (Jesus) will build My church and the gates of hell shall not prevail against it." There is but one true church and it will never cease to be.

May this be accepted by all in the spirit of love and by the grace of God let us lay aside every weight and the sin that doth so easily beset us and run with patience the race that is set before us, ever looking unto Jesus, the author and finisher of our faith.

Your little brother in hope,
E. C. Jones,
Willow Springs N. C.

WASTE.

The synonyms to the above word: squander, dissipate, lavish, destroy, decay, dwindle and wither, all seem to apply to my life tonight, as I meditated upon my past life and what it has been; a dreary waste,

with an occasional oasis; which seemed like great blessings at times and are pleasant to recall when down in the valleys of the muck and mire of carnality and worldliness of which so much of my time is occupied with.

Sometimes I feel as the prodigal son must have felt just before he was made to throw aside all striving, all ambition and all pride, and humble himself at his father's feet, imploring him to take him back within the fold, willing to be made a servant, anything, just so as to be near him and to bask in the sunshine of his love and presence, realizing that all riches of the world and its possessions combined, together with the satisfaction of the carnal desires and pleasures of the world, were not in reality to be compared to soul satisfying pleasures of the father's love as it beamed upon him in his penitence and humbleness, teaching and showing him that tho' all the world might loathe and despise him and cast his name out as evil and too filthy to be associated with, and seemingly without a friend in all the world, his brethren doubtful and wondering at the father's kindness to the wayward son and chiding him for showing so much favor to one who had wasted his life and perhaps sold his birthright for a mess of pottage, while they had remained loyal and obedient, and he had not killed the fatted calf or set the rich table for them. Brethren all of this shows that salvation, for time and for eternity is not given us for our obedience, or for our goodness; but because of His own purpose and grace given us in Christ before the world began. Perhaps

some may be surprised at the above statement, because I will or do not agree with absolutism, which is nothing more nor less than fatalism or Mohammedanism. As an evidence of the soundness of my belief in the doctrine of predestination and electing love, I think I have but to relate what my unbelieving neighbors think and some of them say of the faith I teach in my conversation with them on the subject. One of them has talked with both myself and a well known minister who professes to believe in absolutism, while I do not, and he told me that he said to some other people, the aforesaid minister was a "Primitive Baptist, but Ira Hawkins is an old hardshell." So you see the only real difference is that one is sound doctrine and the other is sound doctrine gone to seed, or to the extreme. I don't mean any reflection on the sincerity or the honesty of these people in their views but to show, if I can, the incompatibility of their stand and the real truth.

Some believe foreknowledge and predestination to be one and the same thing, when in reality, I think, there is a vast difference, one being the knowing beforehand just what man in his total depravity would do, and does do; because of his own wisdom and weakness of the flesh; he not being able to keep the law and as we said before, God foreknew all these things and predestinated to save them and redeem them from the curse of the law, which they had fallen under; and as the law must be satisfied and man couldn't satisfy it, because of the weakness of the flesh, and was, therefore, subject to penalties of that law which was

death and separation forever from the Lord.

God foreknew there was but one remedy, the satisfaction of the law or the payment of the penalty which was eternal death, and to save them from that death every jot and tittle of that law must be fulfilled. So he sent one who could and did fulfill the law, and thereby redeemed them that were under the curse of the law, which means that everyone of His children will be saved in heaven without the loss of a single one. "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." "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

Submitted in love of the truth and all who may be inclined to pray for me for with the mercy of God I have no salvation either in time or eternity.

Your weak brother, if one at all,
J. Ira Hawkins,

THE PARABLE OF THE SOWER.

Behold a sower went forth to sow, and as he sowed some seeds fell by the wayside, some fell upon stony places some fell among thorns, neither of the three places brought forth fruit, but others fell into good ground and brought forth fruit an hundred fold, etc. Matt. 13:3-8.

Dear M. E. W. H.:—The above is your paraphrasing of the parable with a comment, saying:—"Let us by keeping in touch with Jesus through reading His word and prayer remove any stones of doubt, unbelief, hatred or fear; the thorns of selfishness, prejudice or greed;

fertilize with faith, love, purity, kindness that the precious seed may bring forth an abundant harvest in our lives." Then ask if I didn't think your thought good.

Dear Friend:—I feel compelled to say, your thought is not good but full of confusion and far from the truth revealed in the scriptures.

Every farmer knows that the land and soil does not prepare itself for the reception of the seed. He also knows that unfallowed lands, full of stones and thorns, cannot bring forth fruit. Therefore, in the spirit of the matter, the wayside hearers, the stony-ground hearers and the thorn hearers cannot bring forth good fruit, unless the God of Heaven sees fit to break the unfallowed ground of sin remove the old heart of stone and thorns and give them a new and pure heart, like all the good-ground hearers have. Then, and then only, can they, like the good, bring forth, some thirty, some sixty and some an hundred fold, the fruit of love, joy, peace, long-suffering, gentleness, goodness faith, meekness and temperance. These fruits of the Spirit are not the cause, but the result of a spiritual renewal; the tree having been made good, the fruit is good. A corrupt tree cannot bring forth good fruit. Hence all the corrupt trees of Adam's family put together, cannot say prayers enough to make one good tree, for they never pray. The ministry sows the word among all nations. In the midst of all nations is an afflicted and poor people, prepared of the Lord, like the good-ground hearers; they are benefited, for the word enters a clean and pure heart and be-

comes fruitful. The preparation of the heart of man is of the Lord.

May the Lord bless you, just once, to think upon His name.

J. P. Tingle,

Grantsboro, N. C.

GOOD MEETING IN TARBORO

Dear Mr. Gold:

For some cause I have the mind to say a few words about our first meeting in 1940, January 6th and 7th, at the Tarboro church. It was a very good little meeting on Saturday. We only had our pastor, J. D. Fly. He was wonderfully blessed to preach Christ Jesus with power that was given him from whom all our blessings come.

Sunday we had four preachers, Elders Moore, Trevathan, Corbett and Fly. All were blessed to comfort the Lord's little ones with crumbs from the Master's table, and how wonderfully the Lord's table is ever abounding with plenty and His mercy endureth forever.

Once when I was so cast down, and couldn't see my way, as I had lost my loved one, one night a table was presented to me. It had white linen cloth on it and was full of ready prepared food and it was for me. How good the dear Lord is to strengthen us and give us faith to trust Him in every time of need. 'Tis true we need him every moment of our lives, while we don't always realize it.

So it was our minds and thoughts were drawn away from the perishable things of this world on the first Sunday. Sure hope they were acceptable to the blessed Lord.

Lula Overton Hyman,
Tarboro N. C.

TAKING LANDMARK 40 YEARS.

Editor Zion's Landmark:

Enclosed find two dollars (\$2.00) for which you will credit me on the Landmark to November 1940. I know I am late, but circumstances alter cases, and I will ask you to excuse me. I have been taking the Landmark something over 40 years, and I am quite sure it won't be much longer for me, as I will be 80 years old on February 14th, and I feel to thank the God whom I hope to serve these many years.

I united with the Primitive Baptist church on Saturday before the fourth Sunday in July, 1894 and I am yet to be dissatisfied, though I am so vile and prone to sin I fear I am not born again, though what hope I have is not for sale, and I hope to trust the same God I first loved, who has kept me these many years will keep me to the end. I feel to be a witness that I have passed from death unto life because I love the brethren. I feel I have not offended one of God's little ones. I have attended very many associations and seen the smiles of God's little ones. It makes me glad when I can shake their hand. I attended the White Oak Association in 1938 and 1939, and I have never seen more love manifested than at those associations. I stopped with old Brother Houston in 1939 and while I have my mind I never can forget him and family, and I will say that Brother Hawkins and his wife are fresh in my mind, and I hope will be as long as I have a mind.

I have been in with the flu for a week, but am better now.

Dear Mr. Gold, I hope you will pardon me for this poor letter. You do as you please with it.

I am, yours very truly,

A reader of the Landmark,
A. W. Ambrose,

Creswell, N. C.

GRATEFUL FOR LANDMARK.

Mr. John D. Gold,

Wilson, N. C.

Dear Friend:

Last Saturday morning I received the two January numbers of the dear old Landmark. I don't know who sent them, but I assure you they were read with pleasure and I was glad to see and read the piece from Mr. John D. Gold.

Mr. Gold I have become so deaf that I can't hear preaching well enough to understand much of it now and am glad to get the Landmark to read and I surely do thank the one that was kind enough to send those two copies to me, as I am not able to take and pay for them. I will be 82 years old, if I live until the 31st of May next and I am very weak.

Excuse this writing as I am very nervous. Wishing you many happy years.

The widow of the late Elder R. E. Adams, of Wilson, N. C.,

Mrs. Patsy Adams,
Selma, N. C.

The Landmark was sent you through the kindness of Elder J. E. Mewborn, of Snow Hill, who contributed \$1.00. The Landmark always matches each dollar contributed, so you will now have the Landmark for a year.

John D. Gold.

LOVES THE LANDMARK.

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

You will find enclosed two dollars (\$2.00) to renew my subscription to the Landmark for another year. I appreciate the Landmark so much. I can't remember when I began to read them, for they have always come in my home regularly, long before I can remember. I hope the Lord will bless you to continue it on and on. It is such a comfort to the poor in spirit and to God's little children. Of such I hope I am one.

Sincerely yours,

Mrs. H. L. Everett,

Robersonville, N. C.

LANDMARK CHERISHED.

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

You'll find enclosed cashier's check for the renewal of my subscription to Zion's Landmark for another year. As it has gone over some, I am enclosing enough to cover loss.

I just can't do without it. Have been reading it from a child. I am now in my 70th year. As I go down in years, I cherish it more and more.

Mrs. J. W. Brooks,

Greenville, N. C.

THE LANDMARK A COMFORT

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

You will find enclosed two dollars (\$2.00) to renew my subscription to the Landmark for another year, from February 15, 1940 to February, 1941. I feel like you deserve some praise for taking such an interest in the Landmark and keeping it going in these times. But 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 a great comfort to me when I am blessed with the spirit of God. May God bless you and yours.

Mrs. W. J. Wilkins,

Castle Haynes, N. C.

A GOOD LETTER.

Dear Mr. Gold:

I am a new subscriber to the Zion's Landmark, through Elder T. R. Crawford and I am well pleased with it. I received my first copy the 15th of January and would like to know if you have a copy of the 1st and 15th of December issues. If so, will you please send me one of each, especially one with Elder T. R. Crawford's letter in it.

Thanking you for any service rendered, and may God's blessings abide with you always, and your paper be a source of comfort and blessings to many others.

Mrs. Bessie Maxwell,

Whigham Ga.,
Route 2, Box 70.

LOVES THE LANDMARK.

Dear Sir:

Enclosed you will find two dollars (2.00) money order to pay for the Landmark until February 1, 1941. I enjoy it very much, as it is all the preaching I get. I hope I may be able to continue to get it. I wish I were able to send more. Hoping for you the best of health and a long and happy life, that you may carry the good news on.

Just a poor sinner,

Mrs. G. L. Brown,

Williamston, N. C.,
Route 3, Box 36.

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 B. S. Cowin, Williamston, N. C.

Elder E. L. Cobb, Wilson, N. C.

Elder T. R. Crawford, Cairo, Ga.

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WILSON, N. C.

FEB. 15, 1940

WHAT SHALL WE DO?

(St. Luke 3:10, 12, 14.)

When John, the fore-runner of Christ, came preaching in the wilderness of Judea saying, "As it is written in the book of Esaias, the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." The people who heard him were greatly moved, whether from fear of punishment or in the hope of reward we do not know.

As he taught them, saying, "And now also the axe 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." Many came seeking bap-

tism at his hands; but said John, "I indeed baptize you with water; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; the latchet of whose shoes I am not worthy to unloose; He shall baptize you with the Holy Ghost, and with fire."

Note the many "shalls" in John's prophecy and in the words of our Lord. No "maybe's," "should-be's" or "could-be's," if some work was performed by those who sought to know "What shall we do?" John said, further "And He shall purge His floor, and gather His wheat into His garner," etc.

It was His floor, His wheat His threshing, and into His garner all His wheat was to be safely garnered; and the chaff, He will burn up with unquenchable fire.

Hearing these things, the people said unto John: "What shall we do then?" John answered them, saying, "He that hath two coats let him impart to him that hath none; and he that hath meat let him do likewise." No doubt this was not to their liking, but it was counsel that could not be condemned. Yet such acts of kindness did not carry with it any promise of acceptance with Him who was to come, with His fan in his hand to thoroughly purge His floor.

Next in line came the Publicans, tax gatherers, those who collected tribute from the people, demanding baptism, and saying, "Master, what shall we do?" And he answered them, saying "Exact no more than that which is appointed you." This was good advice; but it did not promise any spiritual life or fruits of the same. Be honest and faith-

ful to the trust imposed. "If ye be unfaithful in the unrighteous mammon, how shall ye be entrusted with the true riches."

Next came the soldiers who likewise demanded of him, saying, "What shall we do?" And he said unto them, "Do violence to no man, neither accuse any falsely; and be content with your wages." All received good advice; but few, no doubt, were willing to divide their possessions, to collect only the amount of taxes due, or to be fair, as soldiers, with the unfortunates under their control, and lastly to be satisfied with their wages. Man is a covetous creature and unless he is moved to higher and better things, by the Spirit, he will reveal what he is in nature, and it is only to Him; whom to know is life eternal, that praise is due when the flesh is abased and the name of God exalted.

There is too much taught in these scriptures of eternal truth, to be fully known except through Divine Revelation; but we see as through a glass, darkly, much beauty in these things and in the end, "Christ will not only perform all that was prophesied of Him, but he will, in his own time and way, accomplish the whole purpose of the Father's will, in the salvation, and eternal glorification of the church of God."

This being true why be concerned about anything, since nothing can or will ever prevent Him from accomplishing the whole purpose of His coming, in the salvation, and final presentation of all His people in glory?

We hear so much about troubled conditions in both church and

world, we are prone to ask ourselves, "What have I done, that iniquity abounds? What can I do to change conditions in church or world? What shall we do as a body, as a people, that 'The church may truly be as a city that is set upon a hill, with the candlestick, well lighted, may be held aloft, and not hidden under a bushel?'"

What can we do? We, in our carnality, cannot give the hearing ear or the understanding heart. This is the work of the Holy Spirit. But, says one, "You are not making the effort you should make to bring peace and fellowship among your people." Let us make a confession. All we can do is to live right as best we know how, as a natural man subject to natural laws, and know the truth of Christ's saying, "They that are in the flesh cannot please God." Nor can they Spiritually feed or lead the people of God, save as they are led of His Spirit.

May we not try, each of us, yes each of us, to live soberly, and righteously in this present world, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

Paul said to Titus, "These things speak, and exhort, and rebuke, with all authority. Let no man despise thee." If we are unfair toward our brethren or to others, we become, a stench in the nostrils of just men made perfect by the imputation of His righteousness. Let us say with Paul, "Finally brethren, whatsoever things are true, are honest, are pure,

are lovely, are of good report; if there be any virtue, and if there be any praise, think on these things." "Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts we should live soberly, righteously, and godly in this present world." (Titus 2:10-12.)

O. J. Denny.

SAMSON A TYPE OF CHRIST.

"Then went Samson to Gaza and saw there an harlot and went in to her."—Judges 16:1-4.

Gaza was an important town or city of the Phillistines; and at this time and for several years afterwards they were rulers over the children of Israel, for Israel had forgotten the God who had delivered them out of slavery in Egypt, and had miraculously brought them out of bondage, through the Red Sea, through the wilderness, through a triumphant war with the Moabites, through the swollen Jordan into the land of Canaan given to them in Abraham a type of a heavenly inheritance given them in Christ before the world began.

The Lord gave them judges for four hundred and fifty years. When Israel sinned and forsook their God He delivered them unto one of the nations around them. They then had to suffer a cruel bondage till they remembered the God who had so graciously nourished and cherished them in past time, and when they cried unto Him He heard them and raised up a judge who delivered

them out of their bondage. Now Sampson was a promised child from one who was barren, and as good as dead so far as giving birth to a child was concerned. Like Isaac and John the Baptist, a miracle must be wrought by God himself before Samson could be born.

He was to be a Nazarite from his mother's body, he was to drink no wine nor strong drink, nor was a razor to come upon his head. He was a type of Christ as a judge and deliverer, for the angel said, "he should begin to deliver the children of Israel from under the bondage of the Philistines."

No one knows why Samson should go to Gaza among his enemies, except as a type of our Saviour who came right in the midst of His enemies, who, it seems, should have been His friends. Christ was of the tribe of Judah, and He came to Bethlehem of Judea as it was written by the prophet. Nobody received Samson but a harlot. All others banded themselves together with only one thought or desire: that when the morning comes "we will kill him." The Jews did the same, that is, they waited and sought enough evidence to bring against Him to have Him condemned to death. The wise, the learned, the noble and most important people would not receive our Saviour, but humble fishermen, and such women as Mary Magdalene, out of whom He had cast seven devils, gladly received Him and declared with all their God-given strength that "Thou art the Christ, the Son of the living God"; while the Scribes, Pharisees, and hypocrites together with the chief priest and scribes proclaimed

Him a blasphemer, a deceiver, a Samaritan, one who was crazy and had a devil; that He received the people, and that such a man should not live, and they, His own kindred, according to the flesh, thought of Him just as the Gazites that we will put Him to death. Our Saviour said unto the wise men of Judah that "the publicans and harlots enter the kingdom of heaven before you." Then we are not surprised that no one but a harlot received Samson, a type of Christ, when he went to Gaza. This does not recommend harlotry or any manner of sin, but shows the low estate of the people of Judah to which they were sunk that they could not appreciate a prophet among them any more than they could seven hundred years before.

When they killed the prophets whom God sent to them to teach them the right way, and reprove them for their complete departure from the teachings of God Himself.

Now the promised Messiah is come, and they say see here is the heir, "Let us kill him and the inheritance shall be ours."

Samson's position when the gate was guarded to kill him when it should come day, is a type of the resurrection of our Lord.

Samson was hedged in with the sentence of death passed upon him, and nothing short of a miracle saved him; our Saviour was shut in, denied by one of His disciples, betrayed by one and forsaken by all. Peter, James and John could not watch one hour.

Every time our Saviour came to them in His agony He found them sleeping; and we find Him praying

alone, sweating and agonizing all alone none to watch with him, none to pray with Him. "He trod the winepress alone and there was found none to help. At midnight Samson arose and like our Saviour's grave which was guarded by Roman soldiers and sealed with a Roman seal, we hear nothing of the guard and do not know what they were doing while Samson was pulling the powerful gate out of the solid masonry and took it away to the top of a hill toward Hebron.

This is a beautiful type of our Saviour's resurrection. While he was dead as a man, as God He was alive, and had all power in Heaven and earth and while He was in the agonies of death He spoke peace to the soul of one of the transgressors with which He was crucified, saying, "This day shalt thou be with me in Paradise."

He said unto Mary Magdalene after He was risen, "Touch me not, for I am not yet ascended to My Father." He had been in paradise but not yet ascended to His Father. As Samson came out of the jaws of death opened to receive him without injuring a guard or doing violence to any man and carried away the gate which held him a prisoner, so our Saviour without the assistance of man and without injuring anyone, burst the bonds of death, triumphed over satan, death, hell and the grave led captivity captive and gave gifts unto men.

In Revelations He says I am He that was dead, and am alive forevermore, and I will give to him that is athirst to drink of the fountain of the waters of life freely.

We thus reckon from the scrip-

tures that all who are spiritually hungry or thirsty are they whom God foreknew, predestinated, conformed to His image, called, justified and glorified. "What shall we say to these things? If God be for us who can be against us?" Rom. 8:31.

B. S. Cowin.

FULTON A. PRESLAR

Fulton Allen Preslar was born in Anson County, N. C., on the 8th day of April, 1869, and died at his home, near Polkton, on the 3rd day of February, 1940, being nearly 71 years of age. On the 12th day of April, 1891, he was happily married to Miss Mary Carolina Ponds. To this union eleven children were born, three of whom preceded their father in death. Brother Preslar is survived by his beloved and faithful companion and the following sons and daughters: George, Walter, Howard, Turner and Robert Preslar and Mrs. Eddie Hornback, Mrs. Tommie Preslar and Mrs. Crowell Kendall, all of Anson County, with a number of grandchildren, and three or four great grandchildren, numerous relatives and a host of friends.

The funeral, in the absence of Elder Edwards, his pastor, was conducted at his late home by Elder Paul Jones of Oakboro and Elder J. T. Jones, of Marshville, in the presence of a large concourse of sorrowing relatives and friends. He was buried in the Griffin cemetery, near his home. The floral offerings were profuse and most beautiful. The least I can say is that Fulton Preslar was a good man and faithful to his family, his church and country. He, for a long time, had been a member of the Primitive Baptist Church at Lawyer's Spring and a licensed minister. He visited and spoke publicly in most of the churches of the Bear Creek Association, much to the comfort and joy of his hearers. Brother Preslar was a spiritual minded man and daily read his Bible and was gifted in expounding the scriptures and fully established in the faith, doctrine and practice of the Primitive Baptists. He will be sadly missed by his family, church and community. Peace be to his ashes.

J. W. Jones,

Peachland, N. C.

SISTER SMITHIE WEBB THOMAS

Smithie Webb, daughter of Newett Webb and wife, Wealtha Ellis, was born in Wilson County on March 31, 1872. On February 3, 1892, she married Treadwell Drake Thomas, son of William Howell

Thomas and wife Mary Jane Woodard. She died at her home in Gardner's township, Wilson County, on December 22, 1939.

Ten or twelve years ago she united with the Primitive Baptist Church at Wilson, although she had been accustomed all her life to attend religious services, and until the day of her death she was ever oppressed by a sense of her own unworthiness as a sharer in the grace of God. Her daily walk and conversation were a source of inspiration to all persons thrown in her company, and we are grieved that the Church and community have lost such a Mother in Israel.

As a small representation of our appreciation as a Church for the life she lived among us and the fellowship in Christ we enjoyed with her, be it unanimously ordered by Conference on this thirteenth day of January, 1940, that a copy of this sketch of her life be written upon the minutes of the Church at Wilson, in order that the record may remain for those who come in after days.

Written by her pastor,

Elder S. B. Denny.

EASTERN UNION MEETING NOTICE

The next session of Eastern Union will be held with the church at Concord, Washington County, N. C., on Saturday and the fifth Sunday in March, 1940.

Owing to bad weather conditions and non-attendance, the union was retained there from December, fifth Sunday to March, 1940. The brethren and sisters of our faith and order are cordially invited to come and be with us and a special invitation is extended to the ministering brethren.

F. T. Sawyer, Union Clerk.

APPOINTMENTS TO PREACH.

Please publish the following appointments in your next paper for: Elder R. P. Vass of Wood Lawn, Virginia and Elder Carl T. Mabe, of Lawsonville, N. C.

Greenville Church, Saturday, March 23rd., at 11:00 A. M.

Smithwick's Creek, Sunday, March 24th, at 11:00 A. M.

Swan Quarter, Monday night, March 25th, at 7:30 P. M.

Wilson Church, Wednesday night, March 27th, at 7:30 P. M.

Fremont Church, Thursday night, March 28th, at 7:30 P. M.

Greenford Church, Friday, March 29th, at 11:00 A. M.

Thence to Juniper Church near Four Oaks, March 30th. and 31st. where they will attend the Primitive Baptist Correspondence of Eastern North Carolina at the home Church of Elder Julius B. Lee.

S. B. Denny.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIII.

MARCH 1, 1940

NO. 8

NEHEMIAH PRAYS FORGIVENESS FOR HIS PEOPLE.

"The words of Nehemiah, the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shusan the palace,

That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity and concerning Jerusalem.

And they said unto me, the remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

And it came to pass when I heard these words that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of Heaven,

And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them: love Him and observe His commandments:

Let thine ear now be attentive, and thine eyes open, and thou mayest hear the prayer of thy servant, which I pray before thee day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned."—Nehemiah 1:1-7.

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ONE IN CHRIST—DIFFERENTLY TAUGHT.

Referring to the question under the caption "Are we one family in the Lord?" under which was an excellent article submitted by W. D. Griffin, Lafayette, Ala., we desire to submit a few thoughts.

If it were possible to rear a family entirely separate from influences other than the parental, or whatever influences the brothers or sisters may have upon each other, there would be a minimum of differences religiously, politically and otherwise. In other words, the things which make families so divergent in their opinions regarding the important matters of life, are the influences exerted from the outside. The parents undertake to raise the family upon the same doctrinal principles, but in early life it is noticed that one, more than another becomes weaned from the wholesome principles laid down at the fire side, and takes up with new, untried and perhaps unwholesome ideas from other sources, gradually and completely laying aside the old and well tried principles for new ones, and more times than not, the change is for the worse instead of the better.

The above we think analogous to the Lord's family. All have the same parents and all are taught by them, but the outside or worldly influences so warp the minds of many

until there are few, if any, of their ideas or principles that accord with the parental ideas inculcated at and after birth.

The easiest way to warp the child, is by saying nice and pleasant things of his parents, and the children of God are more easily deluded under the guise of religion. All will claim the Fatherhood of God, and under the pretense of a universal brotherhood, one not fully instructed may be easily led into error of this kind.

It is claimed that there are a thousand or more religious denominations, all claiming the fatherhood of God with the same ultimate aim or hope, a place of glorious rest and happiness after they leave this world, but each of them differ one from the other in some matter of doctrine or religious dogma. It would be safe to say that many, not all, among all these have the same spiritual birth born into the same spiritual family, and, all "Taught of the Lord," but widely differ as to the principles to which they subscribe.

If this great Heaven-born family could all get together, erase denominational lines, forget the dogmas to which they have subscribed, and have an old-time experience meeting—"Tell what the Lord has done for them," it would in a very great measure bring out the features upon which our relationship exists, and so

help us find our long lost brothers and sisters in the Lord.

We surely feel, Old Baptists, more than any people in the world, could heartily endorse such a meeting, for their principles, more than any of which we are familiar, are based upon these experimental precepts. Any other idea is to deify the dogma rather than the Lord's Christ.

We do not mean to discard the basic or structural principles upon which the church is established, but we think to "Repent and go back to your first love" (or experiences) would tend rather to establish such principles.

The Bible contains fully, efficiently and clearly all these basic principles, and may be easily and clearly set forth, where we are seeking a method whereby we can live together and enjoy our fellowship. The difficulty occurs, which is revealed in all these articles, to set out some articles acceptable to one party, so as to exclude some other party from your fellowship.

The difficulty becomes more patent with the passing of years, which so ridiculously appears in some of the preambles, declarations and resolutions of the different factions among Old Baptists. In all these articles there is a thin veneer of scriptural ground work, but somewhere the cloven foot of prejudice, selfishness and personal advantage will make itself known and felt. Sufficiently at least to forget the experiences of the "Poor and afflicted" ones, who are helpless and begging at the gate. In none of these are the poor helped, the afflicted relieved, the naked clothed

nor the hungry fed.

In most of these divisions, some preacher or preachers expressed themselves as feeling divinely appointed to preserve inviolate the apostolic principles of the church, at the same time losing sight of some of the most urgent of God's commands to keep the unity of the faith in the bonds of peace, and that a minister must not strive, but be gentle.

If these divisions always separated the "precious from the vile," there might be some justification for it, but they so often separate most precious friends and dear ones, and are kept separate only through false and malicious reports made by the leaders of these factions. The representative ones are made so only because of their sacredness in bearing reports of scandal, and not because of their humility in preaching the word of Jesus, the lowly Nazarene.

In many places, we've resolute ourselves out of fellowship and the new attempt, which is far more commendable, to resolute ourselves into fellowship, but many times fail. If we could be as successful in the latter case, as in the former we could more easily identify ourselves as apostolic in doctrine and practice, than it is possible to do so under the present war-torn condition.

When divisions occurred, as in Acts 15th. chapter, the disciples felt there was something could be done about it, so they sent to the mother church for advice and counsel. They accepted the counsel so graciously given, and were again happily

united. Old Baptists should have grace enough to do whatever is necessary to unite their opposing forces so that fellowship might exist among them. Personally, I know of no division over any essentially important doctrinal principle or practice, among the several factions now known as Primitive Baptists. Therefore no sacrifice of principle would be required.

The Primitive Baptists of Georgia all wash feet, following the communion service. However, we have received ministers from other states where they did not wash feet. Within the last few years, some few churches in Georgia and Alabama have declared against all who do not practice this example, and all who receive those who do not. For us to submit such a ruling would cut us off from the great body of Baptists, and would not settle anything, so there really appears nothing we can do to obtain fellowship with them, but, if on the other hand, they see their error and are willing to lay down such unscriptural bar, we are duty bound to hear them.

With the Progressives of Georgia, the situation is just the reverse. Our brethren made the declaration against them because of the musical instruments—bringing in things our brethren in other states would not tolerate. To have continued with them, we would have been dropped by many states, as we had by several of the associations in Georgia. Surely, the Progressives can afford to give up these additions for the fellowship of the brotherhood generally.

There must be some concerted action and the existence of love and

fellowship, and the non-existence of selfishness and personal desire for leadership, to effect any such union. In all divisions, some will go with the opposite party we are glad to get rid of, so with a re-union we'll have to take some we'd rather not have. In this the flesh is manifested that needs to be crucified. The channel through which the undesirable are to be discharged is through the discipline of their own church, and not by one church declaring against any equally sovereign church.

Sometimes a division occurs, when two parties are made in one church. Each party goes through the motion of excluding the other, and, so far as each party is concerned the other stands excluded. Selfishness would dictate that the other party come back to us, one by one, make their confessions and be restored to our party. Both parties holding out that way can never effect a reunion.

I've never known of divisions of this kind where both parties prospered, and seemed to have the presence of the Lord with their ministers. Evidently, the Lord did not look at them as we see them, or He would have literally destroyed one or the other party. How good it is He does not see as we do, nor answer all our foolish prayers!

In Georgia and other places we have instances where confessions were made in a body by each of the parties, and forgiveness by each, and an acceptance of the work of each, their baptisms and ordinations of their deacons and ministers, etc. Sacred history gives numerous instances of re-unions being effected

in a similar way. Are we so carnal and selfish we cannot make our confessions of wrong nor receive them when they are made?

We have intimated above that a desire for leadership sometimes keeps us from doing what the spirit of the Lord and His grace might dictate.

For the division of the flock in Bible times, the responsibility was laid at the minister's door. We think the Bible also teaches the same class of individuals to be responsible for the failure of the children being gathered together. (Matt. 23:37)

It seems that some brethren, who have been wounded, can never be reconciled. It is easier to win a city, so Solomon declared. Would it not be better, as Paul said, "In malice be children." Children get mad, soon make up and are at play again. Why can't grown people, sinners as we feel to be, who have been forgiven so much, find time to confess and forgive each other their wrongs?

Perhaps more distress has been given over the question of predestination than any other, as many states of the Union have been affected by it. The reason for most of this is a misunderstanding, and a misunderstanding is due to ignorance of the question, and ignorance of the question is due to a lack of divine revelation, and a lack of divine revelation is due to the fact that it belongs to God's secret things which He has not seen fit to reveal. The things necessary and important for His children are revealed, and there's such clarity of expressions and reasons given that the children

of the Kingdom have no difficulty in finding their way. They are led with the glorious multitude of witnesses, in which company they find the Apostles, and martyrs of early Christianity. As far as the will and purpose of God is revealed in this matter, Old Baptists are agreed, but further than that confusion is in evidence.

It seems perfectly plain that God has predestinated His acts and about this there seems to be no disagreement, but the disagreement comes when we get into the speculative field of the acts of men. Surely all Old Baptists can agree that the Holy Comforter and teacher gives direction, influence, impresses us with the important duties of the kingdom, and because of chastisements, afflictions, etc., we are made willing in the day of His power, but to say that God forces them through some unchangeable predestination into this service, when many who are as good if not better by nature and can give as good if not better evidences of their hope in the Lord, never come into the church nor find its blessings as obedient children, present a dark, unfathomable question that disputations have never clarified.

Declarations of non-fellowship have been made on both sides of this question, for which reason affiliations as church members have ceased, but when the war subsides and burning desires of a return to "Bethel where God is," takes possession of them, fellowship sometimes enters through the cracks of these man-made bars and fences.

Under the caption, "What we believe, Feb. 15, 1940, issue of the

Landmark, written by E. C. Jones, Willow Springs N. C., we find 26 points or articles of faith, which he contends are believed and taught by the following Primitive Baptist Associations Lower Mayo, Upper and Lower Country Line, Little River, Seven Mile, Laurel Springs, Bear Creek, Abbott's Creek, Salem, Contentnea, Black Creek, White Oak, Kehukee and Mill Branch of North Carolina, and Staunton River, Pig River, Smith River and New River of Virginia.

We find no mention made of the Upper Mayo, Mountain District, Fisher's River and Center Associations. There has been a division in the Abbott's Creek, Bear Creek and New River Associations. The larger body of thirty or more churches, New River, are in correspondence with the Upper Mayo, Mountain District, Fisher's River and Center Associations. As to the Bear Creek, we make no statement, but we've visited these other bodies within the last few years, some of them many times, and we are prepared to say there's nothing contained in any of these 26 points but what would be perfectly acceptable with them.

We agree with Brother Jones that there is but one true church which will never cease to be, but the true can sometimes become untrue or unfaithful without losing the candlestick or identity as a church. Certainly a quarrel between them because of which fellowship is withdrawn, does not remove the candlestick. Both or all elements may continue in the grace of God, preaching His grace, proclaiming His goodness and giving Him honor, and He may disregard their selfish-

ness and quarrels between them, and bless them. Such quarrels may continue until both or all lose interest and the local body of one or all may discontinue, but God will raise up others to give Him praise.

It is certainly more honoring to God to see our own faults and the virtues of others. This applies to individuals and to churches. Where churches or associations see only the good in themselves, and the bad in other churches and associations who are equally sound in the faith, they have the kind of pride that goes before destruction, and the kind of spirit that goes before a fall.

It is this sort of spirit that insists upon dictating the terms of peace, and usually undertake to make the terms so humiliating that no self-respecting person could accept. Dictatorial persons or churches are so undesirable that we prefer isolation to being under their dominion.

We sometimes see the charge made against our brethren of preaching a "Conditional Time Salvation," of which we hear nothing from our pulpits. Our people are a liberal sort, who do not believe in making a brother an "Offender for a word," but none insist more than we that God must have all the honor for our deliverance for the past, present and future. There, of course must be a difference in the way He delivers the dead and the living. He delivers the dead with the gift of eternal life, and without any activity upon their part. He delivers the living, by working in them both to will and to do of His good pleasure, while they work out their own salvation with fear and trembling. God's children could never

work out, unless God works in, but it is folly and a dishonor to God to say they cannot work out, when He works in. It may be insisted that we always work out all that God works in, but to go that far with it, would mean absolute perfection, with no disobedience at all. I'd prefer to say it is the quality rather than the quantity. We see the quality of it making itself manifest as the Lord appears, as in the case of Jacob when He erected a pillar of stone and called it "Bethel," but turning to the carnal pursuits of life, we so quench the spirit and become so disobedient to the "Heavenly vision," we do not do "All" He commands or works in. God does not fail, but we do, and so failing do not enjoy the blessings of our salvation here. God suffers no loss, but we do, but our loss is here, and not in the glory world beyond. Can you fellowship Old Baptists that believe this?

Allow me to interpret it. I can accept the doctrine of the "absolute predestination of all things," but the "all things" are all things that God does and not the "all things His creatures do. His plan and arrangements are absolute and certain and must be carried out, and we are happy to believe that this refers to a complete, finished and absolute redemption of all His children without the loss of a single one, but to run that into service or work of His children here, would mean a perfect, finished and complete obedience, which only Jesus has rendered in this world. Our service is filled with mistakes, selfishness, and many times dishonoring to God. However, none of this

frustrates the Lord or His grace, not even the foolish way we declare non-fellowship for each other.

Coming now to the gist of our thought when we began this article, the reason God's children disagree upon doctrinal points is because of the way they have been taught after regeneration. The Lord, by His Spirit, accomplishes this work freely and independently of any creature efforts, as all our experiences teach, but after this work is done, God tells His children, as in the case of Saul the great, who became the Lord's apostle, Paul, the little (in his own estimation) to go to my preacher (in Paul's case, Ananias) and he will tell you what to do. From now on Paul, the regenerated, is a subject of gospel address. The gospel could not effectively reach him before. The ministers by whom we believe, who bring the first message to us, wield a great influence upon us. We accept his interpretation of the scriptures, and rarely ever question it. When ministers disagree among themselves, some will be for one and some another. Some for Paul, some Apollos, some Cephas and some for Christ, but brings division, which is an evidence of carnality. "Grievous wolves" sometimes enter, who do not spare the flock. Lovers of pleasure, heady and high-minded. Paul said they would enter after his departure. They have been with us, and will continue, and under our present separated condition, such "wolves" find more fields in which he can labor. He puts in his mischievous work with one faction, and when detected he hastens away to another, and suddenly ingratiates

himself with abuse of the one from which he came.

Finally brethren, the only security of our peace as a denomination, is for the ministers and laity to be of one mind and to endeavor to keep the unity of the spirit in the bonds of peace, to be long suffering and not to make a brother an offender for a word, to lay aside evil speaking, not to take up false accusations against one another, to keep the unity of the spirit in the bonds of peace, to prefer others to ourselves, to be willing to follow—especially our Lord—rather than to lead, to keep the unity of the spirit in the bonds of peace. Ministers should be kindly and affectionate one toward another, and in love prefer others, and seek their advice and counsel on matters of importance, and seek in every way to prevent a strained relationship, and where such relationship has been strained or broken, every possible effort should be made to repair such damage, and a better understanding of each other obtained. If ministers who are thus separated would seek each other's company more, and lovingly discuss their differences, and cultivate a better acquaintance with each other; they would surely contribute something in the direction of peace.

It has been with much difficulty, we've written the foregoing for our health is broken, and must spend much of our time in bed, and have not worked for more than six months, and have no prospects of visiting the Baptists in other states at any early date if ever. We surely feel our plea was not made for selfish reasons but for the love

we have for the dear cause of our adorable Lord, whom I hope to serve.

Sincerely, and lovingly, yours in hope of a peaceful home over the River of Death,

J. A. Monsees.

HELPING THOSE UNABLE TO PAY.

Mr. John D. Gold:

My subscription for Zion's Landmark expires February 15th, 1940. So I am sending money order for two dollars (\$2.00) to extend it to February 15th, 1941, and the remainder my wife is sending to give to some one not able to pay, and she hopes the Lord will give them a hearing ear and heart to understand and get as much comfort from the writings of the editor, associate editors and some of the other writers as she does.

Yours truly,

Samuel M. Aiken,

R. F. D. No. 2,
Stem, N. C.

MRS. POLLARD FALLS, BREAKING KNEE CAP.

Mr. John D. Gold,

Dear Sir:

I'm sending one dollar (\$1.00) to renew Elder T. H. Edwards subscription to Zion's Landmark.

My wife fell one month ago and broke her knee cap and the doctor put her leg in a cast. We are hopeful she will walk again. God is able, if it is His will, to heal all our afflictions. We desire the prayers of all praying people.

With best wishes for you.

In sorrow,

E. F. Pollard,

Jacksonville, N. C.

ZION'S LANDMARK

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

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

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"WITH GOD NOTHING SHALL BE IMPOSSIBLE."

In the world there are so many conflicting currents of opinion and action that it seems impossible for man to govern himself, much less others, in a manner that is acceptable to God, and honoring and comforting to His people.

This has proven true with the so-called Christian peoples as well as with those who have nothing higher than selfish and secular interests.

Jesus said: "Behold the hour cometh yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone because My Father is with me." Forsaken of men; but with God the Father ever with the Son, all is well, and nothing pertaining to the salvation of the church of God, is left to chance; but the purpose of God, in sending His Son into the world to redeem

His people, will be fully and wholly accomplished.

Jesus said: "These things I have spoken unto you, that ye might have peace." "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

In the world ye shall have tribulation. Not may have, but shall have it. And, too, the Lord's people are made to know that of themselves they cannot overcome the world the flesh, and evil spirit; but though many are the afflictions of the righteous, "The Lord delivereth them out of them all." It is He that overcometh and His people are the recipients of His divine blessings.

But says vain man: "Good Master, what shall I do that I may inherit eternal life? Read St. Mark 10th Chapter. Jesus said: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." And being astonished at His saying, His disciples among the others, and they said, "Who, then, can be saved?" And Jesus looking upon them sayeth, "With men it is impossible; but not with God; for with God all things are possible."

Jesus, in strong figurative speech, shows the total impossibility of the mere efforts of nature, rising above nature; he sets forth the ease and blessedness with which His redeemed, through His grace, will attain His Kingdom.

A huge camel might as soon pass through the eye of a needle, as for a rich man, rich in his own fancied goodness swollen and bloated with his own Pharisaical righteousness, but never regenerated by grace to

enter into the kingdom of God.

While on the other hand, every one of Christ's regenerated family, poor in spirit, rich in faith, and heirs of the kingdom, give proof of the triumphs of grace over nature, leaving all for Christ, will enter in with a full tide of glory into Christ's kingdom.

Thus we see the impossibility of man's being born of the corruptible seed, but "Born again born from above, born of love, born of God, with whom there is no failure."

Paul, to Titus, sets forth the true state of man unregenerated, by saying, "For we ourselves were also sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy hateful and hating one another. What more could he say now? What of the remedy?"

But after that, says Paul. "The kindness and the love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Therefore, being justified by His grace, we should be made heirs according to the hope of eternal life.

And of our behavior here, in this time state, the apostle says: "For the grace of God that bringeth salvation hath appeared to 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 glorious appearing of the great God, and our Savior Jesus Christ; who gave Himself for us, that He might redeem us

from all iniquity, and purify unto Himself a peculiar people, zealous of good works." (Titus, 3rd. Ch.)

Not only are we taught that with God nothing is impossible, but that He is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do. Therefore "Seeing then that we have a great High Priest, Christ the Lord, yet not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, YET WITHOUT SIN. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Thus we are assured, that, though we are sinners, Christ loves sinners, but not sin, and that He in touched with a feeling sense of the infirmities of His beloved people and He that hath delivered them, will yet deliver, and in the end will own them, and crown them in glory. They will see Him as He is and all together will cast their crowns at His feet and crown Him Lord of all.

Brethren, are we not too prone to look for peace and comforts, from earthly personages and sources, knowing at the same time, that all Spiritual Life is from above and that all the fruits of the Spirit is subject to no law; but is right in the sight of God and all men who have been taught, the truth, "That in me, in my flesh there dwells no good thing."

If we have faith, it is impos-

sible to worship God. "Without faith, it is impossible to please God." Paul said, too: "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11:6.)

May we not all say with Charles Wesley,

"Father I stretch my hands to Thee;
No other help I know,
If Thou withdraw Thyself from me,
Ah, whither shall I go?"

It is impossible for a man, dead in trespasses and in sin, to exercise faith. But a God-given faith moves men to an acceptable service and gives a hope that abideth forever, as long as we are in this time state, and in the end, hope shall be turned into possession. To God be all the glory.

O. J. Denny.

GRACE NEEDED.

Several of Zion's Landmark faithful readers have desired to know of me why I have quit writing any for the Landmark. Let me say it has not been for lack of interest in its welfare, or the scriptural truths it teaches. Since last July until lately, I have been deeply afflicted, when time and again dear ones who sit around my bed, and half of the doctors that were in attendance, gave me up to die. One night, they tell me I preached about all night on peace, forgiveness and fellowship. I do not remember a thing about that. I do not remember that I was ever in the bed from sickness until I was more than four score years old. I had often witnessed many among the best saints con-

finied to beds with great bodily or physical suffering. A prophet had said that the Lord's people were a poor and afflicted people. I had read of the intense suffering of Jesus when He shed drops of blood and His soul was brought nigh unto death. It is also said except we suffer with Him we cannot reign with our Lord. I had sometimes had the vain thought as I had no bodily suffering, I was not a child of God. But having taken an account or review of my soul troubles in my ministry among the Lord's people who have done evil and sinful things, some being unwilling to confess their sins and fault. Upon the other hand, I have found some members of the churches just as far from gospel teaching, being so full of prejudice and self-righteousness that they would not hear or forgive the transgressors. Over such acts of members as just stated I have shed more tears and spent more sleepless nights in soul trouble than for any other cause.

Now, may I say, I do not believe there are any unpardonable sins committed in this gospel era. Christ's suffering upon the cross, being more intense than the wicked will feel in torment, redeemed and saved His people from every sin they will have committed in this world, and His blood there shed cleansed from all sin.

Who is there among us that has not heard some brother or sister say: "I will not forgive or fellowship a certain member." I have often wondered if the unforgiving do not now or ever did need forgiveness. Another will say, "I will forgive, but I will not forget." That

is the worst kind of mean forgiveness.

It is truth, "The Lord openeth, and no man shutteth; and shutteth, and no man openeth." I believe I have experienced the truth of those words in the last seven months more than ever before; for when the mouth is shut and the tongue is dumb before the Lord, it can only be the grace of God that opens the mouth; for no vessel of mercy can ever make a true confession of his own short comings, or forgive a transgressing brother unless he is given grace to do so.

All who believe in divine revelation have learned that the Spirit of the Lord had to give the seeing eye, and the hearing and understanding heart before they realized the guilt of their own sins, and that salvation is of the Lord. While Adam was in his primeval state he seemed to possess infinite knowledge as he was able to give apt names of everything the Lord had created. But as soon as he had sinned he lost that power and knowledge. Now, before one can know the Lord, or even spiritual things he must be created in Christ Jesus, and old things have passed away. Only the chosen, redeemed and saved out of the fallen race are taught of the Lord. Bye and by all the blood-washed, purchased possession will be ready and prepared to say, "Of His fullness have all we received, and grace for grace." Yet it would appear that some of the Lord's people have been so blinded or bewitched, as to walk and talk as if they had attained creature righteousness and were very worthy in themselves. Unquestionably God will be merciful to His people's unrighteousness,

while their supposed good will be a stench in His nose, but all their hay and stubble will be destroyed and they saved as by fire being clothed in immortal glory, at the great harvest of the grace of immortality, when Jesus will say to His Father, "Here am I and the children that Thou hast given Me." Then every heir of God will express the same, "Not unto us, but unto Him be all the praise for His mercy and truth's sake.

M. L. Gilbert.

PAUL, THE GREATEST GOSPEL PREACHER.

"From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus." Gal. 6:17.

The Apostle Paul was the greatest gospel preacher the world has ever known. The Christian church owes more to him than to any one person who has ever lived, or rather to the faith that moved him in his labors to sacrifice all things for the excellency in Christ Jesus, his Lord; whom he loved so devotedly as to deny himself every pleasure and devote his whole life to the furtherance of the gospel of Christ.

He as a man bore in his body the marks or scars as evidence of the cruel treatment he had received at the hands of his own countrymen. He had received of the Jews forty stripes save one, he says five different times, stoned twice, and shipwrecked thrice, but instead of being ashamed of his marks he gloried in them and desired above all things that he might finish his course with joy. This rough treatment was not for any crime he had committed and

for no law he had violated, but because he persisted in preaching Jesus, the Way, the Truth, and the Life. He preached not the law, but "Jesus Christ the end of the law for righteousness to everyone that believes," (Rom. 10:4), "first to the Jew, then to the Gentile, for therein is the righteousness of God revealed from faith to faith, as it is written the just shall live by faith." Rom. 1:16, 17.

But the true mark which this great apostle bore was the mark he received on his way to Damascus in his wild career as a persecutor of the church.

He tells us he really thought he ought to do many things contrary to the name of Jesus of Nazareth, and no true Christian can or will blame him for doing these things because he did not know any better. When Jesus appeared unto him, he saw His glory, a light above the brightness of the sun. It not only shone round about him but in his heart, giving him the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. 4:6.

This mark is the one we all hope to bear. It is an internal mark, the law of God written in our hearts and put into our minds, which no storm, famine, pestilence or distress can blot out, but all those who are blest with this mark are sealed with the Holy Spirit of promise, which is the earnest of the inheritance until the redemption of the purchased possession to the praise of His glory. Eph. 1:13, 14.

There will be marks on the outside of those who have the mark internally, for the marks in the apostle's body (flesh) were the greatest evidences of the mark in the in-

ward man created in Christ Jesus.

This mark is something that cannot be hidden and while those who possess it often use all the means at their command to conceal it, but it is like grease poured into a gourd, it will come through on the outside. There is an unquenchable love for the hearing of the gospel preached in its simplicity, and it is "like cold water to a thirsty soul, or the shadow of a great rock in a weary land."

It will not be concealed from the eyes of those who have the same mark, and the more we try to conceal it, the more we expose it to those who have traveled the same road which the prophet Isaiah pleases to call the King's Highway. He says that no lion or ravenous beast shall go up thereon, and the unclean shall not walk there, but the ransomed of the Lord shall walk there, and though they be fools they shall not err therein. Isaiah 35.

This is not the mark of the beast that all her worshipers have in deceivings and lying wonders which they claim to know and the powers they claim to possess. The Pope claims to be infallible, and the Apostolic successor of Peter and Christ's vicar or representative on earth, when there is no such scriptural teachings and is the simple falsehoods of the woman sitting upon the scarlet colored beast, holding the golden cup in her hand filled with the wine of the wrath of her fornications. Rev. 17:5. This is the false or apostate church. And all the world shall worship the beast except those whose names are not written in the book of life of the Lamb slain from the foundation of the world. Rev. 13:8.

The worshipers of this great wfore received a mark in their right hand or in their forehead, (Rev. 13:16), but the worshipers of the Lamb of God receive their mark in their spiritual bodies, which our Saviour assures us, are born of God. not of corruptible seed, but by the will of God, who lives and abides forever.

May our merciful Father deliver us from the snares of the false church, who has already made the world drunk on her filth, and is now showing us what people who are drunk on false religion, will do.

B. S. Cowin.

ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the church at Gift, Harnett County, Saturday and Fifth Sunday in March, 1940. Elder E. C. Jones is appointed to preach the introductory sermon and Elder T. F. Adams is alternate. Gift church is located in the town of Coats, a station on the Durham and Southern Railway and on State Highway No. 55. All lovers of truth are invited to meet with us, especially the ministering brethren.

W. F. YOUNG, Union Clerk.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Mill Branch Saturday and Fifth Sunday in March.

The church is about 5 miles east of Tabor City.

Lovers of truth are invited.

M. Meares.

THE SKEWARKEY UNION

The next session of the Skewarkey Union will be held, D. V., with the church at Old Sparta, in Edgecombe County, Friday, Saturday and Fifth Sunday in March, 1940. Elder R. B. Denson to preach the introductory sermon, and Elder E. W. Moore, alternate. All lovers of truth and especially ministering brethren are invited to come and be with us.

W. S. Peele,
Williamston, N. C.

CONTENTNEA UNION

The next session of the Contentnea Union Meeting is appointed to be held with the church at Pleasant Hill, Edgecombe County, N. C., the fifth Saturday and Sun-

day in March, 1940.

Elder J. B. Roberts is appointed to preach the introductory sermon and Elder J. C. Smith as alternate.

This church is situated about five miles south east from Rocky Mount, one-half mile from the Pinetops-Rocky Mount highway.

J. E. Mewborn, Union Clerk.

BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION.

The Fifty-Sixth Spring Session of the Bear Creek Primitive Baptist Association is to convene with the Church at Liberty Hill, in Stanly County, North Carolina, commencing on Friday before the fourth Sunday in April, 1940, and continue three days, (April 26th, 27th and 28th.) Liberty Hill church is located on No. 27 Highway between Albemarle and Charlotte, 12 miles west of Albemarle and 2 miles east from Red Cross Bus Station. Elder W. C. Edwards, of Wingate, N. C., is Moderator and we extend a cordial invitation to true Primitive Baptists and friends to attend. For further information communicate with Elder F. E. Honeycutt, Oakboro, N. C. (Remember the date, Friday before the fourth Sunday in April.)

This March 1, 1940.

J. W. Jones, Clerk,

Peachland, N. C.

(Mar. 1 & 15, Apr. 1.)

THE BLACK CREEK UNION

The Black Creek Union will be held (the Lord willing) with the church at Mill Branch, Nash County, N. C., Saturday and Fifth Sunday in March, 1940. Elder E. L. Cobb was chosen to preach the Introductory Sermon and Elder N. S. Davis to be his alternate.

The church is located about three miles north of Sharpsburg, N. C. Sharpsburg is on Route No. 301, between Elm City and Rocky Mount, N. C.

We would be glad to have a goodly number of brethren, sisters and friends visit us at this meeting. A special invitation is extended to ministers.

Yours in hope,

Isaac A. Lamm, Union Clerk,
Princeton, N. C.

MRS. SUSAN RAYNOR

With a sad heart I endeavor to write of the passing of our dear mother, who was taken suddenly ill Sunday night, March the nineteenth, 1939. The doctor said she had slight hemorrhage on the brain. She remained helpless as long as she lived.

Mother was born in Duplin County, August 20, 1854, and died August 25, 1939, age 85 years and 5 days. She was married to J. A. Raynor, December 31, 1873. She united with the Primitive Baptist Church at South West in May, 1880. If I make

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no mistake, she remained a faithful member until the end. She delighted in hearing the gospel and manifesting her love for the church, the members and the preachers, but she never was a great talker. She would say she'd rather listen than talk. The writer and children came to Durham, N. C., in July, 1920, and mother came with us, and for the last four years has spent all the time with us.

She is survived by four daughters, Mrs. Alice Lanier, Mrs. W. J. Evans, Mrs. R. L. Brown, of Durham, N. C., Mrs. A. G. Dawson, of Zebulon, N. C., two sons, E. L. Raynor, Henderson, N. C., and J. A. Raynor, Wilmington, N. C., 27 grandchildren and 16 great-grandchildren.

Her funeral was preached by her pastor, Elder E. F. Pollard, at the church of her membership, and he spoke comforting words to us all, after which her body was laid to rest in the church cemetery, there to await the morning of the resurrection. Her life was quiet and easy at all times and passed away like she had lived, so quietly.

Death has robbed us of our mother,
Of one we loved so well,
Taken from this world of sorrow,
Safe at home with Him to dwell.

All our days are dark and dreary,
Lonely are our hearts today,
For the one we loved so dearly,
Has forever passed away.

Dear one how we miss you
In our humble home below,
But the Lord of Glory called you,
And to him you had to go.

Prepare us, Lord, to meet her,
Who has gone on before,
That we may all dwell together,
Where parting comes no more.

Written by her oldest daughter and granddaughter.

Mrs. Alice Lanier,
Mrs. Ruth L. Pollard,

RICHARD WALTERS SUTTON

In memory of my beloved foster father and uncle, Richard Walters Sutton, I will endeavor to write a few lines concerning his life.

Uncle Dick, as he was better known, was born January 8, 1858 and passed away November 13th, 1939, making his stay here on earth, 81 years, 10 months and 5 days.

He was married to Miss Martha Ellen Hardy March 8, 1881 and to this union were born twelve children. He leaves a widow and nine children, namely, Henry, Hugh, Woodard, Mrs. L. H. Cobb, Mrs. G. C. Worthington, Mrs. J. A. Taylor, Mrs.

J. R. Whitley, Mrs. Lois Sutton, Gardner and Mrs. J. C. Lanier. They also reared one other child, Maria Smith, who married Mr. John Beamon, besides myself. He also had several grandchildren and great grandchildren.

In April, 1890, he united with the Primitive Baptist church at Bear Creek, LaGrange, N. C. In later years, June 20, 1937, he moved his membership with the church in Kinston, N. C.

He always kept an orderly and quiet and peaceful home, always gladly and cheerfully entertaining his friends and loved ones. Especially was he glad to have the privilege of entertaining his brethren and sisters in the church, and did all he could for their comfort while they were in his home.

He lived a Godly and Christ-like life, of which we would all do well to try and imitate.

He was a faithful member as long as his health would permit him to attend.

He served as deacon for a long period of years.

He enjoyed right good health until the last year, when he began failing fast.

He was confined to his bed only ten days. He bore his illness with the most patience I ever know, never complaining. He just kept sinking day by day until the end came on Monday morning, November 13.

The funeral was held at the home of a daughter, Mrs. G. C. Worthington, Kinston, N. C., Nov. 14th. The service was conducted by his pastor, Elder J. E. Mewborn of Snow Hill, N. C., and Elder G. W. Boswell, Wilson, N. C., after which his body was laid to rest in Fairview cemetery, LaGrange, N. C., beneath a mound of flowers, showing the esteem that his brethren and friends had for him, there to await the resurrection of the dead body in the grave.

To the bereaved family we extend our most sincere, deepest and heartfelt sympathy.

Whereas, in the death of Brother Sutton, Kinston Church has lost one of its oldest and most loyal members.

Therefore be it resolved:

First, that Kinston Church has lost a faithful and beloved member, who has been called to the heavenly mansions above, to await the resurrection morning.

Second, that the family has lost a kind and loving husband and father.

Third, that a copy of these resolutions be written in our church book for future record and a copy sent to the family and a copy sent to the Zion's Landmark for publication.

Done by order of the church while in Conference on the third Sunday in November, 19th, 1939.

Written by his niece,

Ella Mewborn Lewis.

SISTER CLARISSA B. GIFFORD

On January fourth in the quiet hours of the night the death angel conveyed the spirit of Clarissa B. Gifford from a life of sorrow, pain and trials to that beautiful land where they never grow old.

Sister Gifford was born about the time of the Civil War (Exact date unknown) and undoubtedly knew the hardships of the reconstruction days, her father and mother having died and left her in early life to care for the family. How often have we heard her relate her experience during the smallpox epidemic and how she had to care for the family all alone, and finally had to prepare the body of her dear sister for burial and to dig the grave as no one would assist them on account of the dreadful disease that was invading their home. Yet in the face of all her trials the Lord was good to her and gave her a sweet hope in Jesus that served as a beacon light to her pathway as she journeyed along the pilgrimage of life. Sister Gifford often told how the Lord promised her when in her youth that "He would be her shield and protection as long as life endured."

The last time she attended her church she told her pastor that she could not see the members on account of the condition of her eye, having lost one of her eyes long ago, but if not deceived she said that she was enabled by an eye of faith to see that "beautiful house not made with hands eternal in the Heavens." Sister Gifford did not possess much of this world's goods, but when able to work and during the life of her husband she carried three small insurance policies and after the death of her husband she wanted to have them made payable to her church which she often said was nearer and dearer to her heart than anything in this life. So in the passing of Sister Gifford she leaves more to her church than any member has left for one hundred and seventy-six years with the exception of Sister Julia Ann Farmer, who left her home to Wilson church, like the Poor Widow of old "This poor widow hath cast in more than they all."

Her funeral was held from the Wilson Primitive Baptist Church, where she has been a devoted and faithful member for a number of years, conducted by her pastor, Elder S. B. Denny, who paid a beautiful tribute to the life of a Mother in Israel, and read her favorite hymn.

"My God, the spring of all my joy,
The life of my delights,
The glory of my brightest days,
The comfort of my nights.

"In darkest shades if He appear,
My dawning is begun;
He is my soul's sweet morning star,
And He my rising sun.

"The opening heaven around me shine
With beams of sacred bliss,
While Jesus shows His heart is mine,
And whispers I am His.

"My soul would leave this heavy clay
At that transporting word,
Run up with joy the shining way
To embrace my dearest Lord.

"Fearless of hell and ghastly death
I'd break through every foe;
The wings of love, and arms of faith,
Should bear me conqueror through.

Her body was deposited by the side of her husband who departed this life July 3, 1922, amidst her friends and beneath a beautiful mound of flowers.

Sister Gifford was kindly and tenderly cared for in her last sickness by Mr. and Mrs. Ivey E. Holley and children where she had made her home for some time. Sister Gifford said in her dying moments, "I have a friend that sticketh closer than a brother." The last thing Sister Gifford ever said to her pastor was, "I want to go home, I have been with father, mother and sister," and we feel assured that she is now resting from all of her labors for "blessed are the dead which die in the Lord."

Submitted in love to Wilson Church in Conference on Saturday before the second Sunday in January, 1940.

Written by her pastor,
Elder S. B. Denny,

WALTER B. STEVENS

Whereas it has pleased our heavenly Father to remove, by death, from our midst, our dearly beloved Brother Walter B. Stevens, who was born March 30, 1878, and died December 10, 1939, making his stay on earth 61 years, 8 months and 12 days. He was married to Sister Bettie (Hodges) Stevens, February 20, 1907. To this union were born six children. Five are now living, one child having died several years ago.

Brother Stevens joined the church at Bethesda the first Saturday in October, 1924 along with his precious wife. They both were baptized together on Sunday following, by their dear pastor, Elder Xure Lee.

Brother Stevens lived a true and faithful and noble member until death. He was good and faithful in his home, to his bereaved family, and a noble citizen in his community, and especially to his church. He was surely faithful to his pastor.

Brother Stevens was a man that was honest and faithful in all of his undertakings. His word was his bond. To know him was to love him. He was kind and gentle to everybody he became acquainted with in life. He dearly loved the true

doctrine, salvation by grace. He earnestly contended for and honored and loved "that faith which was once delivered to the saints."

We feel that the church at Bethsadia has lost an humble, kind and faithful member, his precious family a noble and kind father and his wife a precious husband.

We feel safely to say with Paul, that Brother Stevens "has fought a good fight. He has kept the faith. Now, therefore, there is a crown of righteousness laid up for him in glory."

Therefore, be it resolved:

First, That we bow in humble submission to the holy will of God, who doeth all things well, after the counsel of His own will, and we feel that our loss is his eternal gain.

Second: We extend to his bereaved family our love and sympathy, hoping that the God of heaven will comfort them in their bereavement and loneliness.

Third, That we have a copy of these resolutions spread upon our church book, a copy be sent to the bereaved family, and a copy be sent to Zion's Landmark for publication.

Done by order of Conference in session at Bethsadia, the first Saturday in January, 1940.

Committee to draw up and write resolutions: Brethren Willie J. Tew, M. E. Hobson and Jason Allen.

Elder L. A. Johnson, Moderator
Jason Allen, Assistant Clerk.

SISTER SALLIE STEWART.

Whereas, it has pleased our Heavenly Father to remove from our midst, by death, our dearly beloved Sister Sallie Stewart, who was born December 20th, 1857, and died January 4, 1940, making her stay on earth 82 years and 15 days.

Sister Stewart joined the church at Bethsadia the first Sunday in May, 1923, at the water, and was baptized along with Sister Sarah R. Norris and others, by her own pastor, Elder Xure Lee. She lived a true and faithful member to the church for more than 16 years. She dearly loved the doctrine of the Primitive faith, salvation by grace.

Sister Stewart was faithful in her humble home and community, and especially faithful to her church. When she was physically able to be carried, she attended her meetings. She became very afflicted with a stroke, which affected her speech and she never was able to talk any more with an undertsanding, so she could be understood by no one except her family. She would have services held in her home by her pastor when she failed to attend church meetings.

Sister Stewart was kind and gentle to everybody and sincerely loved peace and desired peace in her home and church. To know Sister Stewart was to love her. We, the church at Bethsadia feel that we've lost a faithful, kind, humble mother in Israel.

Therefore, be it resolved:

First, That we, the church at Bethsadia bow in humble submission to the holy will of God, who doeth all things well, after the counsel of his own will, and we feel that our loss is her eternal gain.

Second, We extend to her bereaved family our love and sympathy, hoping that our Heavenly Father will comfort them in their bereavement and loneliness.

Third, That we have a copy of these resolutions spread upon our church book, a copy be sent to her bereaved family, and a copy be sent to Zion's Landmark for publication.

Done by order of Conference in session at Bethsadia on the first Saturday in January, 1940.

Committee: Willie J. Tew, M. E. Hobson and Jason Allen.

Elder L. A. Johnson, Moderator

Jason Allen, Assistant Clerk.

MRS. MARGARET SUGG ANDERSON

Sister Margaret Sugg Anderson, 84, wife of the late Dr. Nathan Anderson, departed this life Wednesday morning, at 9:30 o'clock in Durham, where she had been undergoing treatment.

Sister Anderson was born in Edgecombe county, at the old Sugg home place, on October 3, 1855. She was a loyal and faithful member of the Wilson Primitive Baptist Church and filled her seat until she became disabled.

Sister Anderson had a good hope in the Lord Jesus and contended earnestly for the "faith once delivered to the saints." Her funeral was conducted at the home of her sister, Mrs. W. E. Warren, by her pastor and her body placed beside her husband beneath a lovely mound of beautiful flowers to await the second coming of our Lord.

Sister Anderson leaves one sister, Mrs. W. E. Warren; one daughter, Mrs. J. T. Thomas and two sons, Nathan and Kirt Anderson, together with numerous friends to mourn her departure.

May her lovely and noble character and her gentle spirit fall on those she has left behind, and may be all meet her in the sweet by and by.

Written by her pastor,

Elder S. B. Denny.

ZION'S LANDMARK

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--AT--

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NO. 9

PUNISHMENT FOR DISOBEDIENCE.

"We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes nor the judgments which thou commandest thy servant Moses.

Remember, I beseech thee, the word that thou commandest thy servant Moses, saying if we transgress, I will scatter you abroad among the nations:

But if ye turn unto me and keep my commandments, and do them; though there were of you cast out unto the uttermost parts of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup bearer."

—Nehemiah 1:7-11.

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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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 JUDGMENT OF GOD.

"And the word of the Lord came unto me saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flock? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered because there is no shepherd: and they became meat to all the beasts of the field when they were scattered."

How strikingly do the shepherds of Israel compare with the present day clergy who seek to be leaders, commanders, dictators and to be called of men rabbi, doctor, archbishop, reverend, etc. These, by a fixed tax for their support, bind heavy burdens upon the poor and needy and will not move them with one of their fingers; thus making them two-fold more the child of hell than themselves. In order to exalt himself, the arrogance of man will seek all kinds of flattering titles.

Reverend is the name belonging only to God, and in the spirit of the matter, Shepherd is the Lord's name. But man has exalted himself above all that is called God by assuming the title of "The Most Right Reverend," which is about the same as to say, God, you are the "Reverend" and I am "The Most Right Reverend." In this the children of God see the man of sin revealed. They also see the secular clergy as locust coming out of the smoke of the bottomless pit, under an order to hurt not the grass, neither any green thing or tree, but only those men which have not the seal of God in their foreheads. God's ministry cannot subscribe to flattering titles of men, for they are clothed with humility and assigned a servant's place.

"Therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God, Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out."

'And I will set up one shepherd over them, even my servant David; he shall feed them, and he shall be their shepherd.'

"And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." See Ezekiel, chapter 34.

May the Lord help us to understand.

J. P. Tingle,
Grantsboro, N. C.

ISAIAH 40:4.

"Every valley shall be exalted and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." Isaiah 40:4.

If in your road heavenward, no valley ever sank before you; if no mountain nor hill ever rose up in sight; if you encountered no crooked path through the dense wood; and no rough place with many a rolling stone and many a thorny briar in the tangled forest, it would not seem that you were traveling the way which the saints of God have ever trod, nor would it appear as if you needed special help from the sanctuary or any peculiar power to be put forth for your help and deliverance. But being in this path and that by God's own appointment and finding right before your eyes valleys of deep depression which you cannot raise up, mountains and hills of difficulty that you cannot lay low, crooked things which you cannot smooth, you are compelled from felt necessity to look for help from above. How does the Lord "make the rough places plain"? That rough and rugged road, where

stumbling blocks were so thickly strewn; the unbelief and infidelity of your heart; the suggestions of Satan and the workings of your own reasoning mind which entangled you in such a maze; the briars and thorns which so lacerated your feet, what becomes of these rough places when the glory of the Lord is revealed? All these stumbling blocks are removed in a moment; unbelief is silenced; infidelity is put to flight. Satan slinks discomfited away, the reasoning mind bows to the force of the Spirit's inward witness. What was difficult to understand becomes easy to believe, and the intricate mazes where reason was lost are made plain to a child-like spirit. Nothing can stand the Lord's presence and power. When these are felt, what obstacle will not give away? What valley will then not be exalted? What mountain and hill not then be made low? What crooked path not be made straight; and what rough place then not be made plain? But it is only the revelation of the glory of the Lord that does this; and without it the valley will still be a valley, the mountain still be a mountain, the crooked place be crooked and the rough place still rough. We all want ease; we love a smooth path. We should like to be carried in a panquin, to enjoy every comfort that earth can give or heart desire, and then dying without a pang of body or mind, find ourselves safe in heaven. But this is not God's way. The word of truth, the sufferings of Christ and the universal experience of the saints, all testify against the path of ease; all testify for the path of trial. They all proclaim as

with one united voice, "Wide is the gate and broad is the way that leadeth to destruction." And this is the way of ease and of that prosperity which destroys fools, (Proverbs 1:32), but "strait is the gate and narrow is the way which leadeth unto life," and this is the path of suffering and sorrow. (St. Matt. 7:14.) Be not dismayed by the trials and temptations which may lie in your path. These trials and temptations will be all blessedly over-ruled to your spiritual good, and will all lead you to seek more and more to be clothed with the spotless righteousness of Christ in which alone you can stand with acceptance before God. Again I ^{say} be not disheartened, ye suffering children of God, by your trials and sorrows, exorcises and fears; for if the Lord see fit that His dear saints should be thus tried and tempted, it is to teach them that there is a suitability and a preciousness in Christ which they can never find in themselves. And now may the Lord, if it be His gracious will, bless to your souls ye suffering saints, what I have written, and lead you still to press on to endure all things that may come upon you, and patiently and submissively carry the cross as looking forward to the crown, and thus be willing and more than willing to follow in Christ's footsteps and be conformed to His suffering image here in the sweet hope and blessed confidence of seeing Him as He is hereafter, and being conformed to His glorious likeness in the bright realms of one eternal day.

Mrs. Bessie Brooks Gay,
Farmville, N. C., R. F. D.

A GOOD LETTER.

Dear Mr. Gold:

May I send your kind letter to me, to be published in the *Advocate and Messenger*? It was a source of comfort to me, for I was surely in the horrible pit at that time, and the Lord delivered me out of my distresses. I have felt much better in the New Year.

I am enclosing a letter to dear Sister Gold. If you think it all right, hand it to her, if at Wilson. If in Durham, please forward it to her.

I hope you and Mrs. Gold are well. I'm still enjoying Zion's Landmark and if I was able to pay for it, I would never be without it. Seems like I can't live without my spiritual food. We do not live by bread alone.

Redeeming love has been my theme,
And I hope shall be until I die.

—Then—

In a nobler, sweeter song,
I'll sing Thy power to save,
When this poor, lisping, stamm'ring
tongue
Lies silent in the grave.

Dear Lord:

With gentle smiles call me Thy
child,
And speak my sins forgiven;
The accents mild shall charm mine
ear,
All like the harps of heaven.

Mr. Gold: It was in 1925 that I was severely unable to walk at all, then used crutches for some time. I can go without them now, though sometimes I have to use them again. And again, my nearest neighbors

don't know how I suffer. I try not to complain.

Dear Lord if indeed I am thin-, I've nothing to wish nor to fear.

I must close,

Very sincerely,

(Mrs.) Allie Blalock White.

Your letter to mother is so good, I am publishing that in the Landmark.—J. D. G.

Mrs. P. D. Gold,

Durham, N. C.

My dear beloved

Sister in Christ:

I felt in my heart I wanted to write to you. I feel unworthy, though I am blessed to know and love such a loving being as you. I am blessed if indeed I am your sister in Christ.

My great desire is that the dear Lord will be with me and guide my trembling hand, and bless me that I may write something to your comfort. My greatest and humble desire is to be obedient to my beloved and gracious omnipotent God.

It comes to my mind so sweetly that it pleases the gracious Lord to bless his people.

One of old said: Every subject of regenerating grace loves God, and this love is the grand source of all acceptable obedience. And that desire to live to His praise. By obedience to His commands believers give evidence of the sincerity of their profession.

I am most happy when I can forget my unprofitable life, and look to the Lord, and think of His innumerable blessings to poor me.

I so wonderfully hope my life is hid in Christ, for if I am saved in

an everlasting salvation it is through His mercy—and without His love and strength I can do nothing, but with Him we can do all things.

I hope to feel I was enrolled in the divine school of grace and have been taught of the Lord.

I love my heavenly Father, and my dear Saviour, Jesus Christ. And it is so sweet to me that why I love Him is because He first loved me, and gave Himself for me. And sometimes I am exalted above all trials and troubles of this world, and made to sing praises unto His great name. Redeming grace. Though much of my time I am down in the lowgrounds of sorrow and distress. But, lo! He is there. In deepest distresses I have felt His presence in my room. In mine afflictions He has visited me, and in that still small voice I seemed to hear Him say: I will never leave thee, nor forsake thee. Though sometimes He withdraws Himself and then I am most miserable. Then when He turns and looks on His little one oh! how I can rejoice. In my early experience I was made willing to suffer for His dear sake, but at times afflictions seem severe, but I hope to feel the Lord has made me submissive, for surely there is a cause, for in suffering with Him, I hope to reign with Him. Oh glorious words of Thee are spoken. Who can shake their sure repose?

My earnest desire is to walk orderly and my conversation be Godly, that my light may so shine that it may glorify my Father which art in heaven.

I so desire to walk the paths my dear Jesus trod, that it will express

my gratitude to God for the great blessings bestowed upon me, poor and unworthy as I feel to be.

May God add His richest blessings upon us all. Pray for me.

Submitted in love from a very little sister in Christian hope,

(Mrs.) Allie Blalock White.

P. S.—Sister Gold: I hope this finds you well and enjoying the rich blessings of our Lord. I would love to have a letter from you.

Allie Blalock White

2017½ Chapel Hill Blvd.,
Durham, N. C.

WATCH YE, AND PRAY, LEST YE ENTER INTO TEMPTATION.

Dear Mr. Gold:

The word "watch" has been on my mind today.

I find this expression in Mark 14.38. As Jesus walked into the garden with three of His disciples, Jesus became very sorrowful. No doubt in my mind, but that He knew His hour to die was not long off, and the cause of this brought great drops of sweat upon His face.

Suffering the Just One for the unjust, all the sins of His people were laid upon Him and with His stripes we are healed.

He said to Peter Watch ye, and pray, lest ye enter into temptation.

I am sure that Jesus knew that Peter would deny Him, before it took place as much so as He did after Peter cursed and swore that he did not know the man.

Now to bring this home to myself, I feel like that I need to watch every moment I am awake, to try by the help and mercy of God to keep this old sinful body from doing something that will be hurtful to

the blessed cause of Christ, and I need the blessed Spirit of God to enable me to pray in an acceptable manner that God may forgive me for my sins and short comings.

I realize the older I get that it takes all of the time the Lord blesses me to live, trying to get that beam out of my eye. I do not see the mote in my brother's eye for they are all so much better than poor me.

I hope that I appreciate the love and fellowship of the dear kindred in Christ. Oh if we can be blessed of the Lord to watch as well as pray. I feel that we would then look over one another for good, and not for evil and thus fulfill the law of Christ.

The apostle Paul told Timothy to "Watch thou in all things." I feel assured that this is needful today, among God's dear servants, to the end that we (if I be one), may be able to rightly divide the word of truth. It was love that caused God to send His beloved Son into the world. It was for sinners that Jesus gave up the ghost and said 'it is finished.' It was the work that God gave him to do. John 17th chapter. The church, the bride, the Lamb's wife, is already saved with an everlasting salvation. Yet as long as they live in the flesh, they are still sinners, but, blessed thought, sinners saved by grace. May it be heaven's will to sustain each one by His grace, and bring them off more than conquerors through Him that loved them and gave Himself for them.

Joseph D. Fly,
Rocky Mount, N. C.

SECRET THINGS.

Secret things belong unto God and revealed things belong unto us and our children.

For fifty-eight years I have visited the Black Creek Association, to 1939, and it seems to me that the last one was the best one of all, as I saw more in the headline of this letter than ever before.

Starting in the first sermon preached there, as the moderator told his experience he had when he went to preach the funeral of a little child that had been bitten by a spider. Here is one of the secrets I saw revealed in that little child. As Brother Boswell told what it said to its father, as the nurse had given it a fan that had Jesus' picture on it. It said, "Daddy, here is Jesus picture on this fan. How long will I be dead before Jesus will come and get me" Dear reader, here is the secret that had to be revealed in this child, by asking the question that no man could answer. This was a revelation to us all, and a lesson to its father to teach him that the child had been taught of a Saviour's love.

This carried me back to many years ago when I heard Elder Isaac Jones tell of a little child playing around its mother's knees and ask her this question, "Mama, how big is God?" She answered, "Dear, I don't know. They say He is everywhere at the same time." "Yes, Mama, and He is little enough to get in my little heart."

Those are the things I love to think of when I can glean the riches of the fruit it bears.

Yours in a loving hope,

A. W. Thompson.

P. S. (I see the power of revealed things sink down in an infidel's heart.) By the words spoken by a dear old Mother in Israel at the age of 80 years. As I will endeavor to copy it.

When Ingersoll Was Silenced.

Shortly after Ingersoll, the noted infidel, was defeated in his race for the governorship of Illinois he was one day broadly proclaiming his infidelity on board a train between Chicago and Peoria. After being for some time offensively voluble, he turned to a gentleman near him and defiantly demanded: "Tell me of one great result that Christianity has ever accomplished." The gentleman, not wishing to open an argument with the boaster, hesitated to answer. The train had stopped and all were silent in the car. Just then an old lady of eighty years, who sat just behind the infidel, touched his arm with trembling hand, and said, "Sir, I don't know who you are, but I can tell you one great and glorious thing which Christianity has done." "What is it Madam?" said Ingersoll. "It has kept Robert C. Ingersoll from becoming governor of the great state of Illinois." If a flash of lightning had flashed through the car the effects would not have been more marked. Ingersoll turned literally pale with rage and remained silent.

The grand old lady has long since passed away, but her courageous act will ever be remembered.

Selected from Messenger of Peace, by

A. W. Thompson,

Kenly, N. C., R. 2.

LOVES THE OLD CHURCH OF GOD.

Dear Brethren and Sisters:

It is in the precious name of our dear Lord that I attempt to write. For I am sure without Him I cannot do anything and with His help I can do all things.

I have been impressed to write again for the Landmark for quite a while but have refrained from doing it, as I feel that there are others that can write so much better than I can, that I hate to take up the space. But I have been asked by several since I wrote the last time to write again. So if I can write anything to the comfort of His dear people, let God be praised. If I know my poor heart, I do not want to do anything, or write anything only in honor of my dear Saviour.

Dear brothers and sisters, I want to write of things that I have seen and felt.

The second Saturday and Sunday in February was our quarterly meeting at Healthy Plains. Elder Boswell preached a sermon Sunday that fitted my feelings so much.

I feel so cast down at times that I can say,

"I am far away from the Saviour,
Not a ray of light can I see,
And I wonder if Christ, the Redeemer
Died for a sinner like me."

My hope is like a little spark of fire almost gone, then a sweet letter will come from Sister Bulluck, or I read some good piece in the Landmark or I go to preaching and the preacher tells of the wonderful love

the Lord has for His dear people. It lifts my soul up and my hope re-
vives. Then I am uplifted and re-
joice.

If I have any knowledge of what I love, I feel truly that I love the Old Church of God, and can also say that I did not make it so. It is true my parents are members. But I am glad to say there was a sudden change that I will not take up the space here to tell, but I have a hope that it was of the Lord and that is what is keeping me together, I feel. It is good to put our trust in the Lord; but we can only do that when it is so trying that we cannot hold out any longer. The burden of sin becomes so heavy that we just have to cast all our cares on Him, who has promised to supply all our needs according to the riches of His grace, by Jesus Christ.

I know nothing better than love among God's people. "The love of God shed abroad in our hearts that makes us sit together in heavenly places, and causes us to forgive one another, and to look over one another for good."

It is written, "Greater love hath no man than that a man lay down his life for his friends."

If God so loved us while we were dead in trespasses and sin that He gave His only Son to suffer, bleed and die for us poor weak worms of the dust, that could not even raise our fingers to help ourselves had not we ought also to love one another? It is said in John: "If we love one another God dwelleth in us and His love is perfected in us." There is no fear in love, but perfect love casteth out fear. Love is the gold-

en chain that binds our hearts in Christian love. I feel like the poet says:

"I love my Saviour God,
Because He first loved me;
Because He shed His precious blood,
To set my spirit free." etc.

Sometimes it seems that I can view Jesus nailed to the cross. How He died and shed His precious blood to save His people from their sins. If I be one of those He died for, how unworthy I feel to be. How the Father in Heaven must have loved us that He sent His Precious Son down on earth to suffer in our stead! How would we feel if we had committed some crime here on earth and were to be punished for it and someone would say: I will take this punishment for you and your sin will be remembered no more? We would feel we never could repay them. But, dear ones, Jesus asked no pay. He died for the sins of His people, and arose on the third day for their justification. Oh what a wonderful thought this is?

As my letter is getting lengthy, I must come to a close. I feel that this will not be worth your noticing, dear readers.

Mr. Gold, if you think this is worth printing do so after correcting all mistakes. I am asking all the brethren and sisters to pray for me.

Unworthily,
(Miss) Carrie Lee Howard,
Bailey, N. C.

A GOOD LETTER.

Dear Friends and Readers of
The Landmark:

I have a mind to write you

through the dear old paper, though I know if the spirit is not with me I cannot write one word of comfort to anyone, not even myself. I wish to say to the many good brethren, sisters and friends, I have not forgotten their kind words of encouragement to me in my affliction. As some of you know, I am in very bad health. The good Lord has wonderfully blessed me and sustained me for lo these many years, for which I feel thankful and desire to praise him as long as I live and after death in the world of joy and peace. I know his promises are sure and I hope I can say with one of old, I have fought a good fight, I have kept the faith. Therefore, there is a crown of righteousness laid up for me, not me only, but every one who believes on His name. And how do we believe? By being born of the Spirit of Christ and taught of our Heavenly Father. Sometimes I fear I'm not born again, and that I have no part with Him. But I know that He has blessed me. I know if I am saved it is a sinner saved by grace and grace alone.

I was blessed to attend church the first Sunday in March and enjoyed meeting with the brethren, sisters and especially enjoyed Brother Fly's and Brother Corbett's discourses. I desire the prayer of all God's little ones.

Now that I have met old age I have qualms of what may lie ahead for the spring of life has passed and the summer gone. I look toward my setting sun and see peace and rest.

Across the great divide my feet must walk alone, but God will guide

me, and my eyes will open with the dawn, and I shall see a new world golden bright, peace and rest.

Mr. Gold, if you think this is fit to publish please correct all mistakes.

Written by one in hope of eternal rest.

Mrs. R. E. Dunn,

901 W. St. James St.,
Tarboro, N. C.

ATTENDED SEVERAL ASSOCIATIONS.

Dear Mr. Gold:

Enclosed find two dollars (\$2.00), one to pay my subscription from Nov. 1, 1939 to Nov. 1, 1940; the other to pay Elder J. A. Eudy's the same length of time and the same dates. Address, Oakboro, N. C., Route No. 1. We enjoy the paper very much. It is my choice among papers so far, and I have read a good many. I attended several associations last year, and was greatly encouraged to see the brothers and sisters from the different states enjoying the same doctrine and declaring that there is but one way whereby poor sinners must be saved. I am not ashamed of that doctrine as yet, and I hope I never will be. It is impossible that offenses will come, but woe to that man by whom they come. When they come you can see more clearly who will stand than any way I know of, as it is impossible but they will come. Take heed to yourselves for the doctrine for the devil would deceive the very elect if possible, but it is not possible as they are kept by the power of God ready to be revealed in the last time, when He shall say to those on the right hand "Enter into the joys of thy

rest, prepared for you from the foundation of the world."

I want to say to the brethren and sisters of the same faith, remember me in your prayers.

H. L. Almond,
Albemarle, N. C., R. 3.

SENDING LANDMARK TO SOME-ONE UNABLE TO PAY.

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

Dear Brother:

Am sorry I am late with my subscription. Just failed to get it off.

I am glad to say I have not missed a copy in twenty-five years, and have enjoyed them all.

Enclosed please find check for \$2.50; two dollars to pay my account for the Landmark until Feb. 1940, and the 50 cents to send it to someone else.

Will close by saying I hope to see Brother Denny at the next association and enjoy the preaching together.

Mrs. W. A. Cotten,
R. 1, Holly Springs, N. C.

MRS. E. F. POLLARD IMPROVING
Mr. John D. Gold,

Dear Sir and Friend:

Inclosed find postoffice money order for one dollar and fifty cents (\$1.50) to renew J. V. Gurganus' subscription to Zion's Landmark. His address is Jacksonville, N. C.

My wife has gotten so she can walk a little, with help. She was in a cast for three and one-half weeks. May the Lord bless you, is my prayer.

As ever, yours in hope,
E. F. Pollard,
Jacksonville, N. C.

LANDMARK A COMFORT.

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

Dear Sir:

I should have sent the money before now. I just can't do without the dear old Landmark. My mother before me took it and it is something dear to me. I often think of her and how she did enjoy it.

I was at the Black Creek Association, and did I enjoy that blessed manna that fell from our Master's table. If God spares my life I want to go next October. Of course that is a long time off.

I am just asking God in a humble way to spare me.

I am a widowed mother with seven children. If ever you feel to have a heart to pray please remember me and mine. I want to say brother for I feel you are one of the little ones.

Enclosed find one dollar and I will send in the balance in a few months.

Yours in love of Christ, I hope,
Mrs. C. R. Sumner,
Edgerton, Virginia.

SENDING LANDMARK TO SOME-ONE UNABLE TO PAY.

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

Dear Sir:

Find enclosed herewith my check for five dollars (\$5.00). Extend my subscription for two years, to March 1, 1942, and use one dollar to pay for some worthy person. I am very glad you continue the publication, for I consider it a source of great pleasure to read its pages and especially the articles you write. They remind me of the writings of

your father, Elder P. D. Gold, a long time ago. I was born the same year you were, and have been reading the Landmark more or less for the past sixty-five years. I have never had the pleasure of meeting you personally, but I read and enjoy and endorse every word you have been writing. And I hope you may be spared a long time yet to continue the good work begun by your worthy father.

Yours truly,
G. E. Harris,

SHARES LANDMARK WITH OTHERS.

Dear Mr. Gold:

Please find enclosed one dollar (\$1.00) I owe on the dear Landmark. It is such a source of great pleasure to me, I don't want to do without it. I read each copy, then I loan them to others that love the doctrine. Never a Landmark is used to start a fire as other papers are. The literature is too sweet and sacred to ever be tossed into the waste-basket as other papers are. I am sure I can speak this for dear readers of its columns.

I so seldom hear a sermon, there being no Baptist church here, and therefore the sweet pieces written by Elders Denny, Cowin and others are so precious to poor me. I have been cast down so low and seen so much trouble these two years since my husband died that I read my Bible and at times get a great blessing and understanding, it seems, from the blessed word of God. And sometimes feel maybe I am one of the "little ones" that Jesus died for. I do feel I love God's dear children

everywhere, and love the doctrine the dear Baptists preach, and love to have them visit me, yet I'm so unworthy of their firendship and fellowship. I so often think upon the time the day of all days, when we all can unite, with no confusion, no arguments, no hatred, but then to just love one another forever. What a happy thought!

Fardon the length of this letter. Please continue to send my Landmark to 1822 Grace Street, Lynchburg, Va.

Mrs. J. W. Knowles.

EXPRESSIONS OF SYMPATHY.

Dear Mr. Gold:

I am sending by today's mail P. O. Money Order for (\$2.00) two dollars which pays up my subscription to Zion's Landmark until the 15th of November of this year. I would not like to be without the Landmark. I enjoy it very much and especially the editorials.

We were sorry to hear of Mrs. Charlie Gold's death. My husband and I wish to extend our sympathy to you and family in this, your sudden bereavement.

Very sincerely,

Mrs. T. O. Carter,

Reidsville, N. C. R. 2.

GOOD MEETINGS IN CALIFORNIA.

Dear Brother Gold:

I'm enclosing two dollars to pay up my subscription to the dear old Landmark. It doesn't prove to you that I enjoy reading it, but I do, and I'm ashamed of my neglect, and when time is due again you just discontinue it until I renew. I hope to buy that time.

We are having some good meetings out here in California. I was over at Bakersfield last Sunday. Brother Moore is a wonderful preacher and so humble. Please pray for us.

Your sister in Christ, I hope,

Bettie Johnson,

1712 Chorro St.,
San Luis Obispo, Calif.

SENDING THE LANDMARK TO SOMEONE UNABLE TO PAY.

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

Dear Mr. Gold:

You will find enclosed my check for three dollars. Please renew my subscription to Zion's Landmark for one year. You may use the extra dollar to help some one enjoy the paper.

Very truly,

D. L. House.

CELEBRATES 78TH BIRTHDAY.

Dear Mr. Gold:

I am enclosing you a two dollar (\$2.00) money order to pay for my Landmark another year. I have been sick is why I have not sent it in sooner. I am mighty feeble. Have not been out of the house in nearly two months. I was in bed five weeks. Yesterday was my birthday. I was 78 years old, but I can see to read the Landmark and don't want to miss a copy. It is all the preaching I hear. I enjoy it so much. Hope all the dear Old Baptists will pray for me when at a throne of grace.

Your old sister, I hope,

Mrs. Mary A. Shelton,

Danville, Va.

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.

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Elder E. L. Cobb, Wilson, N. C.

Elder T. R. Crawford, Cairo, Ga.

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A WORD FROM R. L. DODSON, RINGOLD, VA.

Elder O. J. Denny,
Dear Brother:

I feel I want to see you and hear you talk of Jesus, our Lord and Saviour; but the cold weather and other difficulties make it not convenient to see and hear you preach. So, I feel to write you and tell you some of my trials, and feel you have a message for me that will do me good.

I have been to see my older brother, Henry J. Dodson, who is confined to his bed, and not able to talk or walk. He has been so for eighteen months or more and he begins to cry when any one goes in to see him. He also has an afflicted daughter, almost helpless part of the time. How sad it is for me to visit them, yet I feel I must see them; but it has been so cold we

could not go often; but can talk to them over the telephone.

We are having many deaths in this section, and as these things come, we are made to wonder how it is with us who are on the evening side of life, and seeing so many of our loved ones passing away. We know too, that we must soon follow them in death.

Brother C. W. Dodson, of Florida, writes that Elder Britt is dead. Elder M. L. Gilbert and Elder Britt seemed to be very close friends, and I believe they were and are servants of the Most High God, and it comes into my mind, that Jesus is their Elder Brother and He will place them on the "Right Hand," spoken of in the scriptures.

I often fear I am not one of God's dear ones, which causes anxious thought. "Am I His, or am I not?" At the request of my son, Elder Lester Dodson I wrote a part of the happenings and experiences of life, which he published in the Sign's of the Times and some of those who read it, wrote such comforting letters; and one brother and his wife sent a check for \$5.00 each. Such kindness brought some sunshine to the door of two old, poor sinners. So, you see, we do have some joy along with our sorrows. Such is life with me. Yet I love the brethren dearly which is a great consolation to me, for it gives me some reason to believe that I have been born again.

My wife joins me in love.

R. L. Dodson,
Ringold, Va.

Knowing that many of our read-

ers remember the good letters formerly published from Brother Dodson's pen, I am passing this message on to our readers. Both R. L. and Henry J. Dodson have been favorably known and beloved by a large number of our Baptist people. Both being shut in much of the time a card, letter, or better, a personal call on these good people would bring a ray of sunshine into their lives. Write them, visit them.

Solomon said: "Truly light is sweet, and a pleasant thing it is for the eyes to behold the sun." "But if a man live many years and rejoice in them all; yet, let him remember the days of darkness, for they shall be many. All that cometh is vanity." Job said, "All the days of my appointed time will I wait till my change come." May all our beloved people be comforted by an abiding faith and hope, that in the appointed time, death shall be swallowed up in victory.

O. J. Denny

THE SON OF MAN MUST BE LIFTED UP.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have everlasting life."—John 3:14, 15.

Moses was God's choice as a prophet, and as a mediator between himself and the children of Israel, whom he had brought up from Egypt. They had come to the borders of Canaan and the Lord told Moses to send twelve men to spy out the land; and when they returned they all reported it to be a

goodly land. Caleb and Joshua were willing and anxious to go over and possess it but the ten said we cannot possess the land because the inhabitants dwell in the mountains in walled cities and they are giants in size, and we in their sight are only as grasshoppers. Then all the people mourned and wept, bringing false accusations against God and against Moses saying: "Would to God we had died in the wilderness," rather than die by the hands of giants in the land they had come hither to possess. The Lord's answer was: "Ye shall die in the wilderness," all except Caleb and Joshua who only of the twelve spies brought back a favorable report. As a chastisement for sin the Lord sent fiery serpents among them to bite them and the bite was fatal, for many of them died. They then came to Moses, saying: "We have sinned, pray God for us," and the Lord told Moses to make a serpent of brass and put it upon a pole, so all in the camp when bitten by the serpent could look upon the brazen serpent, and all who looked upon it were healed.

There was no virtue in the brazen serpent to heal but the serpent was a type of Christ, lifted up and smitten with the sins of His people, "For the Lord laid upon Him the iniquities of us all." I feel sure there were some at that time who would not look, just as there are many who will not look now. They asked Moses to pray God to take away these serpents out of the camp, but I see nowhere that they were removed, but the remedy was to look on the serpent and be healed.

Adam with all his posterity were smitten by his transgression through the subtlety of the serpent in the garden and to such low estate that they never could be recovered only by looking upon the Saviour, who like the brazen serpent was to be lifted up that He might draw all men unto Him.

The serpent was of brass, which is composed of zinc and copper fused together. Our Saviour had two natures, both human and divine. His body was of flesh like the bodies of those He came to save.

The bodies of beasts could not atone for the sins of the people. When He became both priest and sacrifice and presented Himself to His Father as a perfect, complete sinless offering, the ceremonial law was forever fulfilled and abrogated, the types and shadows were done away with, and the beasts were to be offered no more; for the Anti-type has come and fulfilled every jot and tittle of the law, that is why our Saviour should say, "It is finished," bow His head and give up the ghost.

The one thing necessary to look on, the serpent, is what is necessary now to look on the ascended and glorified Saviour "who was bruised for our iniquities and raised again for our justification," is faith.

It was faith which enabled Abel to offer an acceptable sacrifice unto God. Actuated by faith he saw no virtue in the smoking lamb, but in Christ, who faith assured him would 'come in the end of the world and put away sin by the sacrifice of Himself."

Faith is the evidence of things not

seen, the things that yet are not revealed, but faith looks upon them as being just as sure as though they had already been. Job says, "I know that my Redemer liveth," and from common reasoning with all the lights of nature combined there is no way to find out how Job knew these things only by faith, which is the evidence of things not seen. Paul says Jesus is the author and finisher of our faith. Jude says we should contend for the faith once delivered unto the saints, that is the doctrine of that faith that works by love and purifies the heart.

Faith is once delivered unto the saints, not many times, but once, and never taken away. Our Savior told Peter "I have prayed for thee that thy faith fail not and when thou art converted, strengthen thy brethren." Peter with all the apostles believed Jesus came to set up an earthly kingdom, and He left it to the day of Pentecost as the time set when they would be truly converted from that idea, and be thoroughly convinced by the power from on high, that it was a spiritual kingdom and they were to be His true servants to publish His gospel among all the nations beginning at Jerusalem.

While Peter was cursing and denying his Lord he still knew He was the Son of God, and our Savior had commended his noble confession and assured them that "flesh and blood had not revealed unto them but His Father only." This shows that the necessary faith to believe in Jesus as the Son of God is a revelation from God Himself, and though we fall into mischief as

he did and do many ugly things of which we are ashamed, and have to weep over, and shed many bitter tears yet our own sinfulness does not destroy faith, but on the contrary when Jesus looks upon us we are ready to say with Peter on another occasion, "Depart from me, for I am a sinful man, O Lord."

Not that he wanted Jesus to keep out of his company or presence, but a confession of his unworthiness to be in the presence of one so pure and holy as he took his Lord to be, while he himself was so sinful and unworthy. Our Lord had told Peter that "this night before the cock crow thou shalt deny me thrice." It looks at first glance that there was some compelling power behind Peter that would force him to deny Him, but when we look for the power that compels him to deny, curse and swear, tell wilful deliberate lies, we are somewhat at a loss. We will have to completely exonerate the Lord, for the Apostle James says, "God cannot be tempted with evil, neither tempteth He any man." James 1:13.

God is holy, just and true and has no fellowship with sin, but the whole scriptures openly declare the sinfulness of man and His enmity against sin, and sent His only Son not to condemn the world, not to destroy but to save His people from their sins. Paul in the 7th chapter of Romans, 20th verse says: "Now if I do that I would not, it is no more I that do it but sin that dwelleth in me." He concludes the chapter by saying, "With my mind I serve the law of God but with my members the law of sin."

All Christians have to make some confession. To the redeemed man within, all manner of sin is repulsive. They hate every evil thought or action. They desire to live the perfect life, but sin that dwells in this body of flesh is a continual "thorn that buffets us lest we should be exalted above measure." The Israelites wanted the serpents removed out of their camp and Paul asked that the thorn be removed; to Israel he ordered a brazen serpent to be lifted up that they might look upon it and be healed; to Paul God says, "My grace is sufficient for thee." He concludes his strength is made perfect in weakness, and "when I am weak, then am I strong."

B. S. Cowin.

MARTHA CHERRY BEACH

Our dear sister, Martha Cherry Beach, was born in Cross Roads township, Martin County, N. C., November 7th, 1871, died December 15th, 1939, making her stay on earth 68 years, 1 month and 8 days.

When quite young she married Abner Beach, January 25, 1888. To this union were born 14 children, three dying in infancy. Eleven survived her, 7 boys and 4 girls, William, Mack, Minton, Alphonso, Roy, C. B., and Hubert; Etta, Fannie, Maggie and Eva.

She joined the Primitive Baptist church at Hamilton in 1926 and was baptized by her pastor, Elder W. E. Grimes, and afterward moved her membership to Spring Green, when the members of the Hamilton church went there. She was very faithful, always filling her seat when she could get there.

I had the pleasure of living near her two years during the time she joined the church. It was a great pleasure hearing her tell her experience and singing with her the dear old songs we both loved so well. Her favorite hymns were 211 and 330 in Loyd's Hymn Book.

She always felt he was unworthy to belong to the church, but loved it so much she couldn't stay away. She walked her life and I feel sure she has passed from death unto life everlasting.

She told me this world was not her home. She hoped to pass from this life

into a world not made by hands, eternal in heaven, whose Maker and Builder is Christ.

Sister Beach loved her family very much and was so faithful to them. Her husband was afflicted for a long time and was a great care, but she was ever faithful and attentive. I trust the dear Lord will comfort and console the children and all who were near and dear to her by the ties of nature.

May her life be an example to them in this present evil world.

Done by order of Conference,

Elder W. E. Grimes, Moderator
W. A. Ross, Church Clerk,
Mrs. Geo. D. Grimes, Committee

ELDER LUTHER JOYNER

We feel that it pleases God and his wisdom to remove from us, our esteemed Elder and Brother, on the 20th day of November, nineteen hundred and thirty-nine, who had served the churches; and especially the church at Red Banks, North Carolina.

Brother Joyner was a man that we all can appreciate. We didn't have to go looking to find where he stood on matters. We could depend on the fact that his first and greatest aim was to be right.

The writer feels glad to state in this letter that we appreciate a life like Brother Joyner lived; kind to all, upright and honest; and we feel sure that we can say that truly a good man has gone to his reward.

We want to say in the passing of Brother Joyner that the Church at Red Banks has suffered a great loss and the wife has lost a good husband, and the children a noble father.

We want to say that we pray the blessings of the good Lord on Sister Joyner and the children; not only that their pathway may be one of peace, but that they may be reconciled to their Lord with the sweet hope that they will meet again "By and By" in that House made by Hands Eternal in Heaven, where congregations never break up and the Sabbath never ends.

Done by request of the church.

J. B. Roberts.

UPPER MAYO ASSOCIATION

The next session of Upper Mayo Association is appointed to be held at Buffalo Church in Stokes County, about twelve miles west of Madison. It begins on Saturday before the third Sunday in May.

Lovers of peace are invited to come and meet with us.

Mr. Gold, I wish you would attend and behold our order.

We had the pleasure to baptize another young man the first Sunday in March.

Yours in hope,
J. A. Fagg.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with Shilo Church, beginning Saturday before the fifth Sunday in March, 1940. Elder J. A. Herndon was chosen to preach the introductory sermon. Elder L. J. Chandler, alternate. All lovers of the truth are invited to meet with us, especially ministering brethren.

Yours truly,
Clyde Satterfield,
Union Clerk.

WHITE OAK UNION.

The next White Oak Union will be held at Bay Sea Level, Saturday and fifth Sunday in March. It is about 20 miles below Morehead City on Route No. 24, hard surface road right by the church. We invite all who are in our faith and order. You will be welcome.

E. F. Pollard,
Jacksonville, N. C.

BLACK RIVER UNION

The next session of the Black River Union will be held with the church at Mingo, on the fifth Sunday and Saturday before in March, 1940. The church is located about four and one-half (4½) miles southeast of Dunn, close to No. 60 highway. All lovers of the truth are invited.

Many thanks for publishing same.

Yours truly,
Elder L. A. Johnson, Moderator,
Bro. W. V. Blackman, Clerk,
Lester E. Lee, Assistant Clerk.

BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION.

The Fifty-Sixth Spring Session of the Bear Creek Primitive Baptist Association is to convene with the Church at Liberty Hill, in Stanly County, North Carolina, commencing on Friday before the fourth Sunday in April, 1940, and continue three days, (April 26th, 27th and 28th.) Liberty Hill church is located on No. 27 Highway between Albemarle and Charlotte, 12 miles west of Albemarle and 2 miles east from Red Cross Bus Station. Elder W. C. Edwards, of Wingate, N. C., is Moderator and we extend a cordial invitation to true Primitive Baptists and friends to attend. For further information communicate with Elder F. E. Honeycutt, Oakboro, N. C. (Remember the date, Friday before the fourth Sunday in April.)

This March 1, 1940.

J. W. Jones, Clerk,
Peachland, N. C.
(Mar. 1 & 15, Apr. 1.)

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIII.

APRIL 1, 1940

NO. 10

NEHEMIAH PETITIONS THE KING.

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart. Then I was very sore afraid.

And said unto the king, Let the king live forever: why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are consumed with fire?

Then the king said unto me, For what dost thou make request? So I prayed to the God of Heaven.

And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldst send me unto Judah, unto the city of my father's sepulchre, that I may build it.

And the king said unto me, (for the queen was sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.—Nehemiah 2:1-7.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- Wilson, N. C.

ELDER T. R. CRAWFORD ----- Cairo, Ga.

\$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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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

HUMILITY AND DIVINITY OF CHRIST.

"And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father) full of grace and truth." (John 1:14.)

In the above text the doctrine is, we have two natures of the Lord Jesus Christ and describing His glory being full of grace and truth. We cannot scripturally say Jesus was the Christ before creation of the world for He was the purposed and promised Christ then who was to come from heaven to earth for a specific purpose appointed and ordained of the Father for that purpose.

There are numbers of prophecies that state the coming of Christ and describe Him, until it is easy to identify what the prophet had in mind. The Lord Jesus Christ, who was to come with the government upon His shoulders, and who should be born a king, a priest, and a prophet.

The first promise of the Messiah or Christ was when God said to the serpent, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." (Genesis 3:15)

The above scripture in part hath been fulfilled in the crucifixion of the Lord Jesus Christ that was bruising his heel which had refer-

ence to his flesh which suffered and not the divinity of Christ for that nature of Christ is the same yesterday, today and forever and changeeth not, but his fleshly body underwent a change and suffered on the cross. When it is said, Christ was a man of sorrow and acquainted with grief and was tempted in all points like we, yet without sin, it has reference to the humility of Christ and not His divine nature, which is God who cannot be tempted and who never repents or changes in the least, for He is unchangeable and of one mind and His purpose and counsel include the whole of God's divine system of things which He decreed within Himself from all eternity.

Christ Jesus was God and yet He was a man, so there are His two natures. His Father was the eternal God, and in reference to His human nature, Mary was His mother, but Joseph was not His father, yet he was the husband of Mary.

In reference to His divine nature we say God is a Spirit and is eternal without beginning of days or end of life. Knowing all things He is infinite in wisdom, saw the end and declared the end from the beginning, created all things and without him (Christ Jesus) was not anything made that was made, therefore He was before all things and upholdeth all things by the word of His power. One of the apostles said to Christ,

"Show us the Father and that will satisfy us." Jesus said, 'Hath thou been so long with me, Philip, and hath not seen the Father.'

What is said of God can be said of the divinity of Christ Jesus, but when it comes to the human nature of Christ, He repented and was grieved of the thought that He was to die on the cross, yet he knew that was the divine will of God, for He said, 'If it be possible, remove this cup, but not My will but Thy will be done.'

The Son of God knew before the creation of the world that He was God's holy sacrifice and should die on the cross to redeem His chosen bide and satisfy the broken law of God by reason of the fall of man.

The part of the text where it says the Only Begotten of the Father, has reference to Christ being made flesh for the purpose that He should fulfill the law and all prophecies and be obedient even unto death on the cross and by this sacrifice making peace between fallen man and God, and this was the remedy for the salvation of all whom the Father had given to the Son in the Eternal Covenant of Grace before the world began and Jesus said, "Thine they were, and Thou hast given them to me, and of all the Father hath given me I shall lose nothing, but raise them up at the last day," and He declares that this is the will of the Father. The word has reference to the Deity of Christ, and the written word as testimony of the living word which came down from heaven and gives His natural life a ransom for as many as the Father had given Him. (John 17th ch.)

I have power over all flesh to give eternal life unto as many as the Father hath given me. In the mind and purpose of God all the chosen of Christ were saved before the world began. (2 Tim. 1:9) But in reality none are actually saved until God makes their election known to them by the call of the Holy Spirit which quickens them into divine life, which has been God's purpose and predestination from all eternity, therefore, it is certain and sure to come to pass. This text is full of meaning, but I must close, hoping the grace of God will guide us into all truth as it is in Christ Jesus.

Thos. W. Kimsey.

DON'T ALL SEE ALIKE.

Zion's Landmark,

Wilson, N. C.

Dear Mr. Gold:

The issue of Zion's Landmark under date of March 1, 1940, came unexpectedly to my notice a few days ago, and under the caption of "One In Christ — Differently Taught," attracted my notice, particularly. It is not through the spirit of controversy that I desire to bring my name before the limelight of publicity, nor to further separate the Lord's people through contention, but, as some or many of us are not given to see through the same glasses, in church-order, or perhaps "doctrine of God, our Saviour," I hope, in a spirit of love, rather than a spirit of controversy, in which none of God's people will ever profit or prosper, to make clear some points which becloud the issue of "coming together," as has been

widely heralded from both pulpit, and advertising in some of the so-called religious periodicals. If the Lord's people shall ever come together on this sin cursed earth, it surely will be "a millenium," which the Seventh-Day Adventists predict and prophesy. As Philpot quotes: true religion must be wrought in the soul by the power of God. We are not saved because we are religious, but we are religious because we are saved. The grace that wrote our names in the Lamb's Book of Life, that gave our persons to the Son of God, the same Grace that is now in the heart of Jesus, as sitting at the right hand of the Father in glory and majesty—this same grace quickens our soul into spiritual life, convinces us of sin, gives us repentance, brings us to the foot of the cross, reveals in us a precious Saviour, and raises up a faith and hope and love in His Name, which both save and sanctify us unto eternal life." Thus we are not saved by anything of a religious nature which we can communicate to ourselves, or others communicate to us, but we are saved by the grace of God, alone."

To be brief and to the point, I desire to say, I believe that Zion, today, is in the same position as Israel was as depicted in the 34th chapter of Ezekiel. It is not the God's chosen and called preacher that separates the flock, in this day, as well as in the days of our forefathers in Israel. "Many are called but few chosen." No doubt many are called, but not effectually and divers places, sometimes because of relatives who think they see a "gift" to preach, if he can talk scripture and

exhort the numbers to come to Christ, not satisfied to leave it to the Lord but runneth into it, it is neither 'he who willeth or him that runneth'; and again, "a man's gift maketh room for him, and bringeth him before great men.' Now, if Zion today is in this condition, can you trace back how far it began? Are there not many, many so-called preachers who have for a long, long time inculcated doctrines of men into the heart of men and women, armenian doctrines, baptized such a number of men into the several churches everywhere, angels of light that almost deceive the very elect. How could the church in its purity expect to bring about such a meeting as is desired by the writer in this article. Godly repentance must originate with God, and therefore, only Grace can restore one to the Church. Not a meeting of men; carnality cannot enter into it. It matters not how much we desire this "coming together," God only can bring it about. God has his seal of his own—"Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeks out his flock, in the day that he is among his sheep that are scatered; so will I seek out my sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day." Even so, as this was prophesied in the Jewish advent, so Jesus will and has already done this in our time, in this last times of the Gentile church, and moreover, we believe that the gospel will be preached by the spiritually divorcee Jewish church, in God's own time, before the Saviour comes again, the second time unto salvation of His

people to gather them home once and forever. Now, again, in the strength of such scripture as this chapter exposes, this should be the test—are the ones who are effectually, actually called of God to preach the unsearchable riches of Christ, or the ones who call themselves or called of man, responsible for these conditions in the several churches. Can one (here conscience should be called into question) who is the cause of a split in an organized church of long standing or otherwise, call himself a God-called preacher, commit such an act, by bringing in men's doctrines and customs of Armenian churches? Baptize and carry on in the name of God or Primitive Baptist doctrine? This class is referred to in the second verse—"Woe be to the shepherds of Israel that do feed themselves, ye eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock. This chapter to me is one of the most outstanding separations of the precious, and the vile, and a terrible warning to those who, in another scripture are depicted as false apostles, deceitful workers transforming themselves into the apostles of Christ. But again, in a great house there are not only vessels of gold and silver, but also of wood and of earth, some to honor, some to dishonor. The tares and wheat must grow up together, but we are to let them alone, when the Saviour comes the second time without sin, unto salvation, to gather His jewels, He will separate them. We cannot, we know not who are the wheat, or the tares, He only. The apostolic principles of the church, all the car-

dinal principles of the doctrine of God, our Saviour, declaring the whole doctrine of God, as is declared in the Bible, and the old London Confession of Faith, which is an abstract, almost of the Bible, declares these things, if one is blessed to declare all this Truth, he should feel blessed indeed, and if he preaches it in its fulness declaring the whole counsel of God, whether it pleases men or not, he and his congregation, or church, will profit thereby. There is no confusion in this. The sovereignty of God includes predestination in all things, is not limited in any sense. The election of God is also included in His sovereignty as well as all the others. Mercy and grace is all we can pray for, "and ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."

The word "absolute" prefixes all of the cardinal principles of the sovereignty of our God, predestination is absolute, election is absolute, the resurrection is absolute as well as His second coming to gather us forever. His predestination as to the acts of His creatures is as absolute as Himself. If He suffers us to be delivered to the devil for the destruction of the flesh, that He might be saved in the day of the Lord, that day will come also, when the adversary will be dethroned as well. We cannot escape our acts in the flesh. We must submit to each and all that overcome us. We live on the road of temptation all our days. Some undergo more than others, yet, always, there is made a way of escape, at the right time, God's time. Church order is almost as essential as is the doctrine, and if it

is not observed, see where we stand today, this day our day in which we are now living is a demonstration of our present condition in divers places. Numbers do not count for God. When the Baptists were purged in 1832 the convention or gathering at Black Rock church proved that. But, what made the large numbers then? Armenianism and every other "ism" was inculcated in the ranks and God Himself raised up our late father in Israel, not a father in man, but in Israel, to purge and purify the visible church, and today, no group or man alone can separate the precious from the vile, but those who desire to live under church-order and the doctrine of God, our Saviour, in its fullness, must determine or rather submit to the grace of God for direction and worship as to where they want to go. It would seem the day of so-called Associations which in the past have been sweet and precious to some of us, may have to be ultimately disbanded. The only security for our peace on earth is, to await until our Saviour's time, then and not until then, will the peace of Christ come into our souls collectively as well as individually. Our very present condition is ordered of the Lord and it is only mercy we are not consumed. Regeneration is the resurrection of the soul, a preface or prelude to the resurrection of the soul and body together, in that great day, when our Saviour in hope, will come again, for the second time without sin unto salvation to gather us home. And it is to be made known in vital experience in the same way as death is made known, for as we die spirit-

ually and experimentally with Christ, under and by the law, so we rise spiritually and experimentally with Him under and by the gospel. So let those who would separate the little flock, consider where they stand, either in splitting the flock or resting in the fold with them.

J. B. Miller,

Newark, Del.

PEACE IS WORTH ALL IT COSTS.

Mr. John Gold,

Wilson, N. C.

Dear Mr. Gold:

Please publish the inclosed article in the Landmark, written by Elder J. W. Mathis, Avon Park, Fla.

I feel that Elder Mathis has expressed the sentiment of every true servant and child of God in the church or out of the church. If we have been made to see our own imperfections and our hearts have been touched by the Divine Hand of God we are willing to bear each others burdens, and so fulfill the law of Christ.

Oh that love, truth, mercy and grace could abound more and more among our people, and that men and women everywhere could forgive each other and live as becometh children of God.

I am,

Your friend,

S. B. Denny.

Dear Brother Cayce:

Today as I lie here upon the bed of affliction, suffering pain from the malady of neuritis, I find much comfort in the sweet messages written to the dear old paper by the Lord's children. If I knew I could say a

few words of comfort to the dear family of God, and for the betterment of our great cause, I would enjoy doing that. I want to say in the outset of this message to God's dear children that the greatest blessing that could come to the Old Baptist family would be the coming together of all the family with but one purpose in view, and that purpose be of getting together, living together, staying together, loving together, and bearing one another's burdens while we stay on earth. If there be any one purpose that should exist among the dear Old Baptist family more than another, it is for each one to promote the ways of peace in the family that they live among while here on earth.

I have been blessed to make one tour among the Baptists, and I shall never forget the loving kindness with which I was received among them. I found that where peace had reigned they had been blessed with a bountiful crop of ingathering, and their hearts were so full of love that it made this poor unworthy servant even forget he was away from home and among strangers that he had never seen before. I want to break this message to God's children everywhere—that peace may sometimes call for sacrifice, but it is worth all that it ever costs for family, church, or nation. I hold membership among the Baptists in the dear Old Mt. Enon Association, and its children's names are stamped in my heart with letters of gold by a gracious God for the love they show for me and the helping hand they give me in time of need and distress, and I extend to you for

them, a cordial welcome to visit us any time you have a mind to do so. Praying that the Lord may bless us to meet again while on earth, I am, I hope, your unworthy brother in gospel bonds,

J. W. Mathis,
Avon Park, Fla.

APPRECIATES THE LANDMARK

Mr. John D. Gold,
Dear Sir:

I was not expecting to get the Landmark free of charge. But you will never know how much I appreciate it. I hope the Lord will bless, lead, guide and protect you in all your undertakings. I am trying to beg the Lord to bless you, for I feel like you deserve to be blessed.

As ever yours,
Mrs. Sarah E. Boyette,
Lucama, N. C.

We credited Mrs. Boyette's subscription to Zion's Landmark with one year from the fund sent in by the brethren and sisters for those unable to pay.—J. D. Gold.

BEST WISHES FOR THE LANDMARK.

Mr. John D. Gold,
Dear Friend:

I appreciate your sending me the Landmark. I am due you now for one year. I am enclosing two dollars (\$2.00) which will pay up to February 1, 1941. May the Lord bless you in publishing the Landmark. I trust He will guide you in your labors for peace.

Yours truly,
W. W. Roberts,
Newport, N. C.

**THE GRACE OF GOD IN OUR
HEARTS WILL FORGIVE
OUR BRETHREN.**

Gentlemen, and Brethren
in Christ Jesus:

You will find my subscription for the Landmark of 1940 enclosed. The most important thing is the knowledge of grace as it is in Christ Jesus and if we have sufficient of this grace, there will be no more coolness of love to the saints in Christ Jesus and no more of non-fellowship of saints in Christ Jesus. All things will be adjusted by the will of God in peace, love and fellowship for Christ Jesus, our Elder Brother, and to each other for as we have done unto the least of my disciples, you have done it unto me (Christ Jesus) for all of His are united to Him and a part of His body.

Why persecute thou me, Paul? When Paul was persecuting the Church of God, he was persecuting Christ Jesus. Why should we persecute the head of all righteousness? I will say it is ignorance of the knowledge of the Grace of Jesus Christ, just the same reason the princes of this world crucified the Lord of Glory. They did it through ignorance.

Because the foolishness of God is wiser than man and the weakness of God stronger than man, for you 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 wise; and God hath chosen the weak things of the world to confound things that are mighty, and base things of the world, and

things which are despised. God hath chosen things which are not, to bring to naught, things that are, that no flesh should glory in His presence (1st Corinthians 1st chapter, 25th to 29th verse.)

With God, our advantage in fleshly wisdom and popularity is nothing but earthly. The Grace of God is heavenly and is as high as the heavens and is our treasure in Heaven and let not your faith rest in the wisdom of men.

Thomas W. Kimsey,
High Point, N. C.

STILL PRAISING THE LORD.

Dear Mr. Gold:

I've just been reading your piece in the Landmark concerning the New Year. Such good advice to all of us Landmark readers. So many have passed away to their long eternal home. It makes me feel lonely at times. My cousin Alonzo left this world the last of this past December. He was about two years older than myself, and I am nearing 84.

Dear old Elder Ben Martin is gone, never to return. How I miss those sainted ones. I have been with them at times since I was a child. Can you get someone to write an obituary notice of those faithful soldiers? And when I am gone don't fail to record in my Landmark the death of one who loved the Landmark so well. I'm ailing most of my time but thanks to God, it's no worse with me. I feel my blessings are numerous.

Wishing you every success,
Susan Higgins,
Maysville N. C.

LOVES TO READ THE MANY GOOD PIECES IN LANDMARK.

Dear Mr. Gold:

You will find enclosed (\$2.00) two dollars, to pay for Landmark for another year as my time expired March the 15th. Landmark is a welcome visitor to my home. I do enjoy reading it so much. I love dear Sister Higgins so much. I have read her letter she wrote about White Oak Association and it was so sweet to me. I love her and her writing. I have been in her company so much. We both were together, sitting in the church, at the White Oak Association when you came in and shook hands with us. I wish you would write more often in the Landmark. I love to read your letters. I love to read all of the good pieces. All of them do write so comfortingly. I do enjoy the writings of the editors, especially Elders O. J. Denny and B. S. Cowin.

I will close. With lots of love to all the Landmark readers.

Mrs. Fannie Joyner,

Care W. W. Joyner,
Greenville N. C., Route 1.

INVITATION TO ATTEND ASSOCIATIONS

Dear Publisher and Editors:

I'm sending check for \$2.00 for renewal to Zion's Landmark. I do not want to miss an issue. I'd like so much to have another sound Baptist paper. I have the Signs of Times, but two papers don't keep me busy reading in my spare time.

I hope you can insert notice in the Landmark where the Upper and

church, River View, Bassett, Va., beginning the first day of August and two days following. I'm just a lay member, but I'll extend a cordial invitation to all that would like to meet with us. Especially Elders O. J. Denny, G. W. Hill, and dozens of other Elders whose initials I do not know so as to name them. But I hope they have a mind to come. I'd love for Sister Susan Higgins to come, for I'd love to meet her.

Mrs. G. T. Franklin,
Bassett, Va.

ENJOYS THE LANDMARK.

Dear Mr. Gold:

You will find enclosed money order for two dollars (\$2.00) for which please renew my subscription to the good old Landmark for another year. I am 86 years old, but I still enjoy reading the dear old Landmark more than anything else.

A little sister I hope,
Nannie Phillips.

Rankin, Tenn.

A CORRECTION.

Dear Mr. Gold:

In second paragraph, page 115, second column, March 1, 1940, our article "One In Christ—Differently Taught," the second word of said paragraph "never," should be omitted, so as to read, "I've known of divisions of this kind," etc. The insertion of the word "never" gives the opposite meaning to what was intended. Thanking you to make this correction, I am,

Yours very sincerely,
J. A. Monsees,

38 Buckhead Ave.,
Atlanta, Ga.

**HELPING SOME ONE UNABLE
TO PAY.**

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

Dear Mr. Gold:

I thank you for sending my Landmark on. I am behind a few days, but I didn't forget it, but I was sick and didn't get to it. So please pardon my delay. I enjoy the Landmark more than I can tell you. I love to hear from home and read the good pieces in it. So enclosed you will find the two dollars and fifty cents (\$2.50), for my renewal, and the other is to help you send it to others. Pardon my mistakes and may the Lord add His blessings and when the end comes save us is my prayer.

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

A sister in hope,
Mrs. W. H. Pierce,

Hopewell, Va.

ENJOYING GOOD MEETINGS

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

Please send me the October 1st, 1939 issue of your Zion's Landmark, which has Elder Hicks' letter published in it and there are several people who want a copy of his letter.

I enjoy your writings on peace, and wish I could see the Old Baptists in peace everywhere. We have over 900 members in our Association and 18 ordained ministers all in peace. Five joined at Clear Springs last meeting, five at State Line, and five at North View and one at Piney. The Good Lord is blessing us with good meetings.

Please find enclosed check for

\$1.00 for Zion's Landmark. Samples of October 1, 1939.

In hope,
J. A. Fagg.

AN EXPRESSION OF THANKS.

Dear Mr. Gold:

I suspect I have wished for an excuse to write an expression of thanks to the Landmark for the joy and comfort it brings me. Now that I have changed my address I will use that as an excuse to write and ask that you forward the Landmark to P. O. Box 1667, Durham, N. C. I look forward with great anticipation to the delivery of each issue. The article by J. A. Monsees in the March 1st issue was truly by an inspired pen. God grant that He may be spared to write much and often. Best wishes for good health to continue the splendid work you are doing.

Yours very respectfully,
E. C. Whitley,

P. O. Box 1667,
Durham, N. C.

**READING LANDMARK SINCE
EIGHT YEARS OLD.**

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

Dear Mr. Gold:

I am sending a check to pay for my Landmark until September 15th, 1940. I enjoy reading it and have since I was eight years old. And I don't want to miss a copy. I am so happy when it comes. I read the whole contents before I lay it down. Wishing you much success.

Much love to you and yours,
Bettie E. Barden,
Micro, 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 B. S. Cowin, Williamston, N. C.

Elder E. L. Cobb, Wilson, N. C.

Elder T. R. Crawford, Cairo, Ga.

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WILSON, N. C. APRIL 1, 1940

THE PROMISED REST.

Matt. 11:28-30.

All who labor and toil in body or mind know the value of rest. Sleep, undisturbed, is a restorer of spirit and vitality. We, like Job, think not alone of the rest periods in life. He said (of death) "There the wicked cease from troubling, and there the weary be at rest." (Job 3:17).

Job knew the reason for much labor and toil, and said: "Man that is born of woman is of few days and full of trouble." For, "He cometh forth like a flower, and is cut down; he leeth also as a shadow, and continueth not."

These truths are made manifest all about us: "As day unto day uttereth speech, and night unto night sheweth knowledge." (Ps. 19:2.)

Knowing the certainty of death, Job said: "O that Thou wouldst hide me in the grave, that thou

wouldest keep me secret, (not destroyed) that thou wouldst appoint me a set time, and remember me." Job desired that he be not forgotten, but held in secret that he might rest in the grave "UNTIL THY WRATH BE PAST." He believed in a set time for deliverances in time, and to eternity.

He asks, 'If a man die, shall he live again?' He answers the question by saying, "All the days of my appointed time will I wait, 'til my change come." Is a change in store for faithful Job and all who believe on His Name? Let Job answer. He said, "THOU SHALT CALL, and I will answer thee; thou wilt have a desire to the work of thy hands."

All the people of God will await that change which is spoken of in 1st Corinthians, 15th chapter.

Paul said, "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 all be changed."

Why the change? "Flesh and blood cannot inherit eternal life." "For this corruptible must put on incorruption, and this mortal must put on immortality."

Job believed these truths, and knew he must await the appointed time of his coming forth from the grave. Paul said, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'DEATH IS SWALLOWED UP IN VICTORY.'" "O death, where is thy sting? O grave, where

is thy victory." He answers, saying, "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."

These scriptures are so plain that we need not comment. Victory belongeth to God and to His Son, who came under appointment, at the appointed time, not to do his own will; but the will of His Father in the redemption of His people of every nation, kindred, people and tongue.

God is the master builder and preserver of "the house not made with hands, eternal in the heavens." That being true, David said, "It is vain for you to rise up early, or to sit up late, to eat the bread of sorrows FOR SO HE HATH GIVEN TO HIS BELOVED SLEEP."

We cannot add to, or in the least degree change the purposes of God, and His Christ, in the promised redemption, and preservation and eternal glorification of His people.

The Lord said, "All things are delivered unto me of my Father and no man knoweth the Son, but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him."

This shows our utter helplessness in our carnality. "No hand, no heart O Lord, but Thine, can know or pity wants like mine." In this dead state, by nature, we are dependent upon the Lord of life and glory for every spiritual manifestation.

Jesus said, to those who labor and are heavy laden: 'Come unto me, and I will give you rest.' (Matt. 11:28) Glorious promise. And we hear Him say, "Thine they were,

Thou gavest them me, and of all Thou hast given me I have lost nothing, save the son of perdition that the scriptures be fulfilled."

Will they come? Yes, "For they shall come from the north, the south, east and west, from the seas and graves and those who remain and abide until the day of His coming shall be changed in a moment, in the twinkling of an eye, and thus changed with the risen dead all will shout praises to Father, Son and ever blessed spirit.

Jesus not only promised rest to the weary and heavy laden, in time, but said: "For 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 6th ch.)

I spoke from some of the scriptures quoted yesterday in Reidsville, N. C.; but felt then and feel now as I write that the half has never yet been told.

To God, to His Christ, and to the Holy Spirit, be everlasting praise, in the salvation, and final eternal glorification of His people of every nation, kindred, people and tongue.

In hope,
O. J. Denny.

DENSIE TURNER FREEMAN

Densie Turner Freeman was born June 20, 1914, and departed this life Saturday, Feb. 10, 1940, at 10 minutes past ten o'clock, making her stay on earth 25 years, 7 months and 11 days. She was married to M. B. Freeman, of Columbus, Ga., two years previous to her death. She leaves to mourn her passing, her husband, one child, father, mother, three brothers and five sisters, also many friends. She united with the Gift Primitive Baptist Church in Coats, N. C., June 11, 1939. She proved herself

faithful to her profession by her walk. She was taken sick in August, 1939, with ulcerations or cancer in her left lung. She was treated by the highest medical skill that could be found, but grew worse until death. We feel sure the Lord has called one more of His precious jewels from earth to heaven. It is so sad to give her up, but we should not desire the Lord's will to be changed, who doeth all things righteously.

We, the Gift Primitive Baptist Church, acknowledge our deepest sorrow that we will not have her enjoyable presence with us any more on earth. We feel she is sweetly resting in the care of our Blessed Redeemer, Christ Jesus.

Resolved, that we place a copy of this on our church book, send one to the Primitive Baptist for publication, and one to Zion's Landmark.

This written by the broken-hearted father, R. M. Turner.

By order of the church while in Conference, Saturday, February 17, 1940.

Elder Joel T. Lewis, Moderator,
R. M. Turner, Church Clerk.

ELDER M. B. MARTIN

Elder Meredith Benjamin Martin was born in Yadkin County, North Carolina, on January 25, 1851, and fell asleep in Christ on January 11, 1940, at his residence in Caswell County, North Carolina, at the age of 88 years and 16 days. His parents moved from North Carolina to Kentucky when he was a small boy, and there he grew to manhood and married Miss Mary Jane Saunders, to which union five children mourn their loss, four sons, M. M. Martin of Pikeville, Kentucky, W. W. Martin, of Beckley, West Virginia, A. J. Martin of Lebanon, Virginia, and H. E. Martin of Effland, North Carolina, and one daughter, Mrs. R. T. Burchett, of Sparta, North Carolina.

Elder Martin's second marriage was to Miss Cordelia Taylor of Russell County, Virginia, and to this union five children were born, three sons, B. H. Martin of Asheboro, North Carolina, W. T. Martin, of Greensboro, North Carolina, and L. P. Martin of Burlington, North Carolina, and two daughters, Miss Daisy Martin of Route 2, Burlington, North Carolina, and Mrs. Amick Foust of Burlington, North Carolina.

Elder Martin is survived by one brother, W. D. Martin of Dante, Virginia, seventeen grandchildren and a host of friends.

Elder Martin has been an active minister of the Primitive Baptist Church for the past 55 years. He first had his membership in the Mountain Association of Kentucky of which he was Moderator. Twenty-two years ago he and his family moved to Caswell County, North Carolina, and placed his membership with Bush Arbor Church and remained a useful and faith-

ful member until his death. Brother Martin has traveled much among the churches of North Carolina, Virginia, Kentucky, Tennessee, and West Virginia. He was always a welcome guest where he stopped. He preached peace, love, friendship and fellowship wherever he went, giving God the honor and glory for the salvation of the Church of God through Jesus Christ.

Therefore, we, the Church of Bush Arbor resolve, 1st, Whereas God in his infinite wisdom has called from our midst our highly esteemed Elder Martin, we bow in humble submission to His will, knowing that He does all things well and makes no mistakes, and that his spirit has returned to God and his body to the ground to await the coming of Christ the second time to call the sleeping dead to arise and be fashioned like unto His own glorious body. That will be one eternal day, no sorrow, sickness or death shall ever come.

2nd, That we extend our heartfelt sympathy to his wife and children, who so lovingly cared for him. May they look to Him who says He will never leave nor forsake, who is a present help in the time of trouble.

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

Done by order of Bush Arbor Church in conference February 10, 1940.

W. C. King, Moderator,
J. D. Simmons, Church Clerk

EMMA STATON HOUSE.

Again it has become my duty to attempt to write a few lines in memory of another of our dear sisters at Kehukee.

On January 25, 1940, our church was saddened and our hearts made heavy when we received the news of Aunt Emma's passing. Although it was not a shock, it grieved us to know we had lost such a faithful member. She always filled her seat at church unless providentially hindered. Her health was so bad she spent a big part of her last year in the hospital.

She was at church the third Saturday in December, unusually bright and happy and seemed very well for her. On Sunday morning she fell in her room and broke her hip. She was taken to the hospital in Tarboro, where she remained until death.

Aunt Emma was a good mother. She loved her children, her home, her church, and above all, her God. She proved it by being so faithful. She knew her duties toward her church and pastor and she performed them well. Her pastor spoke beautifully of her life as a Christian, at the funeral. His prayer was so comforting to her bereaved children. Blessed are the dead which die in the Lord. We believe she has fallen asleep in Jesus, from

whence she will never wake to weep. Therefore we do not sorrow for her as others who have no hope.

Aunt Emma was born October 20, 1870. She was married April 25, 1889 to Albert House and unto this union were born seven children. Arthur, Clarence, and Oscar House of Scotland Neck; Mrs. C. L. Staton of Rocky Mount; Mrs. Norman Pitt of near Tarboro; and Henry House of Harrellsville. Robert preceded her to the grave several years ago. Her husband died June 2, 1936. She grieved for him as long as she lived. Home was never the same to her again.

She joined the Primitive Baptist church at Smithwick Creek first Sunday in October, 1916, and was baptized by Elder Allie Harrison. She moved her membership to Kehukee where it remained until death.

Funeral services were conducted at the Scotland Neck Funeral Home (due to bad weather) January 25, by her pastor, Elder A. B. Denson, who spoke comforting words to her bereaved family and loved ones. She was laid to rest, beneath a mound of beautiful flowers, by her husband in the Episcopal cemetery, to await the second personal coming of her Saviour.

Resolutions of Respect

Inasmuch as God in His great wisdom has seen fit to remove from our midst at Kehukee, by death, another of our faithful sisters, Emma Staton House.

First: We bow in humble submission to Him who never makes a mistake and doeth all things well. We feel our loss is her eternal gain.

Second: We extend our heartfelt sympathy to her bereaved children and loved ones.

Third: That a copy of these resolutions be sent to Zion's Landmark for publication and a copy be spread on our church book.

Done by order of conference Saturday before third Sunday in February.

Written by her niece,

Mary D. White.

MRS. EMILY PAUL

By the help of God I shall attempt to write the life and death of my dear mother, Emily Paul. She was born March 3, 1870, at Hall's Point, near or what is now known as Atlantic. She died March 8, 1940, making her stay on earth 70 year and five days.

Her parents were John Allen and Lydia Jane Taylor, of Atlantic. She had several brothers and one sister, to whom she was always devotedly attached.

I've often heard her tell of her girlhood and that her desire at early age was to be a good woman.

She married my father, Micajah Rose, April 30, 1897. To this union were born three children, (I being the eldest). Lydia

Allen Rose, her other daughter, was born blind. Her troubles at times became great because of this misfortune, but she gave her much pleasure as well, because she was gifted in music, and my mother loved music. The songs she taught me will linger in my memory forever, and her voice to me was very sweet.

My father was drowned August 15, 1899. This was a great blow to her, as well as myself, although I didn't realize this at the time, for I was only five years old at that time. But later I understood what it meant to both of us. He was a very good man, honest in his dealings with every one.

Six weeks after my father's death, a baby boy was born unto her, which only lived seven months. She didn't seem ever to worry so much over this, for which I never understood. I do not remember the exact date she joined the Methodist church, but some time during my childhood she got dissatisfied and came out of that church, but had a great love for the members, especially the pastor, J. M. Carraway, to whom she wrote a letter on the week before her death, and a very nice letter from him came the day after she died.

She married Dr. W. T. Paul, December, 1907 (I think that was the date). He was very good to my sister, who at that time was terribly afflicted. His health failed, and he committed suicide at the Soldier's Home in Raleigh, January 1, 1917. Lots of other troubles I might mention here that caused her much distress, but she always had friends, as she had a very friendly disposition, so we managed to "pull thru" it all somehow.

She joined the Primitive Baptist Church at Atlantic, and was baptized by Elder L. H. Hardy, May 13, 1906. She seemed satisfied with the doctrine of salvation by grace, and in her bedroom at home hangs a picture or poster with the words, "My Grace Is Sufficient For Thee." She always attended her meetings regularly whenever she could and enjoyed them very much. When her health began to fail, she seemed to lose interest in everything. For about three years she was confined to her home. Most of the time she was in a very nervous and despondent condition, and she expressed to me her fear of being lost. No spiritual blessings to cheer her up, but when her health improved, she began going to church, and visiting her neighbors and friends. She looked and seemed so much better, and said she was very happy, and I've seen her shed tears of joy, singing praises to God.

On Sunday before her death Friday morning at 1 o'clock, Elder Gray and her niece, Lula Mason, came to see her. She seemed delighted to see them. Elder Gray prayed for her, and she helped them sing, "Faith Is The Brightest Evidence of Things

Beyond Our Sight," which was one of her favorite songs.

Her last suffering was intense. We had two doctors and relatives and friends helped me and did all they could, but we seemed helpless; and the end came very peacefully Friday morning.

Elder Hill Edwards preached her funeral at the church, where two Sundays before she had communed with them. She was laid to rest beside my father, in the Atlantic cemetery, with a host of friends and relatives present, "there to await the coming of our Lord."

She leaves one brother, Allen Taylor, whom she loved dearly, and who stood by faithfully during the trying hours of illness and death. She also leaves several nieces and nephews who were very kind, especially Lula, who was with her to the end.

May the God she served comfort and strengthen me, also my husband, who is her step-son and son-in-law.

Written by her devoted daughter,

Eunice Rose Paul.

MRS. HENRY EMMA OAKLEY

It is with a sad heart I will try to write the death of our mother and grandmother. She was born August 7, 1864, and died March 22, 1939, making her stay on earth 75 years, 7 months, 15 days. She was the daughter of Henry Rascoe. She was married to George Henry Oakley. To this union were born 8 children, 5 girls and 3 boys, one dying in infancy. Seven survive her, as follows: Mrs. Minnie King, Mrs. Cazy Massey, Mrs. Preston Massey, of Burlington, Mrs. O. M. Dabbs, Mrs. Nannie Nabbs, W. K. Oakley, J. L. Oakley, of Yanceyville, N. C.; also four stepsons, W. F. Oakley, A. H. Oakley, J. D. Oakley, of Burlington, J. H. Oakley, of Prospect Hill; two step-daughters, Mrs. Weldon Blalock, of Prospect Hill, Mrs. J. T. Blalock, of Chapel Hill.

Granny was not a member of the church but always went to her church if she was able. Her husband preceded her to the grave 32 years ago, leaving her when all the children were very young; leaving her the responsibility to provide for and rear them, which she did in a noble and kind way. She reared them all into splendid womanhood and manhood. She was always willing to lend a helping hand to those that were in trouble. She always led a noble Christian life. She was afflicted with a cancer and heart trouble. She went to Duke hospital and took several treatments in the fall. She continued taking them until she died. The first one did her lots of good, but the last ones didn't do her any good. She kept gradually getting weaker. She was confined to her room several days, but was not confined to

her bed. She got up on the side of the bed about an hour before she died and sat up, and wanted to get in her chair. She suffered a lot but never was heard to complain. She said she hoped not to get down sick a long time before the end came. She didn't want to be any trouble to us all. Mama went to see her on Saturday before she died on Wednesday. She told them all she was in so much misery the night before that she had prayed to die. Something said to her to bear it a little longer and the Lord would take her. So on Wednesday morning, about five o'clock, the good Lord called her home to be with Him until the resurrection morning. Then he will call all His children by His side. There will be rejoicing and no more sad parting nor farewell, and no more sorrow. She was laid to rest in Bush Arbor cemetery under a beautiful mound of flowers. Her funeral was conducted by Elder W. C. King. May the Lord bless her children and guide them to meet her.

Written by her daughter and granddaughter,

Nannie and Lucille Dabbs.

BROTHER WASHINGTON FULCHER

Brother Washington Fulcher departed this life February 1, 1940. He was born March 1, 1856, making his stay on earth 84 years, less one month.

Brother Fulcher united in marriage to Miss Susan Taylor. Sister Fulcher preceded him to the grave in 1936.

To this union one son survives, also three grandchildren and one brother are left to mourn their loss.

Brother Fulcher professed a hope in Christ and was received in fellowship at Hunting Quarter Primitive Baptist Church, August, 1898, and was baptized by Elder John R. Roe.

He attended church and enjoyed preaching as long as his health would permit.

He was a firm believer in Salvation by Grace.

His funeral was preached at his home by Elder S. Gray and Brother Carl Edwards. He was laid to rest in the family cemetery, there to sleep until the resurrection morning, when Jesus will bid him rise and we hope and believe he will come forth, clothed and fashioned like unto the glorious body of our Lord and Saviour.

Our church has lost the oldest and a faithful member, but we feel our loss is his eternal gain.

Read and approved in conference, February 25, 1940, and resolved that a copy be placed on our church book, one sent to Zion's Landmark and one given to his family.

Elder T. H. Edwards, Moderator
Lula T. Mason, Church Clerk.

RESOLUTIONS OF RESPECT

A double Resolution of Respect of Brethren M. High Garner and Rufus D. Mann. By their death the Primitive Baptist Church of Newport River, at Newport, North Carolina, was made very sad.

Brother Garner was born December 31, 1879 and died November 9, 1939, making his stay on earth fifty-nine years, ten months and ten days. Brother Garner spent about twenty-five years of this time with this Church.

Brother Mann was born August 10, 1860, and died December 10, 1939, making his stay on earth seventy-nine years and four months. Brother Mann spent about forty-four years with this church.

Their funerals were preached by their pastor, Elder R. W. Gurganus, assisted by others, and their bodies laid to rest beneath a mound of flowers. By the death of those brethren the church is at a loss. But we trust our loss is their eternal gain.

Be it resolved, first: That we bow in humble submission to him who doeth all things right in heaven and on earth. May we pray that the good Lord's will, not ours, be done.

Resolved second: That we extend our sympathy to their loved ones.

Resolved third: That a copy of these resolutions be recorded in our church book, a copy sent to Zion's Landmark for publication and a copy to their widows, Sister Garner and Sister Mann.

Written by a committee appointed by the church in Conference, December 16, 1939. Read and approved in Conference March 16, 1940.

Elder R. W. Gurganus, Mod.
W. R. Mann, Church Clerk.

Brother I. S. Garner,
Brother W. R. Mann
Sister Maye E. Mann,
Committee.

RESOLUTION OF RESPECT

Whereas:

The Lord in His wisdom did on the first day of September, nineteen hundred and thirty-eight, remove from us, our Brother and Clerk, B. A. Highsmith, who served faithfully the Church at Handcocks, Ayden, North Carolina.

We feel that our Dear Lord does all things well, and thus we shall not attempt to express, in words, the many things about his services to his church. We will say that he was one who was well established in the faith.

He was united with the church in August, nineteen hundred and five. He was in the sixty-first year of his life when he passed from this world. He was faithful

in every duty of the Church placed upon him. He filled his seat regularly.

We wish to say that in the passing of Brother Highsmith, not only the church suffered a great loss, but his wife and children have lost a good and faithful husband and father.

We can say also that we have reason to believe he is now numbered with those who have died in the faith.

May the Good Lord bless his wife and children to continue in the faith and love that was once delivered to the saints. May the Lord bless you and may your hearts be filled with the consolation that by and by we shall meet again in that house not built by hands, eternal in the heavens.

Written by his pastor,

J. B. Roberts,
F. L. Cox, Clerk.

J. W. DABBS

It is with a sad heart I will try to write the death of our dear father and husband, Joseph White Dabbs. He was born June 7, 1895, died April 9, 1938, making his stay on earth 42 years, 9 months, 2 days. He was the son of the late Rufus and Sallie Dabbs. He was married to Nannie Oakley, on August 14, 1918 and to this union were born 10 children, 5 girls and 5 boys, the oldest one dying at the age of three years. He is survived by his wife and nine children, Lucille, Alius, Julius, Lois, Emma, Carrie Lee, Elsie, Wilbur, Hulon, all of Yanceyville, N. C. He also leaves a mother, Mrs. Sallie Dabbs, two brothers, A. P. and O. M. Dabbs, of Yanceyville, N. C. Father was killed in an automobile collision at Hogan Creek bridge, with Mr. J. Y. Chandler, on April 9, 1938. They were rushed to Danville hospital, where they both died within an hour. He was a devoted and kind husband, and a loving father. We loved our dear father, but we feel like the dear Lord loved him best and has taken him out of this old sinful world to that beautiful and glorious home above that He has prepared for all His redeemed family. He was laid to rest in the Bush Arbor cemetery, under a beautiful mound of flowers, to await the resurrection morning. His funeral was conducted by Elder W. C. King, and J. I. Gilliam. No one knows how we have missed our dear husband and father. May the Lord's will guide each and every one of us when we are called we can go home to our husband and father, where there will be no more aches and pains, no deaths, nor sad farewells.

Written by his daughter and wife,

Lucille and Nannie Dabbs,
Yanceyville, N. C.

CORDELIA HAMILTON

This dear sister was the widow of the late David Hamilton. She was born October 22, 1856, and died February 15, 1940, making her stay on earth eighty-three years, 4 months and six days. She leaves two children, six grandchildren, two great grandchildren, one brother and one sister, to mourn their loss. Sister Hamilton united with the Primitive Baptist Church on Wednesday before the second Sunday in July, 1910, and was baptized by Elder L. H. Hardy. She has lived a faithful member to her church. Our loss is her eternal gain.

Therefore, Let us bow to Him that doeth all things well. He, who called her to dwell with Him where there is no more sorrow, sickness, pain, or death.

"Brief life, here our portion,
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life is there.

"O happy retribution
Short toil, eternal rest;
For mortals and for sinners,
A mansion with the blest.

"O, sweet and blessed country,
The home of God's elect,
O, sweet and blessed country
That eager hearts expect.

"Jesus in mercy bring us
To that dear land of rest,
Who art with God, the Father,
And Spirit ever blest."

The funeral service was held at Bay Primitive Baptist Church. Then her body was conveyed to the family cemetery to await the coming of her Saviour.

Read before the church in conference and request made that a copy be placed on our church book, one sent to Zion's Landmark, and one given to her family.

Elder T. H. Edwards, Moderator
Lula T. Mason, Clerk.

RESOLUTIONS OF RESPECT

On January 21, 1940, the Primitive Baptist Church of Newport River, Newport, North Carolina, was made very sad by the death of our dear old sister, Mrs. Susan Lockey, who was called home to meet the dear saints above. We will miss her so much, as she never missed a meeting if it could be helped, even though she had to depend on some one to take her to and from her meetings, as she had to walk on crutches for many years, due to being crippled many years ago. But that did not cause her seat to be vacant. She loved the church with all of her heart.

She lived in this world eighty-three years, three months and five days. Sister

Lockey spent about forty years of her life with this church. We loved her but we trust the Good Lord loved her best and called "Dear child, come home." We hope and pray to meet her where there will be no parting. All will be well.

Her funeral was preached by her pastor, Elder R. W. Gurganus, assisted by Elder Hill Edwards, in the church she loved so. Then her body was taken to Cedar Grove Cemetery and laid to rest beneath a mound of flowers. So be it.

Resolved first: That we bow in humble submission to Him who does all things well in heaven and on earth. May we feel and say the good Lord's will, not ours, be done.

Resolved second: That we extend our sympathy to her family.

Resolved third: That a copy of these Resolutions be recorded in our church book, a copy sent to Zion's Landmark for publication, and a copy sent to the children.

Written, read and approved by the Church in Conference, March 16, 1940.

Elder R. W. Gurganus, Moderator
Walter R. Mann, Church Clerk.

BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION.

The Fifty-Sixth Spring Session of the Bear Creek Primitive Baptist Association is to convene with the Church at Liberty Hill, in Stanly County, North Carolina, commencing on Friday before the fourth Sunday in April, 1940, and continue three days, (April 26th, 27th and 28th.) Liberty Hill church is located on No. 27 Highway between Albemarle and Charlotte, 12 miles west of Albemarle and 2 miles east from Red Cross Bus Station. Elder W. C. Edwards, of Wingate, N. C., is Moderator and we extend a cordial invitation to true Primitive Baptists and friends to attend. For further information communicate with Elder F. E. Honeycutt, Oakboro, N. C. (Remember the date, Friday before the fourth Sunday in April.)

This March 1, 1940.

J. W. Jones, Clerk,
Peachland, N. C.

UPPER MAYO ASSOCIATION

The next session of Upper Mayo Association is appointed to be held at Buffalo Church in Stokes County, about twelve miles west of Madison. It begins on Saturday before the third Sunday in May.

Lovers of peace are invited to come and meet with us.

Mr. Gold, I wish you would attend and behold our order.

We had the pleasure to baptize another young man the first Sunday in March.

Yours in hope,
J. A. Fagg.

APR 26 1940

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ZION'S LANDMARK

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NO. 11

NEHEMIAH COMES TO JERUSALEM.

"Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over, until I come into Judah;

And a letter unto Asaph, the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertain to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

When Sanballat the Horonite, and Tobiah the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

So I came to Jerusalem, and was there three days."—Nehemiah 2:7-13.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, 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.

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

REDEMPTION DRAWING NIGH.

With the world in strife and turmoil,
And people wondering why and
how,
This strange condition they can foil,
From confusion bring order now.

Chorus—

The world's redemption draweth
nigh,
Both Jew and Gentile days are
spent,
Jesus is coming from on high,
From the wicked the just are rent.

With poor Jews like cattle driven,
And Christians hampered in their
toil,
Who can but ask, who next be riven,
Who next be driven from their soil?

With nations striving for more
power,
To crush their neighbors far and
near,
Who can but tremble, dread and
cower,
What next great trouble they may
fear.

But God's immortal and still reigns,
Satan and death He will destroy,
To saints immortal life He deigns,
The saints delight, He will deploy.

The living changed, the dead are
raised,
Their bodies are immortal made,

The name of Jesus ever praised,
Their joy and gladness never fade.

Then love and joy will be supreme,
Trouble and strife no more to fear,
Thanksgiving and praise all their
theme,
Both Jew and Gentile far and near.

J. Ira Hawkins,

Hurdle Mills, N. C. R. 1.

A STAR AND A SCEPTRE.

It was just before breakfast one
morning in January, 1940.

I had left the kitchen and had
just entered the living room in
which we had a good fire. As I
neared the fireplace I happened to
look on my desk near the fireplace.
On the desk was the Bible. It was
not laying flat on its side but was
on its back so that the leaves were
loose. The lids of the Bible at the
opening or edge did not hold the
leaves closely. As my eyes fell on
the Bible I saw a leaf fall over to
one side, then another one, then an-
other. This made such an impres-
sion on me that I stepped over to the
desk and placed my finger on the
last leaf that had fallen to one side.

At the same time I had a feeling
that I wanted to see the scripture
on that page. So I took up the
book, with my finger still on this
certain page, and the first verse my
eyes fell on was the 19th verse of
the 24th chapter of Numbers, in the
Old Testament.

This verse reads as follows: "I shall see him but not now. I shall behold him but not nigh. There shall come a Star out of Jacob and a Sceptre shall rise out of Israel."

This prophecy of the Star that should come out of Jacob was fulfilled when the wise men of the east saw that star and followed it until it stood over Mary and the child Jesus in the manger at Bethlehem of Judea.

And his people look upon him as the bright and morning Star and the fairest among ten thousand and one altogether lovely.

Since the wise men saw this star which led them to Jesus, thousands of the Lord's people in every nation, kindred and tongue have seen this Star of Hope arise in their hearts and as the Star led the wise men to Christ even so this Star of Hope that has arisen in their hearts will lead them and guide them through life and fit and prepare them for that place that Christ spoke of when he said: "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 you may be also".

A Sceptre shall arise out of Israel. This Sceptre like the Star is a type of Christ. It denotes power, authority and rule. Christ shall rule until He has put all enemies under His feet, even death itself. All principalities and powers, all rule and authority other than of Him shall come to an end. The last enemy that shall yield to His power will be death, for death shall be swallowed up in victory, and the devil himself will have to bow down

to this Sceptre and be cast into the bottomless pit.

When Esther went in before the King without being invited, in behalf of her people, she took her life in her own hands because it was death to come before the King without being sent for, unless the King should lift the Sceptre towards the person entering the throne room.

Esther was the King's Queen, the King's Bride, so the King saved his Bride by offering the Sceptre to her.

Even so Jesus offers the Sceptre to His Bride, the Church. As Esther brought no gift to the King to buy life for herself and her people even so, the Bride the Church, the wife offers for her redemption no self-righteousness or any other price. For it is by Grace (the Sceptre) that the Lord's people are saved through faith and that not of themselves. It is the gift of God.

The Church, the Lamb's wife, will always be guided by and follow this Star (her King) and will gladly yield to the Sceptre of His royal power and authority.

The first part of this verse says: "I shall see Him but not now."

The Lord's people should get great consolation from this statement, because all through the New Testament we are told that Jesus, represented in this verse, as a Star and a Sceptre will come again the second time and that every eye shall see Him (the Star) and every knee shall bow to Him, the Sceptre. His Church, the Bride, will see her Lord in all His beauty and will know Him and will be known of Him.

Yes, His people will see Him, but not now.

At that time He will know His people, for it is written: "The foundations of God standeth sure, having this seal! God knoweth those that are His."

In this same verse it says: "I shall behold Him, but not nigh." How true this statement is, because by an eye of faith we can behold Him but not nigh. This word nigh means not nearby. Although He is not nigh or nearby, yet His people are enabled to behold Him in a spiritual way. His true Church, His Bride, while sojourning here on earth, is enabled by His power to behold Him by an eye of faith. They are enabled to behold Him as a little babe lying in the manger in Bethlehem of Judea.

They can behold Him as He performs His first miracle of turning water to wine at the marriage feast.

They behold Him as He was baptized by John the Baptist in the river Jordan when the Spirit like a dove descended upon Him and a voice from heaven said, "This is My beloved Son; hear ye Him."

They behold Him as He raises Lazarus from the grave after he had been dead three days.

They are blessed to behold Him as He heals the sick, restores sight to the blind, and cleanses the leper.

By an eye of faith they behold Him as His disciples awake Him from His sleep on the little boat on the sea of Galilee, and He rebuked the wind and the storm and the sea is quieted and is made calm.

They behold Him as He hangs between two thieves on the Cross of

Calvary.

They behold Mary and Martha as they go to the grave the first day of the week and find that their Lord and Master has arisen from the dead.

They behold Him as He appears to two of His disciples as they walk along the road and He makes Himself known to them after His resurrection and as He appears to His disciples when they were in a room with all the doors locked.

They behold Him on the mountain side after He bids them farewell as He is caught up into heaven out of their sight. They hear the two angels say: "Ye men of Galilee, why stand ye gazing up into heaven for this same Jesus shall come again in like manner as you have seen Him go away."

Even so come Lord Jesus.

Yes, we shall see Him, but not now. We shall behold Him but not nigh, because a Star has arisen out of Jacob and a Sceptre has arisen out of Israel.

Edmund D. Ham,
Pikeville, N. C.

"MY GRACE IS SUFFICIENT FOR THEE."—2 Cor. 12:9.

This being a fifth Sunday I am at home, but my mind keeps turning from the things of a timely nature to the saints and things of a divine nature. I do not have in mind anything that could be more lucrative to us than to spend some time conversing with the children of God. I never have had a very high estimation placed on my preaching or writing, but I have been given to rejoice that some little remark of

mine, either in the pulpit or on paper, has called up some deep reflections from some one else on the purpose and grace of God. I hope the Lord may be pleased that it is thus so this morning, that if I am blessed to skim the surface that you may be given to drink from deep, cool waters.

I am not in an argumentative frame of mind, so we do not need a straw man to shoot arrows of venom and vituperation at. I have my doubts about the value of writing and preaching for the purpose of convincing somebody that is not agreed with us. Statements of fact are comforting to the children of the kingdom who have been exercised along that particular line, but if we have not been taught a thing by actual experience, how could we know (and believe) a thing to be so that another has said.

Now let us look at our text. May the Lord open up our minds and hearts to a candid examination of the truth contained in it. The word "grace" and its derivations occurs about one hundred and twenty-eight times in the New Testament and around fifty times in the Old. In the New we have grace coming from the Greek word *charis*, and it always means the same thing. (Young's Analytical Concordance) In the Old we have grace coming from the word *chen* and it means the same thing there that it does in the New. O, dear brethren and sisters, what an unbroken chain of consolation to poor maimed, halting children of God! The Lord has not forgotten to be gracious and we are glad. We are astonished that

He is gracious with us because we do not claim any merit of our own.

To these dear children of God, I feel like commending them to this grace, (Acts 20:32), because it is sufficient. The same almighty, irresistible, all-wise, omnipotent, omnipresent, omniscient God that elected you in His Son before the world began, is your reward, salvation, keeper and protector here in time. All of these wonderful things are yours by grace and not of works. If, for one moment, He did not keep you, you certainly would be done for.

On the particular time that the Lord told Paul that His grace was sufficient for him, we are made to inquire into the matter. This was a troublesome time. This thorn in the flesh was given to Him to last only during time. Oh, how irritating and hurtful to have a thorn in the hand or foot that is continually sticking us. There is not any rest day or night. But Paul wrote about something more terrible than that. It was so bad in his case that he had a deep and lasting experience about it. (Rom. 7:18; Gal. 5:17.) In the extremity of his case, in being confronted with the dreadful ordeal of this thorn continually terrifying him, he went to the Lord in prayer. I cannot understand poor, tried soul (can you?), that he came to have access to this grace by complying with conditions or by doing a certain duty. But he was made to pray. Oh, such experience as we have by having that continual warfare being waged in us! Two antagonists meeting on the field of conflict and you being such a complex

creature that you must feel deeply the awful struggles of each antagonist as he surges forward to combat his enemy. Oh, how bewildering! Oh, how soul searching! Tell me that such a predicament will not bring cries from a poor sinner for mercy and I am made to doubt as to whether you have and are witnessing this Christian's struggle.

I want you, my dear reader, to go with me and let us look through the lattice (S. S. 3:9) at the scene before us. We have a pattern here. We have one here representing us as Jacob represented us. (1 Tim. 1:16) A pattern is supposed to be as a guide for the future production of others like the first. We would desire to follow where he went. We would desire to have the blessings he had. We would beg for divine guidance that we might maintain good works. (Tit. 3:8) But what is wrong with the pattern? Ah, methinks I see him in trouble! He is in grief. His countenance is that of a man in sorrow. What can be wrong? Listen. Ah, poor, groaning, burdened soul, don't you find the echoes of your own poor heart? Here is a beggar at mercy's door. Here is one that realizes his weakness. Isn't it a mirror to you that throws a bright reflection of those times that you were a beggar? Doesn't it give a luminous glow of your own weakness? But is that to be all? It is a doleful thing to be a beggar. It is soul stripping to be a weakling. No, that is not all. O my soul, why art thou cast down! Listen at the glad tidings. Take your harps from down off the willows, (Ps. 137:3) and let us rejoice. "My

grace is sufficient for you." Oh, what words of comfort. See the effect of them to Paul. Most gladly will I glory in my infirmities, he says. Do not forget, little fearing lamb, that this was now. This is what I call time salvation. This the kind of time salvation I need. Grace salvation is best and now that our eavesdropping of the conversation between Jesus and Paul is over, let us contemplate its meaning to us. We are after Paul and he is our pattern. So grace is sufficient for us.

I shall, the Lord willing, pursue my subject at a future date. I do not mean as a continued article, but as a series of articles on salvation by grace.

Love to the household of faith,
W. D. Griffin,
Fayette, Ala.

SAVED BY PRAYER AND FAITH.

The great city of Nineveh was saved by prayer and faith.

Jonah was sent to preach to the Ninevites and warn them that in forty days the city would be overthrown. The king called every one in a great conference and told them that unless they turned from their wicked ways they would be destroyed by the hand of the great God that rules in heaven and among the inhabitants of the earth. They all came together, from the least to the greatest, and went in sackcloth and ashes and fasting and praying to God that He would repent and save them from destruction. God looked down from heaven and saw their faith and fervent prayer that they might be saved

naturally, and He repented and spared the city.

Now we of these United States are facing a more serious case, for we not only have one great city but thousands of them that can be subjected to destruction by airplanes and bombs by enemies that are in the great war with Hitler in Germany. We should return unto the Lord with prayers and supplication that we be spared from this great conflict. Our ruler and all should pray that peace will remain with us.

Hitler is in comparison to the great giant Goliath, who defied the armies of the living God. Germany and Russia are defying the Christian world today by a combination of the two great armies. David, the shepherd boy, went to carry food to his brethren in the army. They ridiculed him, and said, "You had better be at home minding those sheep." David said, "Is there not a cause?" "This man is defying the armies of the living God." David said, "I will meet him in the name of the Lord and will slay him." King Saul put his armor on him, but says he "I have not proved that." So he removed it from him, and went down to the brook and gathered some small stones and put them in his shepherd bag and went to meet the giant with a boy's sling. He put a stone in the sling and slung it at the giant and struck him on his head, and knocked him down, and took the giant's sword and cut his head off, and the Philistine army fled, and they were saved by one little boy in the name of the God of Israel. We

are following the things of the world and don't have time to go to preaching and have prayer meetings and sing and praise the Lord for His goodness and mercy to the children of men. I would that men everywhere would pray that we may be spared from this great terror and return unto the Lord while He may be found. If we look around us and see the bountiful crops and good things the Lord has prepared for us, we should sing and praise His Holy Name, and say "Surely the goodness and mercy of the Lord has been with me always."

I have written in a rambling way as it came in my mind. I have passed my 76th mile post and celebrated my golden wedding last Feb. 13th. I cannot be here much longer, at best, but my prayer is that I may always live in peace and love and fellowship with God's dear children. The Lord didn't bless me with much of this world's goods, but I hope He gave me faith in the Lord Jesus Christ, and a family of good children, and dear friends, which is more precious than silver and gold.

In love,

W. H. Worsely,

Rocky Mount, N. C.

PLEASE EXPLAIN "THE RICH MAN AND LAZARUS."

Dear Mr. Gold,

And to the Editors and readers of the Landmark, the Household of Faith:

As time to renew my subscription has come, I would like to tell you I receive comfort and instruction in reading your articles, and would be lonely without them.

And I am asking someone, or several, to write and explain "The Rich Man and Lazarus." Somehow it bothers my mind, representing the rich man crying for mercy in hell, being in torment, and mercy refused, and begging that his brothers be warned not to come to that place, and told that in this life he had his good things and Lazarus evil things, and now he is comforted, and thou art tormented. And a gulf fixed between us and you, so they cannot pass, and saying they will not repent though one arose from the dead.

Please, someone, who is given understanding, explain this to me. Which of us can feel that we have done enough for the poor, those who are poorer than we, or the suffering to feel we are justified before God. Yet, I feel that what we do or don't do, manifests what we are. So I may have failed and be as the rich man, though not rich. And humbly acknowledging we have failed, we look to the only Foundation, Jesus Christ. Yet it is written, "If any man build upon this Foundation, gold, silver, precious stones, wood, hay, or stubble, (these last three are perishable things, which may be burned), and if any man's work be burned, he shall suffer loss, but he himself shall be saved. Yet so as by fire. Please explain this, too.

So you see I am a very weak one in understanding. But I love to read the writings of those to whom it is given to explain the mysteries of the kingdom.

And I love those who rejoice in Christ Jesus, and have no confidence in the flesh.

Enclosed find Money Order to renew my subscription for another year.

We do hope Elder Gilbert will soon recover. His writings comfort and instruct us.

With love to the household of faith.

Sallie B. Holland,
Axtion, Va.

COLD IN THE NORTH.

Elder Gaston T. Powell,
306 East Hargett Street,
Raleigh, N. C.

Dear Brother in Christ:

Wife and I were glad to get your welcome letter, and she has reminded me that it deserved a reply several times, but it has been so cold and dark so long that we have become dark and gloomy, too, but we can at least send a few lines so that you may know that we have not forgotten you nor your many kindnesses to us.

We have received minutes from several associations down your way, and today a package of them from Brother Jerry Lewis, of Cascade, Va. You may remember that we were at the Mayo Association held with the Church at Cascade when it divided into the Upper and Lower Mayo, Elder J. A. Fagg of Winston being Moderator of the Upper and Elder D. V. Spangler of Cascade, Va., Moderator of the Lower Mayo Association, so ever since we have been interested to get the minutes of both.

We note in the Lower Mayo minutes an account of the passing of Elder J. F. Spangler, whom we also

met when we were there, and heard him preach.

We got cards from Marion and Alice about Christmas time. They informed us that Robert Powell had united with the "First Church." I presume Baptist. We heard from Sister Latta through Elder O. J. Denny, of Winston-Salem, that she was usually well, and that the aged Sister Gold is spending the winter with Elder J. A. Monsees near West Durham.

Sincerely,
Everett R. Kinney,

Ashokan, N. Y.

A VISION.

Dear brethren and sisters, in the precious hope of Christ and eternal life beyond the grave: I have been very much impressed for a long time to write you some of the ways I hope the Lord in His great love and mercy has led me.

When I was a little boy ten or eleven years old, an angel came and sat on the head of my bed and said to me, "You have been a vile sinner in this world." Then the angel carried me up into a city of joy and beauty, that is inexpressible by me, but I will try to tell some of the beauty of the city. It was enclosed with a wall of beautiful stone, set with diamonds and all manner of precious stones. And the wall had twelve gates in the north, and there were three gates in the south and three gates in the east, three gates in the west. The streets were paved with gold and were filled with angels and they were all dressed in pure white robes and they were all

singing and making the prettiest music I ever heard, and they looked to be like new born babes. Then the angel led me out of the city and showed me an horrible pit and said that is hell where they all go that commit unpardonable sins and I heard terrible moaning in the pit and all around it, and the angel said they are all punished according to the deeds done in the body. Then the angel left me at the gate and I was left in trouble feeling that hell was my doom. After seeing the things the Angel showed me I went to a Missionary Baptist revival meeting and they told me to go to the mourner's bench and I could get religion and I would be all right. They told me to pray, but a small voice said, "You can't pray until God gives you a prayer," yet at the end of the meeting I joined them and I stayed with them twenty-three years, but I did not find rest, for there was something I desired, but I could not find it. Then one day while in the field plowing, my mothers voice spoke to me and said, take up your cross and follow me, for you are not in the church you ought to be in, for God has not called you there. Then I went to the Primitive Baptist Church at Hillsdale, where I was received into sweet fellowship, Elder O. J. Denny being pastor at that time. Then later on I moved to Monticello because of being more convenient and there I also find sweet fellowship.

From a poor and afflicted brother in Christ if a brother at all.

Z. P. O'Jerell.

McLeansville, N. C.

LOVES THE LANDMARK.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I realize my subscription has expired for the dear old Landmark. You will please find enclosed a Money Order for four dollars (\$4.00) for which please extend it on for one year more, two dollars to pay for Mrs. S. G. Evans, Roxboro, N. C., Route 1, Box 40, as she is sending on her subscription with me. I've been taking the Landmark for a number of years, and I still love to read its pages. I hope I'll be able to take it as long as I live, which I feel to realize will not be many years, as I'm nearing my 95th birthday, which will be the 3rd of October, and as my time draws nearer my desire is to have the prayers of you praying people, that when the last hour is come I may be able to say with Paul of old, "I have fought a good fight, I have finished my course, I have kept the faith," etc.

Yours in humble hope of rest and peace beyond this vale of tears.

Mrs. M. T. Clayton,

Route 1, Box 30,

Roxboro, N. C.

ENDORSES PEACE MEETING.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

As I am sending you notice of our next Union Meeting at Newport, N. C., to be published in the Landmark, I want to say I endorse Elder O. J. Denny's views on peace meetings. I think he has the right

thought on it. I think myself God is the only one who can bring those divisions together to stand. What the Lord of Heaven does is done forever. Without Him we can do nothing. He can bring us down at each other's feet, then there is no harm in us. I hope to stay at my brothers' feet. As for peace in the church and getting the church together after it is divided, I believe if each brother and sister on each side would pray with all their heart poured out to God, for peace and love, we would get together in love and would not separate any more.

I love peace. It is so good to meet together in peace and love. If we are left to ourselves we will go astray. I hope to pray for peace.

Mr. Gold, I enjoy reading your writings in the Landmark. Have been taking and reading it for a long time. Hope you can continue publishing it and that I can keep it coming to my home. Would be glad for you to stop to see me when passing through Newport on your way to or from Morehead City. Would be glad to have you any time you have a mind to stop.

If you should publish this, correct mistakes. Am asking all of God's people, who may read this, to pray for me and mine.

Am glad to say we are in peace and love. We are having some ingathering, for which I hope I am thankful.

Submitted in love, and written by a poor sinner saved by grace if saved at all.

Walter R. Mann

Newport N. C.

A MOTHER IN ISRAEL.

My dear Mr. Gold:

Find enclosed money order for two dollars (\$2.00) which pays my subscription to Zion's Landmark to April 1, 1941. This was due ten days ago, but I am such a busy woman, I can't do the things I should. I love the Landmark and were I blessed with the ability would love to contribute to its columns.

I feast on the able editorials and comforting letters by others.

With love to you and yours.

Most sincerely,

Mamie W. Rowe,

704 Deepdene Road,
Baltimore, Md.

We are delighted to receive this gracious note from the beloved wife of our late Associate Editor, Elder Rowe,—a devout Christian, a devoted wife and mother, she adds much to the work of the noble women who looked after the home while their husbands carried the message of God and His Christ to the humble poor of the church, thus encouraging them and building them up in His most holy faith.

I often think of how my mother took care of the office, the home and farm while father was away filling appointments.

John D. Gold.

A GOOD MEETING.

Dear Mr. Gold:

I hope you are not tired of my writing so often. I do want to tell you and the Landmark readers what a good meeting we had at my home church, Cross Roads, the second Saturday and Sunday in September.

All the corresponding churches were represented except one, and all were in peace. It had been 60 years, second Sunday, since I was baptized. Oh! If I only could thank the Lord like I want to. He has blessed me to stay with the dear Primitive Baptists in fellowship all these years.

We had a good crowd Saturday and Sunday at Cross Roads, and our pastor, Elder G. G. Trevathan, was blessed to preach to our comfort and God's glory. I am glad Jesus said, "When two or three are gathered together in My name, there am I in the midst." Only three of us are members but others go and meet with us. I do believe He was in our midst. Brother Trevathan spoke of the keys to the kingdom and I believe he told us some of the good things that are in that kingdom for the Lord gives it to the preachers as he breaks the natural food and gives it to His disciples, so He gives the spiritual word to the preachers to preach Jesus to us. I have been to four yearly meetings. I hope I am thankful. I will bring my letter to a close. I wanted to tell you all about our good meeting.

Your friend,

M. M. Curry,

Stokes, N. C.

HELPING TO EXTEND CIRCULATION OF THE LANDMARK.

Dear Mr. Gold:

I am enclosing check for my renewal to Zion's Landmark, and the extra dollar you may apply to some one unable to pay for the Landmark.

From the first of last August to

Saturday and third Sunday in March, I was ill and failed to reach any of the churches I try to serve. The Lord has favored me, so I can again meet with them, for which I am thankful to be up see and hear them sing some of the old songs of Zion once more. I am also thankful for the loving kindness manifested by the brethren, sisters and friends, for their gifts and many encouraging words written in their letters. Sometimes, I feel to be a total cast-away, but when the many encouraging letters continued to come with the good news coupled with a prayer, with the manifest work of grace in some poor humble soul, it made my spirit revive and my soul did magnify the Lord. I am favored to again sing praises to the name of the Lord.

May the Lord favor His people with peace and loving fellowship.

Yours,
J. P. Tingle,

Grantsboro, N. C.

**READ LANDMARK OVER
FORTY YEARS.**

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

Dear Mr. Gold:

Enclosed you will find a money order for two dollars (\$2.00) which pays to 1940. I have been a reader from a child. Have taken it over 40 years. I will be 79 my next birthday. Please excuse this imperfect scribble. My eyes have failed quite a bit.

With much love to the Lord's chosen flock. May God add His blessings.

Mrs. G. S. Bell.

LANDMARK A COMFORT.

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

Dear Mr. Gold:

Enclosed you will find money order for \$4.00 for subscription to Zion's Landmark for Mrs. G. C. Weeks. We want to thank you for sending her the Landmark even when her account is so much in arrears. Had she not been sick (and still is) she would never have neglected it and the blame lies with us, her children. The Landmark has been a constant source of consolation and pleasure, for she keeps one on her bed all of the time. And I know she would feel a great loss if she didn't have one.

With best wishes,

Sincerely yours,

(Miss) Evelyn Weeks,
Scotland Neck, N. C.

**HOPE YOU WILL CONTINUE
TO IMPROVE.**

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

Dear Mr. Gold:

Am enclosing herewith two dollars (\$2.00) to pay for Landmark for another year. I can be up now most of the time, but am very inactive, and cannot carry on physically as before. However I do want to personally thank you for the very fine article you wrote in October 1st issue, as it expresses my sentiments to a very large degree. Trusting that all is well with you, and with my personal regards,

Yours sincerely,

L. D. Langley,
Tarboro, 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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DIVINE REVELATION.

Matt. 11:27.

Jesus said, "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."

John, who was banished to the Isle of Patmos, was taught of the Lord, and was made to know that: "No man in heaven, nor in earth, nor under the earth, was able to open the book, neither to look thereon."

John wept much, seeing that the fates of man were sealed in this book and none were worthy to open the book nor look thereon; "And one of the elders said unto him, 'Weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book,

and to loose the seven seals thereof.'"

Thus, we see the only source from which cometh Divine Revelation.

Jesus thanked His Father for the distinguishing grace bestowed on His people, while hiding the wonders of redemption from the wise, (in their own eyes) and from the prudent, (in their own sight).

The prophet Isaiah said: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" "Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isa. 5:20-21) It is no wonder that such people take honour unto themselves, and fail to give honour unto God to whom honour is due.

Finite minds cannot fathom the heights, the depths, the lengths nor the breadths, of the wisdom, knowledge, purposes nor power of the Three-One God; yet, we believe His council and purposes must stand, and He will do His pleasure, and all that He does is right.

Jesus gives the reason for His Father's hiding from the wise and prudent and revealing to babes, by saying, 'Even so, Father, for so it seemed good in Thy sight.'

The Father reveals His Son, and the Son reveals His Father, and Jesus said: "I and My Father are one." Yet, Christ takes no honour unto Himself; but bestows all honour on His Father.

Paul was taught the source from whence cometh Divine Revelations, and said concerning His own conversion, and call to the ministry, "I

received it not of men neither was I taught it by man; but by Jesus Christ."

Paul prayed for the Church at Ephesus, "That the Father would give unto them the spirit of wisdom and revelation in the knowledge of Him, whom to know is life eternal."

Showing the need for, and the effect of Divine revelation let us see what the Word of the Lord sayeth.

"The law, which condemns, came by Moses, but grace and truth came by Jesus Christ. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (St. John 1:17-18.)

"God is a Spirit, and they that worship Him must worship in spirit and in truth." The Spirit is from above. The fruit of the Spirit is joyous, and of all its fruit and effect there is no law violated. For against the fruit of the Spirit there is no law.

Righteousness, holiness and the revelation from faith to faith is of God and His Christ, and the Holy Spirit. "When Jesus came into the coasts of Ceasarea Philippi, he asked His disciples, saying, "Whom do men say that I the Son of man am?" There was a division of sentiment then as now, and much of it wrong. They said, "Some say that thou art John the Baptist; some Elias; and other Jeremias, or one of the prophets." He saith unto them, "but whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the Living God."

"And Jesus answered and said unto him, Blessed art thou, Simon

Barjona; for flesh and blood hath not revealed it unto thee; but my Father which is in heaven."

Some say the Church of God is founded on man's acting faith. Not so. Faith moves man; but man cannot obtain living and abiding faith except by the revelation of Jesus Christ. Therefore the Rock on which the Church is built is Divine Revelation.

Paul spoke of the exceeding greatness of His love to us-ward, who believe. Believe how? "According to the working of His mighty power, which He wrought in Christ, when he raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion and every name that is named, not only in this world, but in that which is to come; And hath put all things under His feet, and gave Him to be the head over all things to the church which is His body, the fullness of Him that filleth all in all." Amen. (Eph. 1st chapter.)

O. J. Denny

MODERATION.

"Let your moderation be known unto all men. The Lord is at hand." Philippians 4:5.

Such a spirit does not mean that one is to make an ostentatious display of it, but let it be manifest in his daily life, a characteristic trait of his demeanor. It is a restraint on the passions, free from all excesses, believing that Jesus is near, and that all will be well should he fall asleep in death; that his temporal, as well as his spiritual works

that follow him may reflect good to humanity.

When Paul perceived that the church at Philippi, her bishops, deacons and brethren had worked out their salvation with fear and trembling in the obedience of faith, which the Lord God had wrought in them to both will and do, he doubtless rejoiced in Spirit, as every true servant does, when he sees his charge meekly working out the salvation that worketh in them. Observing the fruits of the Spirit, which constitute the new creature, all from heaven. What an example of righteousness to our churches today. Just let your light shine. You need not try to make it shine. When thus reviewed, no wonder Paul was moved to say, "Let your moderation be known unto all men.

It seems there are a few among us of the Lord's servants, (I am glad there but a few) that have fearfully abused the word predestinate as only used by one inspired man of God. Paul used it in reference to Christ Jesus, His people, their salvation in the kingdom of grace only. It would seem that he uses such terms in an executive sense, more than in a causative; as God the Spirit are all, "created in Christ Jesus unto good works, which God hath before ordained that they should walk in them"; but it is never said in the word of truth, that He ordained evil or wickedness for His people, or other people, to walk in. Peter said, 'If any man speak, let Him speak as the oracles of God.' Who is there among us that has not heard some of the Lord's servants declare from pulpit

or press, that God's people were saved before the world, when nothing existed before the world but the Three-One God. The scriptures teach that it was sinners of Adam's race that need salvation, and none of them had existence naturally or spiritually before the world. I have heard a few say that God is the first cause of all causes, and that He absolutely predestinated all things to come to pass as they have, or shall, respecting salvation or damnation, greed and evil. I have wondered if those who thus speak, ever read what the prophet, Jeremiah, said of a certain act done by kings of Judah, and inhabitants of Jerusalem? "They have built also the high places of Baal, to burn their sons with fire, for burnt offerings unto Baal, which I commanded not, nor spoke it, neither came it into my mind." Jeremiah 19:5.

It is true that God is the only eternal sovereign, and hath declared that the gates of hell cannot prevail against His church, that His people's life is hid with Christ in God, and when He, who is their life, shall appear the second time without sin, they shall be raised to eternal glory; for if God be for them, who can be against them? It is triumphantly declared by the inspired apostle Paul: "For whom He did foreknow, (of the chosen in Christ out of Adam's fallen race, for if they had existed before He would have known them) He also did predestinate to be conformed to the image of His Son; that He might be the first born among many brethren." Rom. 8:29. Mark you, Paul used the word "whom," which

always applies to persons and not to things, "whom He also did predestinate to be conformed to the image of His Son," or which shall take place in the resurrection of some, and translation of others. He did not use the word "what," which would have meant things. Then, if one should speak after theory of some men, he should have to say everything is predestinated to be conformed in the image of Christ. Then what would the Father respond when if the Son should say, "Behold here am I and what thou gavest me." Would He not verily say, "When did I give you all these unregenerated and wicked things that were in the earthly kingdom?" Would He not say to His son as He did to Jeremiah: "I commanded it not nor spake it, neither came it into my mind," that is to have such done. Wonder how God could predestinate a thing to be done that never came into His mind to have done? Let one who advocates such a preposterous doctrine tell.

M. L. Gilbert.

THE RIVER OF LIFE.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—Rev. 22:1.

This is the river of life because of its source proceeding from the throne of God. It is different from all natural rivers because its volume of water is greatest at its source while the rivers on earth are smallest at their source, and from a tiny spring they increase in volume until they become great, and at least pour their mighty waters into the sea.

This river branches out to all nations, to every heir of promise, in every nook and corner of the earth, bearing to the poor trembling sinner the only antidote for sin: the healing efficacy of the blood of Jesus.

Sometimes the rivers on earth run low, but this river carries a sufficiency of life giving sustenance so that none of God's little children do not famish for the pure crystal waters of eternal life.

We find there is some enchantment about a natural river, its swift moving waters, its beautiful fringe of green trees and shrubs along its shores thrill our hearts with the wonderful handiwork of God, but they are seldom without a muddy appearance, for these waters are carrying great quantities of silt brought from the hills to form new lands where it pours its waters into the sea; but this river of life carries no dirt, mud or sediment of any kind, no germs of death lurk in its waters, it is not, nor can it be polluted, but is clear as crystal and proceeds from the throne of God and of the Lamb.

And he showed it to me. John would not have seen it had he not been shown it. We would never see the wonderful things God has in store for the church if He did not show us. He says "He showed me the bride, the Lamb's wife," and we would have never been able to see the church in its beauty had He not shown it to us.

This river is the everlasting love of God, and freely given to all who ever are quickened into divine life, for "He loved us even when we

were dead in trespasses and in sin."

The Psalmist says, "There is a river, the streams whereof shall make glad the city of God, from the holy place of the tabernacle of the Most High." Psalms 46:4. This is the same river, seen at different times by different men, but the river remains the same in every age and like God and the Lamb, it does not change and the purpose of this river is to make glad the city of God. It flows from God to God's people, and it flows to each for the same purpose—to make them glad. It shows the church, individually and collectively, its lost state which makes it to mourn and lament over its sad condition, pour out floods of tears, confess its sins, and watch for the going down of the sun for the last time, not hoping ever to see another morning, or to see friends and loved ones again.

With us this is the house in which we die to the world, and are made alive unto God, and the Jesus our Saviour is glorified in His wonderful display of power, glory, majesty and love in saving us when we only saw everlasting destruction awaiting us, and complete banishment from His presence forever.

Much to our surprise we found life where we expected death, and a new and perfect day when we did not expect to ever see another; old things were passed away, and all things had become new; everything we looked upon, instead of being clothed with the image of death, now is clothed with glory; everything looks different, everybody and everything looks perfectly beautiful, and not one ugly thing

can we see, nor is there one discordant note in the new song we are blest to sing; but we sing with the Spirit and with the understanding also, "Amazing grace, how sweet the sound, that saved a wretch like me."

We sing with Wesley, "I rode on the sky, freely justified I, nor envied Elijah his seat."

This was as near heaven as we ever feel or see while living on earth, and while we expected this to continue all our lives we soon found ourselves beset with doubts and fears, sometimes doubting the existence of God and any such thing as true Christianity. 'Tis then we have to go back to Bethel for strength and courage, and travel our pilgrimage over again in our thoughts, and say with David, "When I remember Thy former mercies I 'pour out my soul in me.'" Psalms 42:4.

B. S. Cowin.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to call from time to eternity our beloved sister and mother in Israel, Mrs. W. R. Doss, wife of our beloved Brother W. R. Doss. The church at Cross Roads Guilford County, N. C., feeling deeply the loss of their faithful member, do hereby adopt the following resolutions:

First, Knowing that our Heavenly Father doeth all things well, we bow in humble submission to His will, feeling that our loss is her eternal gain.

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

Third, That a copy of these resolutions be sent to our beloved brother and family, also a copy placed upon our church record.

Done by order of the church at Cross Roads, while in regular session on the third Sunday in March, 1940.

Elder G. M. Trent, Moderator,
Bro. S. P. Knight, and
Bro. Thomas Clayton, C. C.

sp 286 f

MAY 9 1940

CAROLINA ROOM

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIII.

MAY 1, 1940

NO. 12

THE OBJECTOR IS ALWAYS PRESENT.

"And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass.

Then I went up in the night by the brook, and viewed the wall, and turned back and entered by the gate of the valley and so returned.

And the rulers knew not whither I went or what I did neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Then I said unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come and let us build up the wall of Jerusalem, that we be no more a reproach.

Then I told them of the hand of my God which was upon me; as also the king's words that he had said unto me. And they said, Let us ride up and build. So they strengthened their hands for this good work.

But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us and said, What is this thing that ye do? Will ye rebel against the king?

Then answered I them, and said unto them, The God of Heaven, He will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial in Jerusalem."

—Nehemiah 2:13-20.

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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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

BLESSED TO PREACH AND BLESSED TO HEAR HOW WONDERFUL IS GOD.

Mr. John Gold,
Wilson, N. C.

Dear Sir:

I have just finished my April 1 Landmark, and enjoyed it. There were so many good pieces in it. I am sending you a very good letter that I received some time ago from Sister Beadie Meads, of Flatty Creek Church, N. C. I was greatly comforted by it and feel that others will enjoy it, should you see fit to publish it in the Landmark.

Thanks sincerely,
Lula P. Shields,

1410 N. 48th St.,
Norfolk, Va.

Dearest Sister:

My arm and hand is really nervous after writing Emma Lee an eight page letter and I should wait later to write you, but your letter was so sweet and dear to me I don't want to wait too long to answer to let you know how much I enjoyed it. I can't express in words how I felt when I was reading it. I really felt rejoiced and lifted up for you all being blessed to have (if I'm permitted to say) "Brother Cobb" with you, and he being blessed to preach and you blessed to hear how wonderful is God and His ways past finding out, and if we're blessed to get a glimpse now and then and

visit the Bethel spot occasionally as He sees fit to bless us, how blessed we are. Stop to think of it, what if we never were blessed with the little refreshing seasons, how dull and lifeless it would be with nothing to live for and nothing to die for, it would seem. In other words, what if we were never taught of the Lord and have the greatest peace He has promised His children in that beautiful text of Isaiah 54:13. That's sweet and sacred to think of. You said if you could feel as you did at the meeting when your time of departure came, you felt you'd fear no evil. I've tried to pray for that all my life, that He would take all fear of death away from me when my time comes, and some way I believe He will hear for a few words. I want to tell you that God is able to make us happy and reconciled in any condition, for I had this experience of seeing my oldest sister burned to death, her hair, her face, (and teeth crumbled) bandaged. This happened when she had a six months old darling girl that inhaled the fire and smoke and died, too, right after her. But what I wanted to tell you was how happy she died. She was just as calm and talked beautifully, saying to tell mother not to worry, for she was all right and didn't fear dying. She knew it was close at hand and she was ready to go and didn't mind leaving the baby, only she wanted us to care

for her. I've thought of it so often. Why fear death? If God is for us, who can be against us? I just trust it will be His will. I know He's able. And, speaking of Brother Denson, surely God is with him. I pray I love him for Christ's sake. To be able to love God's children that is for His sake, is far more than I deserve, and makes me feel humble in His sight to think He'll bless me with such a blessing. He says, we know we've passed from death unto life because we love the brethren. I tremble and fear if I truly love or just think I do. But whether I do or don't it's all in the covenant of God and I feel I have no right to question.

Brother A. B. Denson looks to me as one of the old prophets in the Bible. He looks so good to me and so fatherly. If we could look around us and see only worldly people, I mean people who don't bear witness of Him, that would deprive us of that sweet fellowship I hope I've been able to feel flowing from heart to heart. My heart seems to pound fast within me when I walk up to an Association and see the God-fearing look and love the brethren and sisters seem to have for one another. Next thing within me something says, you're not fit to be here, and I say, I know it, but where can I go? I say within my heart "Entreat me not to leave thee, and so on." That's told my experience at times, and then when you can be blessed, as you were, to sit down and gather the crumbs that fall from the Master's table, that's when you feel your tears aren't shed in vain.

I'm making my letter so scatter-

ing, but I hope you'll put it together and if there's any good in it bless the Lord and forgive me, knowing that of myself I can do nothing.

Would love so much to go down Sunday, but don't know yet. So glad of your increase, and may the Lord bless you all and comfort you even unto the end. Come to see us as soon as you can. I'm so glad you had a nice Christmas. I do love to hear from you. It's as a feast when you're hungry.

Your unworthy sister,
Beadie Meads,

Weeksville, N. C.

AN EXPERIENCE.

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

Dear Sir:

Enclosed you will find a letter which I desire published in the Landmark, provided it does not acquire time and space needed for something better.

Yours in hope of Christ,
L. N. Benton,

To the Readers of Landmark,
Dear Brothers and Sisters:

I address you as such as a reason of my hope in Christ.

I was born and raised in the bounds of the Mill Branch Association, right near Bethel church, my parents being members of that church, and I feel if not deceived, that the Lord began a work in my heart at the age of about 15 years. This work caused me to have in my heart a most peculiar love for the Primitive Baptist people and the doctrine I understand them to preach and claim to believe. I remember that Elder Thomas H. Bell

was the pastor of Bethel church, during my boyhood and early manhood.

They held association meetings and had many visiting preachers at various times.

My father was an earnest contender for what I understood then and what I still understand to be, Primitive Baptist doctrine. I greatly loved to hear him talk as well as to hear the preachers, because they preached as I understood, one salvation and that by grace and grace alone, according to the predestination and election of God the Father before the world began, giving God all the praise, glory and honor. But I did not unite with the church until about the year 1926.

I was living near Peach Tree Church in the Black Creek Association, and I united with the church at Peachtree.

I do not believe that Adam, that is the first man Adam, was made able to stand, but rather he was made weak in the flesh, not able to resist the temptation when it came, although he knew it was wrong to disobey.

I do not believe that God caused Adam to transgress or commit sin, but I do believe, however, that God had purposed for man to die, and Adam being too weak to resist the temptation, therefore he yielded thereto and by so doing he justly received from God the Father the sentence of death.

But the second man, the quickening Spirit from God whom I understand to be the inner man spoken of by the Apostle Paul, was and is able to stand and said, 'Get thee behind me, satan, and then this body of

flesh that was given Him, although it knew no sin, was delivered up according to the determinate counsel of God to be crucified and die that He might rise again, according to the purpose of the Father, a conqueror over death, hell and the grave. A whole and complete Saviour, Salvation and Redeemer of all the Father had given Him, both in this world and in the one to come.

Now I trust that some of our able and well established brethren may have a mind to write plainly on this subject that I may learn if I am alone to myself in this world, or do I have some witness to agree with me.

And at least dear brethern, pray for me that if I am wrong that my eyes and my understanding may be enlightened to the knowledge of the truth, and if I am right that I may be strengthened in the inner man and made able by the power and teachings of the Lord to stand firm in that which I have received, Jesus Christ and Him crucified for the salvation and redemption of poor sinners, of whom I am the chief.

Your unworthy brother, if indeed I am one at all.

L. N. Benton,

Shallotte, N. C.

A GOOD LETTER.

Mr. John D. Gold,

Wilson, N. C.

My Dear Friend:

I am sending you a letter written to me, dated June 12, 1936, which just reached me last Saturday, April 6, 1940. Notwithstanding the fact that it has been written nearly four years, it still is a wonderfully good letter, and portrays

the sweet dealings of the Lord with His chosen people. I will say here that I have known this lady for 35 or more years, and her dear sainted mother was a faithful member of Tarboro Primitive Baptist church.

We know from the teachings of God's word that trouble and trials are promised to God's people while here in this world; but He said to them, "Be of good cheer, for I have overcome the world." I would say to all such that have been taught of God, to go home to your friends and tell what the Lord has done for them.

Joseph D. Fly

Rocky Mount, N. C.

The Letter.

Dear Mr. Fly:

For a long time I have hought I would write you, or some of the dear people of God. But I am so heavily burdened I feel to cry out, "Lord, have mercy on me, a poor sinner," in this world of trouble. I cant get my mind on my work. I go about the house trying to beg the Lord to show me the way and while in my kitchen trying to cook my dinner I was so troubled I didn't know what to do. I begged the Lord to show me some way that I would be relieved and it seemed that it came so forcibly these words,

"Fear not, I am with thee,
Oh be not dismayed;
For I am thy God,
And will still give thee aid."

Oh, I felt so bright for a while, but that same burden soon followed. As I go about the house singing, "Where shall I go to tell

my woe, or ease my troubled mind?" There is no one to go to but Jesus.

I joined the Missionary Baptist church when I was about sixteen, and thought there was something that I could do to save myself, going to church and Sunday School every Sunday. There was one pastor we had that I enjoyed his preaching and he had an experience of grace, I believe. But he didn't stay here long, as they didn't like him. He came to see us often; he liked to talk to my mother. One day he told his experience and my mother believed he was a called preacher and she liked to talk with him.

Mr. Fly, I enjoyed your sermon Sunday. You told my feelings better than I could tell them. I am so troubled all the time. I go about the house trying to pray. It seems that my prayers don't go any higher than my head. I try to thank the Lord for His goodness and mercy. One night I went to bed trying to beg the Lord to show me the way and have mercy on a poor sinner like me, and these words came to me so forcibly. I spoke them out aloud: "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." 23rd Psalm. Oh what a sweet promise. Those words follow me daily. I have all of my dear mother's Landmarks, and they give me so much comfort. I read so many sweet experiences, I want to thank you for sending those sweet letters of my dear mother to the Landmark. They were sweet to me. I believe she was blessed with the spirit of the Lord and rest-

ing with Jesus to await the resurrection morn, when all of God's children will come forth and be changed and be like him and live with him forevermore.

What sweet thought to be like Jesus and be satisfied. I hope you will not get so very tired of trying to read this very poor letter written by such a poor helpless sinner as I feel to be. Pray for me when it is well with you.

A poor helpless sinner,

Mrs. John Swinson,

Tarboro, N. C.,

June 12, 1936.

THE PARABLE OF THE SOWER.

Mr. John D. Gold,

Wilson, N. C.

My Dear Mr. Gold:

I am sending you a very good letter I received from a dear sister. It is too good to keep, so by permission of Sister Higgins, I am sending it to you for publication so others can read it. Sister Higgins has had lots of trouble since March 15th, when she was called to the bedside of her father, Brother Buck, who lives in Wilmington. He had pneumonia. She stayed with him a week or more until he began to recover. Am glad to say he is better now, up and going about his duties. She missed her quarterly meeting March 16th and 17th, which she regretted so much. She had not been home many days when her boy Alton, about 12 years of age, had to be taken to Morehead City Hospital for an appendix operation. He is back home again but not able to go back to school yet. Hope you can find space in the Landmark for her letter at an early date.

We enjoy the Landmark and hope we may be able to read it as long as we live. Would like for you to write again. We enjoy your writing so much.

Respectfully,

Walter R. Mann,

Newport, N. C.

Beloved in Christ:

My mind has often of late been given to meditate on the parable of the sower, with, as I hope, a desire for understanding, and in recent meditations my view on this parable is contrary to what I once thought the interpretation of same. I now see the parable of the sower as the experience of the Lord's little children as concerning hearing the gospel. I hope I may be able to give my views on this clear enough to be of comfort to some pilgrim along the way, that is, if my view is worth anything.

"Some seed fell by the wayside," but I don't think they fell by accident. The Lord, through the mouth of Isaiah (55:11) says, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." So, if I understand anything about this Scripture, the elect are the only ones that ever hear the gospel of Christ in spirit and in truth. Paul says, "We were by nature the children of wrath, even as others." So when conviction comes, we find we are, or have been by the wayside, the children of wrath; the fowls devoured the seed; the wicked one takes the truth away from us, and we don't believe it, because we don't understand it.

How often do I ever now find myself by the wayside, doubting, faithless, unbelieving because Satan whispers in my ear, that it is all imagination. This is a fearful place to be, by the wayside, the children of wrath.

"Some seed fell upon stony places, and soon sprung up, but because they had no root, they withered away." Jesus said, "These are they that receive the word with joy, but because they have no root in themselves, when tribulation arises, they are offended." Oh, dear child of God, have not we so many times heard the gospel preached when we rejoiced in it, yet soon forgot all about it? No root there; to me, no experience. We know nothing of the interpretation of the Scriptures except by revelation, or experience of that certain scripture. It seems to me, that experience must be that root that must be in us to endure when tribulation arises. So in the stony places, we hear the gospel, rejoice in it, but soon forget it because we have not experienced it.

"And some fell among thorns." It seems to me this is often my condition. Cares of this world that choke the word so that it is unfruitful. Only the very last time I went to meeting, I enjoyed the preaching so much I thought surely I would have something to carry home with me to meditate and feed upon; but how the thorns do grow; before I left the meeting house worldly cares were upon my mind so much, I forgot the sermon and haven't been able to recall one bit of it even yet.

"But the other fell into good ground." How I do love to meditate upon these words. Having experi-

enced being by the wayside, in stony places and among thorns, we also find places in our experience where we rejoice in the gospel, carry it with us, feed upon the merits of a crucified and arisen Saviour, talk it, dream it, and live in it. We find that that good ground is an honest heart. What is an honest heart? Yea, it is the heart under conviction, when we are made to grieve that we are by the wayside when we desire to travel the highway of holiness; the stones are broken up that we might have the root of experience; the thorns are cut down; worldly cares don't bother us in the little seasons that the heart is made honest. Yea, if I know anything about the good ground, it is the very low ground of sorrow and grief. When we hear one word of the gospel of Christ in this place or condition, whether spoken by a little child, a friend a brother or sister, or by some gifted minister, it brings forth fruit because it is life to a starving soul.

These thoughts are beautiful to me, yet I would ask any one reading it to do so with charity because the writer is such a weak, sinful person that makes so many mistakes I am fearful for anyone to read what I have written.

In love, your sister in hope,
Annie Higgins.

EXPERIENCE.

Dear Brethren and Sisters:

It looks as if I am hurrying on to do what writing I must do. By the way my head feels and by reason of age it seems I realize my time is not much longer. I am so impressed to try. I don't know why I

have such a nervous feeling about writing. I don't know whether it will be any comfort to any one of the little ones or not.

Brethren and sisters, we had our quarterly meeting at Moore's Saturday and Sunday, September 27, 1936. It was a lovely yearly meeting. Our regular pastors certainly did preach good sermons. Brother Joyner preached for us on Sunday. He spoke well and said if he knew there was one drop of the Saviour's blood shed for him he would be glad. I can say with Brother Joyner I would be glad to know one drop of blood was shed for me. We communed in peace and sweet fellowship. It is sad to take of the broken body to eat, and drink of His spilt blood which He shed on the rugged tree of the cross for poor sinners like I feel to be. And in other words it is so rejoicing. I just was rejoiced to be with them.

I would be glad if I could visit one church where they wash feet so my feet could be washed.

We read, St. John 13th chapter, that after supper Jesus began washing His disciples' feet and wiping them with the towel. "Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head."

Brethren and sisters we went down into the liquid grave, were

baptized and washed all over, following Jesus. I wanted to be washed all over because our precious Saviour was. I feel we all want a part with the dear Saviour.

Saturday I had one dear sister to come home with me. She told such a wonderful experience. After Sister Phillips left I was so rejoiced I almost felt like I had heard a good sermon.

Sunday my uncle, J. J. Thorn, came home with me. He talked wonderfully. He told of seeing my salvation. He feels sure that I am saved. I have doubts and fears concerning myself being saved. I am satisfied about him. Thirty years ago I dreamed of seeing him at a banquet and he preached like a called preacher. He looked different. I had never seen him look so bright. He must have been transfigured before my eyes.

This was a lovely yearly meeting for me. I heard good preaching two mornings and felt like I had two sermons Saturday P. M. and Sunday P. M. Hope I have not written anything to hurt any one's feelings. All pray for me and mine. I hope to meet you all in that happy home, where our precious Saviour dwells.

A sister in bonds of love,

Mrs. Charlie H. Wiggins,
Elm City, N. C.,
R. 1, Box 81.

APPRECIATES THE INVITATION

Dear Brother Gold:

I am sending you two dollars (\$2.00) to send Zion's Landmark to Brother W. L. Howell. His post-office is Wellian, Fla., Route A. He

likes your paper. I gave him a few to read.

I trust the Lord will bless you in your great work. Pray for us, and if you ever come down in this state, I want you to come to see me, for I feel like it would afford me much pleasure to meet you.

Your brother in the Lord, I hope,
M. A. Summers,
Mayo, Fla.

I am a very busy man. But if ever I get in your country will be pleased to visit you. I deeply appreciate your invitation.

John D. Gold.

AT THE FOOT OF THE CROSS.

Dear Mr. Gold:

I enjoyed your writing about peace and fellowship, but it seems to me that repentance is to be considered, as long as the others say they have done nothing wrong. I had one to tell me the other day they were satisfied. What about that? The prodigal son did not return to his father until he repented and was willing to be as a servant, and no one begs the Lord to forgive them until He shows them they are a sinner.

Paul wrote, "O foolish Galatians, who hath bewitched you?" and it seems like some evil spirit has divided the Primitive Baptists. They all claim the name and can't be in peace and fellowship. I think it will take the Lord to bring them together. He has the power, which we don't. He only has to speak and the sea and the wind obey Him.

I hope some one will write a remark about this piece, so I will

know if they feel and see it the way I do.

Submitted in love. I love peace and friendship.

M. M. Curry,
Stokes, N. C.

LOVES THE LANDMARK.

Dear Mr. Gold:

Enclosed please find check for two dollars (\$2.00) to apply on my Landmark, which expired October 1, 1939.

I hope God may bless you to publish the Landmark many more years that God's poor and afflicted people may be comforted thereby, and that He may be merciful to all mankind. That He has blessed His people, the Church of God, and will continue to bless with a sufficiency of all things for time and eternity, through Christ, our Redeemer, is my prayer.

E. C. Harrison,
Williamston, N. C., R. 2.

READING LANDMARK SINCE A CHILD.

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

Inclosed you will find check for two dollars (\$2.00) to pay my subscription until October, 1940. It is all the preaching I hear, for I'm so deaf I can't hear anyone preach, but I go when able just to see the people that I love.

I have been reading the Landmark ever since I was a child. That has been a long time for I'm in my 85th years. I can see very good with my glasses, for which I feel so thankful.

Mrs. N. R. Corey,
411 Nash Street,
Rocky Mount, N. C.

LANDMARK SOUND AND COMFORTING.

Mr. John D. Gold,

My Dear Friend In Christ:

I'm enclosing \$4.00 to pay up for the Landmark what I'm due to the P. D. Gold Publishing Company.

I've enjoyed reading the Landmark for many years and I desire for it to continue coming to me. I thank you many many times for your kindness and faithfulness in sending this good paper to me. For it is sound and comforting to me. When I'm shut indoors, sick, and not able to go to my church (Bethsadia). The Landmark has given me relief of mind when I've had to be taking government treatments in U. S. Veteran's Hospitals many times and periods since the close of the World's War in France, 1917 and 1918.

I pray the God of mercy and grace to bless you in the future as in the past, and enable you and editors of the Landmark to keep publishing the Landmark for the benefit and comfort of all the lovers of truth that are blessed to read or hear read articles in Zion's Landmark written by spiritual and gospel writers in Zion.

Yours in love,
Jason Allen,

Dunn, N. C.
Route 3, Box 126

GOOD NEWS

Mr. John Gold,
Wilson, N. C.

Dear Brother Gold:

I was received into the Primitive Baptist Church at Old Nahunta Church yesterday, April 21. This

is the old home church that my Grandmother Ham and others of the Ham family were members of.

I am to be baptized (the Lord being willing) next Sunday morning at Upper Black Creek Church by Elder J. D. Fly, assisted by Elder Davis.

Your friend and brother,
Edmond D. Ham,
Pikeville, N. C.

We have known our friend for a number of years and have enjoyed his confidence and his company. I rejoice that he has decided to come home to the church where he belongs.

J. D. Gold.

READS LANDMARK MANY TIMES.

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

Dear Mr. Gold:

Enclosed you will find a money order for one dollar to renew my subscription to the Landmark. This will pay me up to September 15, 1940.

We surely enjoy reading the Landmark. We also want to thank you for those seven special Landmarks you sent us. They were so good. Dad still reads, and seldom quits reading until he reads one from cover to cover, when it comes. Then he reads it over and over until another comes. He gets more pleasure out of them than anything else.

Wishing the Landmark much success, I am,

Mrs. J. J. Fincher,
Ennis, Tex., Route 2.

ZION'S LANDMARK

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

Editor

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

Associate Editors

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

Elder B. S. Cowin, Williamston, N. C.

Elder E. L. Cobb, Wilson, N. C.

Elder T. R. Crawford, Cairo, Ga.

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"WE OUGHT TO OBEY GOD RATHER THAN MEN."

(The Acts 5:29—Peter.)

"And believers were the more added to the Lord, multitudes both of men and women. Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them." This was a manifestation of remarkable faith, yet Peter of himself, unattended by Spiritual power, could not cure the body, nor heal the broken heart.

'And there came also a multitude out of the cities round about unto Jerusalem, bringing the sick folks, and them which were vexed with unclean spirits; and they were healed." Not a failure in any case. It was the work of God through the operation of His Spirit.

There is but one Physician can cure the sin sick soul. The Lord God omnipotent reigneth. Nothing is hidden from His all seeing eye, and He can and does behold His beloved people, and hears the cry of the destitute, and heeds their cry for mercy. He hath loved His people with an everlasting love, and with His loving kindness draws them unto Himself by the sweet cords of His love.

The High Priest, spoken of above, was determined that the disciples should not preach Christ to the people, nor heal their diseases in His name. So, they put them in the common prison, and no doubt felt they were secure, and would no more be heard, in the name of Jesus of Nazareth. This command of the High Priest, must be set aside, not by man, but through the Spirit and Power of God. Therefore, the angel of the Lord by night opened the prison doors, brought them forth and said, "Go stand in the temple, and speak to the people, all the words of this life."

Thus defeated, the High Priest convened the council, and had the disciples brought before them, and said unto them, "Did we not straitly command you that ye should not teach in this name? And behold ye have filled all Jerusalem with your doctrine, and intend to bring this man's blood upon us." It was then Peter said, "We ought to obey God rather than men."

They preached the gospel also to the council, by saying, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand, to be a Prince and a Saviour,

for to give repentance to Israel and the forgiveness of sins."

They were pricked in their hearts and sought to have them slain.

Strange to say, a Pharisee, Gamaliel was one of the council, and rose up and said unto them, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. And now I say unto you, Refrain from these men and let them alone." Why let them alone? Here is the answer. "For if the council or the work (the council is doing in silencing chosen men of God) be of men it will come to naught." How truly he spoke unto them. But, said he, "If it be of God, ye cannot over throw it, lest haply ye be found even to fight against God."

Not satisfied to let them go, as they deserved to go without punishment, they called the apostles, they were severely beaten, and they commanded them, saying, You shall not speak in the name of Jesus, then let them go.

Did they obey men or God? "And they departed from the presence of the council, rejoicing that they were accounted worthy to suffer shame for His sake." And daily they taught in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

I would not want to be a party to silencing any minister on earth, if I had reason to believe he was called of God to the work of the Gospel ministry. If it be of man, it will fall. If it be of God, we cannot, dare not try to destroy it. Let every servant be accountable to his own master. I cannot call, qualify,

nor direct the steps; of any Gospel Minister. In this work of 'Feeding His sheep and lambs, it is not in man to direct his steps."

A man who is called of God to preach the unsearchable riches of Christ, has a gift that man cannot give, and men should be careful not to try to take away the liberty of preaching the gospel from any such gift.

Let each one abide in his calling. Preach the word, let others alone. God, who hath called His servants, gives impressions to such servants, who should be content to be humble servants, taking heed, first to themselves, and then to the flock over the which God hath made them overseers.

I am not to pastor all the flock, all the churches. Let me abide in my own calling and in my own field. Let others do likewise. I do not seek the life or liberty of any living man on the earth. Whoever you be, wherever you be, if you have felt that you are called to the work of the Gospel ministry, I am sure if it be of God, your gift will make room for you. Do not ask me where you should go, to whom you shall preach and who shall be passed by unnoticed. You may be imprisoned, walled in with man-made bars, or non-fellowship resolutions; but if God be with you who shall be against you?

Go where your gift and calling seems to be desired. Cast your bread upon waters. Trust in God. Beware of men. And if you are a true servant of the Lord, you will be persecuted. Jesus said, 'If they persecuted me, they will persecute

you'." But said He, "The disciple is not above his master, nor the servant above his Lord." Jesus said, "It is enough for the disciple to be as his master, and the servant as his Lord. If they have called the Master (the Lord Himself) Beelzebub, how much more shall they of his household.

I fear many of us are prone to look to the wrong source for joy, peace, love, fellowship, meekness, goodness, faith, etc. There is but one source from which all Spiritual blessings and comforts flow; but they flow from beneath the throne of God and the Lamb, flow into the garden of his grace, water the plants of His Pasture, the whole Church of God. And in the end of time, Heaven shall be filled with the glory of God and His glory will be the glory of all who enter there.

O. J. Denny.

**"WALK ABOUT ZION, AND GO
ROUND ABOUT HER; TELL
THE TOWERS THEREOF."**

Psalms 48:12.

Mount Zion was south of Jerusalem, and yet a part of it. It is two thousand, five hundred and fifty feet above the level of the sea. It means a dry sunny place or a mound or even a place of defense.

It is mentioned in the Old Testament more than one hundred times while Mount Moriah is mentioned but a very few times.

The whole city is often called Zion, and it is a beautiful type of the church of God. The Psalmist points out its beauty and sings about its glory; the place where it is said God dwelt, and to which our Sa-

viour came and spoke of it as "My Father's house."

David says to walk about Zion, which is an invitation to all God's children even an assurance that it is their dwelling-place, and they are welcome to be a partaker of all its benefits.

The church is God's building, yet not built of natural stone as the temple was, but of lively stones—a spiritual house for a habitation of God through the Spirit. Jesus says He would build His church, and no power can prevail against it, but it should stand forever.

Those of the human race who have been born again are the citizens of Zion.

They are not the rich, the wise nor the nobility of the earth, and although they may possess much of this world's goods, yet they are poor in spirit and heirs to the riches which Christ came to bring, and are made manifest unto them by His Spirit in their hearts.

As God is no respecter of persons the poor beggar is sometimes borne by angels into Abraham's bosom while the rich man lifts up his eyes in torment.

Zion belongs to the redeemed ones as a dwelling place, and they while living as pilgrims here having no continual dwelling place on earth yet spiritually they dwell in Zion, because they were born there, and they have many associates whom they love and confide in them as companions, and it is with them they walk about Zion by visiting the church meetings anywhere it pleases them to go, and join with others who are citizens of the same

Zion or church militant, and being of one mind and guided and taught by the same Spirit they delight to walk about Zion, to engage in the worship of Him, who has desired it for His habitation.

They are glad, for the waters of the river of life has made them so. They rejoice in their city because of its great strength and beauty. They talk about its towers and try to enumerate them; they never tire while walking about Zion.

Sometimes they sing of the power, glory, strength and security of Zion. Sometimes they listen to their ministers telling of the greatness of their city, but never separate and apart from Jesus, who is King of Zion, and besides all its beauty and glory is derived from Him.

Without Him there would be no Zion, and He is the everlasting light and glory of it, and the sweet association with Him through the Spirit makes their journey through Zion to be a heaven below.

The towers are many: election, predestination, preservation, mercy, truth, holiness, sanctification, redemption and many others which are for the security and eternal preservation of all who through grace have become citizens of Zion.

They never tire of walking about Zion, but the old and afflicted yearn for one more trip into the sacred portals that are not seen, but they have the blest feeling that God is there because they feel His presence in their souls and they sing in their hearts praises to their King who found them wandering away from God, but He brought them to the fold and gave them citizenship in His city and set His seal upon them.

B. S. Cowin.

ABSOLUTE.

(Published by Request)

This word is not in the Bible. There are never any better words than such as the Holy Ghost supplies. If any are as good the Bible does not prove it.

Whenever any man or set of men invent any thing that it requires language not recognized, that is not found in the Bible, to describe it, that matter should be suspected. But one says what I believe or practice is embraced in the Bible. For instance, Sunday schools are not found in the Bible, but the Bible sanctions all that Sunday schools teach. For Sunday schools claim to be a nursery of the church to prepare little children for church membership and they contribute more to help the Lord in increasing His church than any other thing ever known. But the Bible says the Lord adds or gives the increase to His church. The Lord builds His church, and not Sunday schools.

Predestination is taught in the Bible. One says I believe predestination includes every thing that comes to pass, and therefore I will strengthen the word predestination by calling it absolute predestination. Well what have you gained? Some brother says, why do you use that word? You answer to harden it, make it stronger. Have you done it? No, not a particle. But you have added a word which has caused much discussion and confusion.

I believe in a predestination that predestinates. The Bible predestination limits it to God's people. Whom the Lord foreknows them He also predestinates to a certain end,

namely to be conformed to the image of His Son. Now does He conform any except those whom He foreknows to be conformed to the image of Jesus? No. Does He conform every one whom He foreknows to the image of Jesus? Yes. What do you say to this? I say "Amen" to it.

There are people that God does not foreknow. If He foreknows all men then He will conform all men to the image of Jesus.

But there are people whom God does not know. He said to Moses, "You only have I known of all the nations of the earth. You only have I known of all the families of the earth," Amos 3:2. The Lord says of certain ones, "I know you not." Matt 25:12. Now what does the Lord mean? He means He owns them not, owns them not as His own people. James says, "Known unto God are all His works from the beginning of the world," Acts 15:18. That God approved, knows, owns all His own works from the beginning, but He does not thus know or own the works of the wicked. The Lord knows or approves His own people as He does not foreknow any other people. The foundation of God stands sure, having this seal, the Lord knows His own.

There is another sense in which nothing is hid from God, but all things are naked and open before Him, and He will bring every thing into judgment, whether it be good or evil.

He does not tempt man with evil. Wickedness does not come from God but wickedness proceeds from the wicked. God is the author of all good things. But God is so high

above man that He makes the wrath of man praise Him, and restrains the remainder of wrath.

God makes things in themselves evil so work for His glory that men become dumb before Him. Let God be true, but every man a liar.

For instance, in the crucifixion of the Holy Son of God men killed the Prince of Life; yet they did it with evil intent, while God meant it for good to save much people alive. The devil sinneth from the beginning, but Jesus is manifested to destroy the works of the devil.

This matter is too deep for mortals to find bottom. It is wisdom in them to be still and know that He is God, and shun to be rash where an angel veils his face to speak.

Secret things belong to God but revealed things belong to us and our children. Little children prove you are little children by being at each others feet and loving each other.

Why are men meddlers trying to explain what is not given to man to explain, while they neglect doing the things plainly taught in the Bible that they should do, namely seek the things that make for peace and whereby one edifies another?

P. D. G.

JANUARY 18, 1940

Twenty-eight years ago today,
 Into this home came a precious boy;
 Well do I remember that day,
 He was my pride and joy.

Happy were our childhood days,
 O'er the fields we roamed in play;
 Unmindful of a God above,
 Who always has his way.

Six long years will soon have passed,
 Since I bade you goodbye;
 But I must wait 'til God calls me,
 To that home beyond the sky.

As I sit alone in your room,
All around me seems forlorn;
For you I loved so dear,
Have forever from here gone.

A place is vacant in this home,
A place no one else can fill;
You have vanished from our sight,
But in memory you are here still.

As I often sit and ponder,
O'er the happy days of yesteryear;
How my eyes are filled with tears,
When I think of you, brother dear.

I think of you as the days roll by,
And when from place to place I go;
Like stars that fall in silence,
Come memories of happenings of long ago.

Lynwood, I dream of you often,
While my eyes are closed in sleep;
Your cheerful voice and gentle ways,
Are memories I'll always keep.

I loved you, yes I loved you,
But God loved you best;
For He took you from this home,
To that heavenly home of rest.

For one score years and two,
Your spread sunshine along life's way;
But now you are peacefully sleeping,
Awaiting the resurrection day.

Though I long to hear your voice,
Which forever on earth has been stilled;
Yet I hope to be submissive,
To the decree my God had willed.

Lynwood, you are gone but not forgotten,
Never will your memory fade;
Sweetest thoughts will always linger,
Around the grave where you were laid.

I do not wish you back,
In this world of sin and woe;
For I hope to meet you, again,
On a brighter, happier shore.

In Heaven, that happy home,
Over on the Golden Shore;
There I hope to meet you, dear one,
Where we'll part no more.

Written by,
Josephine Nuckols,
Chatham, Va.

MRS. LUCY A. WRIGHT

In loving remembrance of our mother,
Lucy A. Wright, who died May 4, 1938,
two years ago today.

She is gone, but not forgotten,
Never will her memory fade;

Sweetest thoughts will ever linger,
Around the grave where she is laid.

We loved her, oh yes, we loved her,
But the Saviour loved her more;
So the angels sweetly called her,
To that bright and happy shore.

The golden gates were open,
A gentle voice said, come;
And though sad farewells by her were
spoken,
She calmly entered home.

It was hard to part with mother,
Oh, so sad to see her die;
But we will try to meet her,
Some sweet day, by and by.

We, who loved you, miss you,
Sadly as it dawns another year,
In the lonely hours of dreaming,
Thoughts of you are ever near.

Two long years have passed in silence,
Passed in silent tears,
Since the day that God called you,
For He loved you, too, my dear.

The fight was hard, the battle you lost,
But your spirit lingers here,
To challenge our best, that at last we may
rest,
With you, in that land most dear.
By her loving children.

**RESOLUTIONS OF RESPECT FOR
BROTHER LAMBERT B. WILKINS**

Whereas it has pleased our Almighty God of Heaven, to remove from our midst at Bethsadia church, our dearly beloved Brother Lambert B. Wilkins (by death) who was born September 6, 1862 and died February 15, 1940, making his stay on earth 77 years, 5 months and 9 days. Brother Wilkins joined the church at Bethsadia the first Saturday in August 1887, and was baptized the Sunday following by Elder Bernice Wood, who first served the church as its pastor, after the church was organized December 7, 1884.

Brother Wilkins was faithful to the church and firm in his belief, and loved the doctrine of salvation by grace. He loved peace and the church, his brethren, sisters and Christian friends in Zion. He especially loved his pastor, Elder Xure Lee, who is now serving the church at Bethsadia.

Brother Wilkins was faithful and true to the church and his pastor and to the needs and necessities of both. He continued faithful unto the end. He always filled his seat when not providentially hindered.

Therefore, be it resolved:

First, That we, the church at Bethsadia, bow in humble submission to the holy will

of God, who doeth all things well after the council of his own will, and that our loss is his eternal gain.

Second, That we extend to his bereaved family and loved ones, who are left to mourn, our sincere love and sympathy, hoping that the God of Heaven will comfort them in their bereavement.

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

Done by order of the church in conference, the first Saturday in March, 1940.

Committee: W. J. Tew, Margaret A. Bryant and Jason Allen.

Elder L. A. Johnson, Moderator,
Jason Allen, Asst. Church Clerk.

RESOLUTIONS OF RESPECT.

God, according to His will and appointment, has called from our midst our beloved member, Sarah Enelson Cooke, born October 18, 1879, died December 4, 1939, making her stay on earth, 60 years, 1 month, and 16 days.

Sister Cooke united with the church at Fellowship Johnston County, N. C., the first Sunday afternoon in July, 1932, at the home of her brother, J. A. Langdon, where services were held. She was baptized the first Sunday morning in August, following, by the Pastor, Elder F. W. Rhodes. She was ever after a faithful member until her death. In her sufferings as well as the church she stood for salvation by grace, and grace alone. In nature and worship we shall miss her, but in the spirit we hope sometime to be reunited to part no more.

Now, may we, the church at Fellowship, bow in humble submission to one who not only knows but doeth all things well.

Resolved, that a copy of this be put on our church records, one sent to Zion's Landmark for publication and one to the family.

Done by order of the church in conference Saturday before the first Sunday in February, 1940.

Elder F. W. Rhodes, Moderator
J. C. Langdon, Clerk
Elder R. B. Parrish, Com.
Mayme Langdon, Com.

IN MEMORY OF A. M. WHITEHEAD

Death has robbed us of our husband,
Of one we loved so well.
Taken from this world of sorrow,
Safe at home with Him to dwell.

All our days are dark and dreary,
Lonely are our hearts today,
For the one we loved so dearly,
Has forever passed away.

A bitter cup, a shock severe,

To part with him I loved so dear.
My loss is great, I'll not complain,
But trust in God we'll meet again.

You're gone, but not forgotten,
Never shall your memory fade,
Sweetest thoughts shall ever linger,
Round the grave, where you were laid.

Sleep on, dear one, take thy rest,
We miss you most, who loved you best.
God took you home, it was His will,
But in my heart, you're living still.

Days of darkness still come over me,
Months of sorrow silently flow.
But fond memory keeps you near me,
Tho' Heaven claimed you one year ago.

—Written by his widow.

RESOLUTIONS OF RESPECT.

"Not dead, but sleepeth."

Whereas, God in His infinite wisdom, called our beloved brother, John Calvin Worthington, age 80 years, on January 25th, 1940, to his eternal home. Be it therefore resolved,

First, That the church at Red Banks has sustained the loss of one of her esteemed members, yet we desire to bow in humble submission to this dispensation of God's providence, feeling assured that he is "Asleep in Jesus, blessed sleep."

Also further resolved,

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 second Sunday in March, 1940.

Elder J. B. Roberts, Moderator,
Mrs. Bessie Brooks Gay, Clerk.

APPOINTMENTS.

Please publish the following appointments in Zion's Landmark for Elder R. A. May from Lenora, N. C. and Elder W. H. Oaks, from Dry Fork, Va. They will visit the Little River Association, the Lord willing, after the second Sunday in May, 1940.

At Angier, N. C., Monday night, 13th.
Rehoboth, Tuesday, 11 o'clock.
Smithfield, Tuesday night.
Four Oaks, Wednesday, 11 o'clock.
Mt. Zion, Benson, N. C., Wednesday night.

Little Flock, Thursday, 11 o'clock.
Fellowship, Thursday night.
Friday night at the home of Elder J. T. Lewis.

Saturday and Sunday at Gift, Coats, N. C., at the regular meeting time.

We feel like those ministers are men of God, and are worthy of your consideration. Please go out to hear them.

M. E. Fish,
Angier, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIII.

MAY 15, 1940

NO. 13

THE REBUILT JERUSALEM.

"Then Eliashib the high priest rose up with his brethren the priests, and they builded the deep gate; they sanctified it, and set up the doors of it; even unto the towers of Meah they sanctified it, unto the tower of Hananeel.

And next unto them builded the men of Jericho. And next to them builded Zaccur the son of Imri.

But the first gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

And next unto them repaired Meremoth, the son of Urijah, the son of Koz. And next unto them repaired the son of Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

Moreover, the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on the side of the river."—Nehemiah 3:1-8.

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.

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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

CRUMBS OF COMFORT.

Dear Mr. Gold:

After meditating over writing to the Landmark for some months, I now take my pencil, to write to you beloved brethren, sisters, and friends who read the Landmark.

We refer to 1st Timothy, 4th chapter, and begin first to write about the 9th and 10 verses.

Before beginning to comment, I wish to say emphatically that I am not writing this to change people's minds against their will; because it is said that "one changed against his will is of the same opinion still"; but I am hoping that the Lord may, through me, drop a few crumbs that will comfort some one. God only can change us.

The 9th and tenth verses read:

"This is a faithful saying and worthy of all acceptation.

"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe."

What a wonderful text about a living God and an everlasting life.

Paul is here instructing Timothy, or giving him direction about meeting the persecuters of the faithful ones in the church, because he has been blessed to see that there will be seducing spirits and doctrines of devils to contend within, travelling as a faithful soldier of the cross.

He says in the sixth verse: "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 good doctrine, whereunto thou hast attained."

Of course we want to acknowledge that this attainment to good doctrine is, has been and always will be brought about by this Almighty, all-wise and merciful God, who is the Saviour of all men and specially of them that believe.

He says, we both (Paul and Timothy) suffer reproach because we trust in the living God. Yes both of them suffer and are upbraided, censured, and reviled at not by God, but by the enemies of God, which was nothing new to Paul, because I think that the reproach is the thorn in the flesh which Paul besought the Lord three times to remove, but the Lord told him, "My grace is sufficient for thee." "Where there is no cross there is no crown." So we all are brought by God in this special salvation, to where we have to suffer this reproach, like Paul and Timothy, before we can reign with Christ. But I did not intend to write about this thorn this time as it would require a long letter to explain my belief about the thorn. I now leave it for this time.

Let's see something about this saving all men, and special salvation. And Jude tells about a common salvation, and another Hebrew

2:3, "if we neglect so great a salvation."

There is but one Saviour, and all salvation is of Him. All salvation, does not only proceed from Him, but His power and wisdom executes it to all parts of the world.

As we do not have any promise that all men are saved to eternal life through Jesus Christ, the Son of God, yes God manifest in the flesh, but only a remnant of Israel shall be saved; let us consider this "all men" salvation. I think these words here, all men, means what it says, but it does not mean that all men are saved from sin to eternal life.

Well, some one will say, if they are not saved from sin, what are they saved from?

There is a preservation from trouble and danger but there are different kinds of trouble. In the special salvation we are saved from sin and the trouble of its consequences.

In the salvation of all men we are saved from hunger and nakedness in the natural food and clothing and the lack of all other good gifts which we are blessed with in a material or natural way, which as well as the perfect gifts come down (as James says) from the Father of lights, in whom there is no variable-ness, neither shadow of turning.

He sends sunshine day after day and the seasons of the year follow each other year after year and the rain falls on the just and the unjust alike. So in the material salvation, all of the blessings come from God, who has given a decree or law or edict, which means to show his rule of action of all things coming or proceeding into this world, or His manner of disposing of all things.

Those who wrote the London Confession of Faith nearly two hundred years ago in chapter 3, paragraph 1, recognized the decrees of God, and applied them in the confession, comprising all laws needed for the whole universe in a material law or laws of nature. The first paragraph reads: "God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably all things whatsoever comes to pass; yet so as thereby is God neither the author of sin, nor hath fellowship with any therein, nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears his wisdom in disposing of all things, and power and faithfulness in accomplishing his decree. So God has counseled in Himself laws which He executes from His throne of a just and righteous council and He himself is Judge, Counselor and Witness. He is the whole court and we are the subjects under Him, dependent upon Him for every good thing, and He has promised to supply all our needs. After the flood He set a bow in the cloud, thus showing a promise that seed time and harvest shall not fail. This is to all men.

Job complained at the natural prosperity of the wicked, but we are not to envy their prosperity.

Farther on I will try to comment on the 3rd verse of chapter 3, which is applied to the church, which is spiritual or of the special salvation written in the Confession of Faith.

I am not taking the London Confession in place of the Bible, but it is

my purpose to compare it along with the Bible.

So maybe I'd better quote the 3rd verse of chapter 3 of the Confession of Faith, which reads as follows:

"By the decree of God for the manifestation of His glory, some men and angels are predestinated or fore-ordained to eternal life, through Jesus Christ, to the praise of His glorious grace; others being left to act in their sin to their just condemnation to the praise of His glorious justice."

I look on this verse or decree as going with the special salvation of the members of the church, which is spiritual.

As I write, I am praying that the Good Lord may guide or direct my thoughts and also my pencil to rightly divide the word of truth and that He may give you readers understanding in the truth.

So I will have to put the natural man and his sins in with the first verse and general decrees of God.

I will also have to put the new man, who is born again, in with the 3rd verse or special salvation, but the new man is that which is spiritual. So we read in the Bible "that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit; and ye must be born again." The fleshly body is not born again, but is over-ruled by the Spirit or new man; then we must worship in Spirit and the flesh even though it (the fleshly body) goes along with the new man the flesh does not worship God, but the Spirit worships Him.

I have said, and still say that the decreed "all things" referred to natural things and not to the church

which is spiritual.

Yes, man in nature is considered here with all other things in nature because nothing in nature is glorified with eternal life and celestial glory.

But some one may say that it reads "all things," and that the church of Jesus Christ is one of the "all things."

Very well the church is one of the "all things" but what is the Church? The church is one body, made up of many members, and these many members were not manifestly the church or of the church when they were in nature. So the general decrees get the members in nature before they are quickened to eternal life, but the third verse includes the members in the special spiritual salvation.

Salt water and fresh cannot both flow from the same fountain, so I am trying to divide this so that we may see the corrupt things of nature disposed of by God in the way of His counsel and the pure things of His Spirit preserved forever by His power.

Now we will talk some about the special salvation. Under or with the special salvation we have Jude's "common salvation" and Paul in Hebrews "to not neglect so great a salvation." This "common salvation" is not something inferior or depreciated, but is like Titus' "common faith," 1:4 which means the faith of Jesus Christ, which is the gift of God, without which there is no salvation. So He (Jesus), being the only Saviour; faith or belief in Him, is the one and only way in which men are saved. So this salvation which is common is that eternal life

which is given by God through Jesus to every one who is drawn into this special way, which is a narrow way and a strait gate, and few there be that go in thereat.

So Jude's common salvation referred to as common is the salvation of spiritual Israel and not referring to natural Israel.

But how do we as men and women obtain the blessings both natural and spiritual from God and benefit by them? My answer is by authority of God, because authority means, power or rule and God is the author or beginner or cause of all power which be in reality; but not all that seemeth to be.

Romans 13:1 reads, "Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God." Proverbs 8:14 and 15, "Counsel is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice." A part of Daniel 2:21, "He removeth kings, and setteth up kings: he giveth wisdom unto the wise and knowledge to them that know understanding." Matthew 28:18, "All power is given unto me in heaven and in earth."

I understand all these references mean power of God, overruling all things with His own power, which is in Him, and like Him and is everlasting power, showing the meaning of be and "are ordained," power to be everlasting. The verb "to be" means to have a certain state; and certain means unchangeable. So the powers that be here spoken of are of God and are always righteous. So they are the wisdom of God, actuating the judge or king;

but in Hosea 8:4, He says, through the prophet, "They have set up kings, but not by me; they have made princes, and I knew it not: of their silver and their gold have they made them idols that they may be cut off." Hosea's prophecy shows not what men do when they are ordered or directed by God, but what the man in nature is and was when Paul in Ephesians 2:12, described man in nature as without Christ and having no hope and without God; and being without God is why they set up kings without Him and they made princes and he knew it not; meaning without His aid, direction, power or authority to do so.

Well, some one says, Where did they get the power? From the drawing of the lusts of the flesh which they inherited from Adam in his transgression. All fell in him and since the fall, man in nature chose as one said: "They chose darkness rather than light, because their deeds are evil." It does not say chose through, by, in, nor of God, but they chose deliberately of themselves, darkness, because they have fallen and have no strength in themselves to rise one iota out of the pit of sin in which man has placed himself. By man came sin. James says, "They are drawn away of their own lust, and God tempteth no man."

Man obtains natural blessings like all other natural things; the decree to the sun, the decree to the moon, one to the ocean, one to the rain and one to the vegetable (kingdom), to the animal kingdom, and all things receiving a law from God grow and accrue to benefit of all creatures. But man is made able to

work. Sin, the act or transgression of men, is spoken of in the first verse of the Confession of Faith and I will comment on sin there later on.

Now for authority to the special salvation which is described in the third verse of said Confession, which says by a decree of God for the manifestation of His glory, some men and angels are predestinated to eternal life through Jesus Christ, and so on. So the authority is in Jesus. He is the Author and Finisher of our faith. Hebrews 5:8, "Though He were a Son, yet learned He obedience by the things He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him." It does not read all that obey Him causes or brings authority or power from Christ to the subject; but Christ, by suffering for our sins in His obedience He paid the whole debt, fulfilled the law, made a complete atonement, rose again, ascended back to the Father and in all this He became perfect, a perfect Saviour, bought the field for the pearl that was in it. Then if He bought the pearl with His life, it was His to give to whomsoever He will, and as it was already willed, predestinated to a chosen elect, He sends His spirit of truth, the Holy Ghost, to them and quickens them unto eternal life. And there we have the decree of God for the manifestation of His glory. The chain of five links is filled out. 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 justified and whom He justified them He also glorified.

I think the reason that there is so much difference of opinion on predestination is that we are not agreed on the meaning of the word predestinate. So I give you all my understanding of the meaning. My dictionary says that it means to pre-design to any particular end.

Paul's predestination means of a design or purpose, and purpose means to effect a thing, yes to be the first cause and to continue to effect and bring to the desired end, which is glory. It proceeds from a God of honor and glory, and works in His chosen elect, giving them faith and causing them to believe on His Son; and all that believe on him will be glorified according to His prayer in John 17th chapter.

There are five links in the chain of predestination, namely: Fore-know, predestinate, call, justify and glorify. They, the elect, are seen in sin but not placed there in sin by God but by man's own transgression, and by His mercy and power He begins His cause of salvation of His elect, that special salvation, which is predestinated by calling them by His spirit out of the world, yes conforming them to the image of His Son. But notice now, He does not say anything about God's conforming anybody to the image of Satan. He does say, "Be not conformed to the things of this world, but be ye transformed by a removing of the mind."

But how about the false apostles and satan? 1st Cor. 11:13, "For such are false apostles, deceitful workers; transforming themselves

into the apostles of Christ. And no marvel, for satan himself is transformed into an angel of light." But he is a false angel of light. They all transform themselves, "all" meaning the wicked, according to the precious testimony of Paul, the great predestinarian.

So I cannot charge the false work to God. God predestinated salvation, and he knew that men led by lusts of men would lust against His spirit, but sinning is not a part of predestination, because we are predestinated to glory and there is nothing as I have seen said, about predestination to hell. The Bible does say, "Depart from me, ye workers of iniquity into everlasting fire prepared for the devil and his angels." It does not say that God has prepared any one; or predestinated any one to hell, but as the London Confession, 3rd verse, puts it, "God has left some to act in their sins, to their just condemnation to the praise of His glorious justice."

So God's justice condemns the wicked, but does not cause or predestinate any one to sin. God is glorified in all He does, but He does not glorify the devils in hell, but does accomplish His predestination by justifying and glorifying all of His church which is that desired end which is His predestination or glory.

Suppose I say that God did not make man sin, but made him to sin. The purpose would be the same, and the effect would be the same; and I cannot find either, made him sin and/or made him to sin, in the Bible. Out of about one thousand references about sin, I find nowhere in 2nd Cor. 5:21, Paul says, "For He (God) hath made Him to be sin

for us, who knew no sin (of His own) that we might be made the righteousness of God in Him."

All of the first sins of wickedness are of the devil, but Christ was made a sin-bearer by His Father, to redeem His bride. The sins of man is the disease; and the bearing of them is the remedy or Paul's predestination which is a sure cure for the sins of the elect. So Jesus Christ has become the author of eternal salvation to all that obey Him. So obedience of the subject is demanded that he may enjoy here in time the part of the eternal salvation which is his own salvation from being quickened until natural death by being led by Christ's Spirit and working out that God has worked in him to will and to do of God's own pleasure, never ending after death. Romans 1:5, Paul says, "By whom (Jesus) we have received race and apostleship, for obedience to the faith among all nations, for His name." He does not say for obedience to the law; but to the faith, for His name. So with this gift or receipt of grace, which is the faith he has; which is the gift of God; he is made one of those willing ones, in the day of God's power, hoping for eternal glory after this life. James says, "This man is blessed in the deed." Not for it. I do not mean to say that man can merit any kind of salvation by his own works. All salvation comes from God. Both labor and suffer reproach. Labor comes first. If we are not brought by the Holy Ghost to labor in God's spiritual kingdom, we will never have any reproach from the world. Psalms 62:7, "In God is my salvation and

glory, etc." 8th verse, "Trust in Him, at all times, ye people; pour out your heart before Him." This is the kind of labor, trust in Him, and pour out our hearts before Him because we are born into His kingdom and are not hirelings, but we have to come by His power to the table of obedience and eat of the common faith and the common salvation of love and mercy with the other heirs and joint heirs with Christ.

So much for the positive authority of Christ. Now let us consider the negative authority of God.

The Bible, 1st Cor. 14:33, "For God is not the author of confusion, but of peace, as in all the churches of the saints."

I understand that what is peace to the church is not pleasing to the world. Now let us go back to that first verse of the 3rd chapter of the Confession of Faith. Those general decrees of the coming in and going out of all things.

In that verse, decreed all things unchangeably in Himself, and so on, it goes yet so as God is not the author of sin, and so on. I understand this yet so as and so on to be a part of an exception of a decree being given to the sins of men. If they had made a complete exception, no law against sin, then there would not have been any control lever in God's hand to restrain the wicked. God's laws are against sin. I claim there is no decree from God to bring sin into the world, and yet so as God is not the author of sin means He is not the beginner, and the exception shows that God is not the cause of sin and the exception is applied to the proceeding of sin into the world; because in an-

other place the Confession says "God's counsel (law) extendeth to all sinful acts; yet so as they proceed from the creature and not from God." In John it says the lust of the flesh are not of the Father. There is exception in the proceeding in; but when you read on over towards the last part of the first verse, 'In which appears His wisdom in disposing all things, and power, and faithfulness, in accomplishing His decree.'

You see they deny God's being the author or beginner or cause or proceeding from and there is therefore no decree to any to sin, but there is not any exception to the disposing of all things. God's law in Himself extendeth to the disposal of all things.

Col. 1:17 reads: "He is before all things, and by Him all things consist." All things come in nature and in the Spirit, and consist by Him, but sin or wickedness is not a thing. It is the act of a thing called man.

Those who wrote the Confession wanted the Baptists to understand what they meant by God's authority of sin, so they gave us a reference to the 50th chapter, 21st verse of Psalms, "These things hast thou done and I kept silence; thou thoughtest that I (God) was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes."

The 16th, 17th, 18th 19th and 20th verses before the 21st verse, tells what the wicked had done. They hated instruction, consented with a thief, partakers with adulterers, slandered their mother's son, and so on and on and these just

mean a part of like sins we have committed. God's law to reprove and order and punish comes in. But they are to show, yet how God is not the author of sin. He says in this testimony of God, through David, that while the wicked were sinning, God kept silence. That is He had no part whatever in the coming in of those sinful acts. But He says, Thou thoughtest I was altogether such a one as thyself. They thought they were good as God or God was down equal with them. If He should aid any way in bringing in sin as the disease, then I fear all honor and righteousness would be gone; but he has had no part in sin and is perfect; as God and Jesus and as the Holy Ghost. But the law of God is shown in the last part of verse 21, 50th chapter of Psalms, where it says, "I will reprove thee and set them in order before thine eyes." Yes, this shows God's law extending to man's sins. I will reprove thee, (the sinner) and set them (their sins and transgressions) in order before thine eyes. Yes, and punish them. Yes He has authority in Himself to bring the wicked before Him in His court of reproof where he is judge, counselor, witness and we the subjects. He needs no witness but Himself, because He knows all things.

With His strong arms of restraint He overrules all things; which rise up against Him, and rules in His chosen people and directs their steps in righteousness.

"It is not in man that walketh to direct his steps." No, without God to direct, we all go at random, but when we go straight in righteousness, it is because the steps of a

righteous man are ordered of the Lord.

Maybe some will say the law was given that the offense might abound. Let us see if the same writer does not say, "By the law came the knowledge of sin." And in John 15th chapter, 22nd verse, Jesus says "If I had not come and spoken unto them; they had not had sin; but now they have no cloke for their sin." It seems the purpose of the law which is holy, just and good, was to give knowledge of sin and keep man from having a cloke for sin. God's eternal purpose is glory.

If you want some more witnesses to testify along with Psalms 50:21, take Jeremiah 32:35, where the people caused their children to pass through the fire and he says, "Which I commanded them not, neither came it into my mind; that they should do this abomination and cause Judah to sin." He does not say would do, but He says should do, meaning though He was wise to what they were doing, He did not predestinate the act. It was not glorified.

The words of God by Ezekiel are about the same in 13th chapter and 7th verse, "But some one might say, the Lord boundeth and guides, directs or orders all things both good and bad."

Very well, the Confession says, He bounds, orders and directs all things, but He qualifies it by saying God does it in a way that it is to His own praise and glory. To order men to sin would not be to God's praise. But let us go to the Bible and see if we can qualify so that we can stand flat-footed on both sides of the fence.

To the elect, He orders and di-

rects them to come out of her (the world). My people, be not partakers of her plagues and so on, and come unto me, and so on, but unto the personal satan like Peter was savoring the things that be of men. Christ orders him to "Get thee behind me, satan."

And again He will say to His elect, "Come, ye blessed of My Father, inherit the kingdom," and so on.

And again to the wicked. "Then shall He say to them on His left hand 'Depart from me ye cursed, into everlasting fire prepared for the devil and his angels.'" There are others, but will not go on for them but these show that He boundeth with His restraint, love and mercy, and He orders or directs the elect out of sin and He orders satan to get behind Him, but that is not saying He orders the bad acts, but forever will have power to leave the non-elect to act in their sins to their just condemnation, to the praise of God's justice and to predestinate some men and angels (not all) to eternal praise of His glorious grace.

So I conclude that while God's decrees of natural things are unchangeable in Him; the writers of the Bible nor the writers of the London Confession do not call those general decrees, predestination. So I do not call them predestination, but the special decree for God's glory is called predestination by Paul and the Confession and for that reason I call it so. So God is a Saviour of all men, specially of them that believe.

Submitted in love,

Perry E. Johnson

Four Oaks, N. C., R. 2.

EXPERIENCE.

Dear Sister Johnson:

You asked me to write my experience for the Landmark. I feel to be too poor a writer to attempt to do such a thing. I've never been much on writing. I don't think any one can have much more love for the Old Baptist people and the doctrine they proclaim than I do. I have always loved them, but when I got married I went to live with my husband and his people, and they lived so far away from any Old Baptist church that I could not go often. Little Creek was the nearest place and from where we lived to Little Creek was as rough a way as I ever traveled. My husband was mighty good about going with me, but he always dreaded the bad roads we had to go over to get there. So the last time we ever went I thought we would never get there and back. So on the way back home I made up my mind I would never ask him to go with me any more and I never did. This all happened around 30 years ago and in the spring I was in a worried condition. My husband was raised up to go to the Christian Disciples Church. His father was a member at Wilson Mills, but I would not go. I did not believe in them. I made some mighty bad remarks about them and the coming September after we went to Little Creek in the spring, they started a two week's meeting at Wilson Mills. My husband went every night, but I would not go. But somehow on Monday of the second week I was made to have a mind to visit a friend of mine who lived across the railroad from the church. I told my husband that

day I was going with him that night. He said, all right, get ready and he would carry me over there and walk back to the church. I got ready and we started. When we got in sight of the church it was lighted up and that was the most beautiful place I had ever seen. The lights were so beautiful to me. When we got in front of the door I felt a heavy weight drop down over me and something told me I was doing wrong. I felt like I could never cross the railroad or go any further, but I had to, for I was not dressed to go to church. My friend seemed to be mighty glad I went but I was not in any fix to talk. She asked me what was the matter with me. I told her, nothing. After a while she said I was not fooling her, she knew there was something the matter. I told her I was not feeling good that night. My husband came back and we went home. I lay down, but could not sleep.

I got up next morning and cooked breakfast and put it on the table. I sat down, but could not eat. I was full. When my husband came in at dinner time I asked him if he was going to church that night. He said he was. I told him I was going, too. He said, all right. When he got ready that night I was ready, too. When we got there I felt like I could never go inside. I felt like I was not fit to go. I felt to be the most sinful person on eath. I felt like everybody was better than I was. I went in and sat down on a back seat. I felt like that was too good for me, but while I was inside of that building that night I was made to see and realize that it was not the church or the denomination that

caused any one to be saved or to be one of God's people. That God could take care of me in that church just as well as He could anywhere. But still I was not willing to go, but I went down to a place where there was just room for me to stand. There was no way for me to go or turn back. I had to stand where I was and that church was at my right side and just as far as I could see on my left side was a lake of fire and something was telling me that if I didn't offer myself to that church I would be thrown over in that fire. I could see just how I was to be picked up and thrown over in there, but I stood there until that fire got so hot I was made willing to go. But I waited until the last night. When they started singing that hymn, "Jesus is calling and won't you come home?" and "O Lamb of God, I come, I come," I went, feeling to be the most unworthy poor sinner that ever lived, and did not see how they could take me, but they gladly received me. When I turned to go out I felt that heavy weight lift and go up. I felt better. I loved the church and the members. It was my greatest pleasure to go and be with them.

All went well until the first Sunday in last June a year ago. That day I realized that I could not believe the way they did. I felt like I could not stay with them any longer, but I had been a member there so long I thought maybe it was not right for me to move and go somewhere else. So I tried to be satisfied and stay on with them. The more I tried to be satisfied the worse I got. I thought I would not let any one know the fix I was in, but I

could not keep it hid. I finally told Elder F. W. Rhodes a little about my condition. He told me he had a fellowship for me. That was one of the greatest doses of medicine I've ever had. It gave me more relief to my poor feelings than all the medicine that has ever been made or ever will be, and on Wednesday morning before the third Sunday in last November I was made satisfied about leaving the other church.

Right after I joined the Christian church there was one thing happened I never could know what it meant. I was in a dark building. It was a large building, and I was in the middle of that building by myself, and it was so dark I could not move. I did not know what to do. I said, O Lord, what can I do. When I said those words, there came a little child in through the west side of the building, dressed in white. It had a lighted candle in its hand. It came straight to me. When it got even with me it looked up at me and said "You come and go with me." I turned to go with the little child. All that darkness went behind me and a bright light shone out in front. I followed the little child on to where there was a crowd of people. They were down on their knees like they were praying, but as we came up to them they rose up on their feet singing "Amazing Grace," and I was singing, too. The little child disappeared. It all stopped right there. I never could know just what it meant, but it always bore heavily on my mind.

On Wednesday morning before the third Sunday in last November,

I awoke suddenly. I was wide awake as if some one had called me, but there was no one in the room but me. I was alone and it was all explained to me how it all was in this way that the dark building I was in was to show that in the church where I was I was alone and that it was the Old Baptist people that the little child led me to, and that where I was divided from the other church they believed in admission by faith only and that the Old Baptists believed in admission by experience which gives us the faith and hope, and that was what I believed and that it was all right for me to leave that church and go to the Old Baptist Church.

If a poor sinner has ever been blessed with a happy feeling I was at that time. If a poor sinner was ever made to rejoice in their feelings I was at that time, and from then on until I was received into the church I felt like that if I was only a member with the Old Baptist people that it would mean more to me in my feelings than anything on earth.

On the fourth Saturday in last January I went before the church at Fine Level, begging a home with them. I told them my condition and they received me. Elder F. W. Rhodes baptized me the following Sunday morning, which was the fourth Sunday in last January. From then until now it has been one of the greatest pleasures I've ever had to enjoy that I can only be called one of the Old Baptists, while I feel to be the least and most unworthy one of all the rest. God knows how to take care of His peo-

ple. He knows how to bring His sheep into the fold.

Written by a poor unworthy sister, in hope,

Mrs. Lucy Allen,
Selma, N. C., R. 2.

SPLENDID APRIL MEETING.

Dear Mr. Gold:

It has been some time since I've written you, but as I'm writing obituaries, I feel that I must say something of our lovely April meeting. I so rejoice to say I was present there each day. So many folks were unable to go, and so many dying. A burial was held out here this evening almost in sight, but for the pack house and a few trees I could see it. I can't remember the man's name, but I feel like some one is mourning. Just think of me as being to my old home church Saturday and Sunday. Brother Clem Bynum joined Saturday and was baptized Sunday by Brother Ransom Gurganus. I sat in the church house by myself about an hour until folks came from the water. I thought of my parents and my brothers and sisters who have long ago left this world. Just me here, but God has all power, and He lets me write you occasionally for the Landmark.

We had a large attendance Sunday. My baby boy, of Cary, was there and sat with me and helped me with my book and sang. I was almost run over with joy to think I had him by me in church when a boy and he hasn't departed from it. 'Twas heaven below with me Sun-

day, and like the poet says "I need not go abroad for joys; I have a feast at home." Five of my home preachers were there. I enjoyed it all and God, I hope, will enable me to write of such heavenly times.

Brother Pollard and Brother Walton ate dinner here Saturday and some other Baptists, at my son Manly's. We have about eight with us. I felt tired and lay down some. I hope to go to church tomorrow and meet Brother Gray at White Oak. It's the joy of my life, though I am a sinner saved, I hope, by grace. I tell the preachers I know I'm an old Primitive Baptist, for I love all of them.

Sister Fannie Joyner, don't you forget me.

I must close. Love to you, Mr. Gold and I hope to see you at North East Association.

Susan Higgins,

Maysville, N. C.

LANDMARK FAVORITE RELIGIOUS PAPER.

Zion's Landmark,

Wilson, N. C.

Dear Mr. Gold:

Enclosed you will find money order for two dollars (\$2.00) to pay for my subscription to Zion's Landmark to May 1, 1941. It is my favorite religious paper and I surely enjoy the good reading it contains.

With best wishes to you and all who make it a success, I am,

Most sincerely,

Mrs. F. E. Wiles,

Ringgold, Va.

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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FORGIVENESS.

Matt. 18th Chapter

Much has been written in connection with the lesson taught in the chapter named above; but it amounts to nothing if we are not profited by what is taught therein.

A careful reading of the entire chapter is time well spent. Verse 20 says: "For where two or three are gathered together in my name, there am I in the midst of them." What an unanswerable argument doth the Lord here leave upon record, for the constant meeting together of his whole body, both in private and public ordinances. It shows that the race is not to the swift, nor the battle to the strong; but it is of the Lord that sheweth mercy.

"Then Peter came unto Him, and said, Lord how oft shall my brother sin against me, and I forgive him? Till seven times?" No doubt Peter

felt that was enough; but "Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven."

Jesus then showed the great debt which we all owe, and how impossible it is for us to pay our own debt, by saying, "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents." I do not know how much his debt was; but it is said that in English coin the debt was above fifty-four million dollars, an incredible amount, which could not be paid; yet this servant fell down and worshipped his creditor, saying "Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt."

It looks like this servant, who had been forgiven so much would have been merciful to his own debtors; but not so. He showed the human side of his nature, as he "went out, and found one of his fellow servants which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me what thou owest." Brethren, we ought to take heed to this lesson.

The latter debtor fell down at the feet of the one who had been forgiven so large a sum, saying "Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt." Christ did not say these things without a purpose.

This unforgiving servant was

called before his lord, who said unto him, "Thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him."

We might say this is an interesting drama, and the servant got his full due; but how about your own case. Jesus said, "So likewise shall My Heavenly Father do also unto you, if ye, from your hearts, forgive not every one his brother their trespasses."

The Kingdom of Heaven, in this connection, is well known to be the Church of Christ, which He came to establish. The parable saith, that the Lord of this kingdom, that is, Christ, would take account of His servants; that is, His people, His church, His chosen. Not the whole world.

Though by creation the earth is the Lord's and all that is therein; yet the Lord, in the parable above, is speaking of His redeemed. By one man, Adam, all were involved in a debt which all could not pay, severally or individually; but by the second Adam, the Lord Jesus Christ, that debt was fully paid by the blood, and righteousness, and the continued reigning grace of the Lord Jesus Christ, hence it is in Him that we live, move, and have our continued being.

The debt once fully forgiven can never be recalled or reinstated, since He cried upon the rugged

cross, "It is finished." The full penalty for sin was paid.

The parable seems to teach this: 'How truly undeserving must be all who are made partakers of the rich, full, and free salvation of God, who in view of their ten thousand talents forgiven, are unkind and unforgiving to their fellow creatures.' And in this sense the torments, to whom the unforgiving servant was delivered will likely be a source of unrest in his mind as long as he has a consciousness of his ingratitude to others, after trusting alone in the mercy of the Lord for any hope in time or in eternity.

Reflections by Hawker on this 18th chapter of Matthew, is timely, though he departed this life long ago. He said: "How truly blessed is it to have our hearts brought under divine teaching, and made like the simplicity of a weaned child. See my soul in the instance of these disciples of Jesus, how much our minds are wedded to the concerns of the world. Oh for grace to be converted and become as little children, that we may be truly great in the Kingdom of Heaven."

Blessed Lord Jesus, may I never lose sight of this presence, and the promise that Thy presence will be eminently manifested in the assemblies of Thy People; for sure I am that all the beauty and glory; all the power and efficacy; all the success and blessing, which can be derived, can only be derived, because Jesus hath assured His church that wherever two or three are gathered together in His name, there He is in the midst of them, and that to bless them.

Yea, our debt was great, so great

that we are forever insolvent. In vain for us to say, Lord, have patience and we will pay thee all. Never to all eternity could many pay the debt of sin. Our debt was freely forgiven if we are the children of God. Lord incline our hearts to be merciful even as Thou hast been merciful unto us. May we be guided by His Spirit in all things.

O. J. Denny.

"THE FOOL HATH SAID IN HIS HEART, THERE IS NO GOD."

"In the beginning God created the heavens and the earth." Gen. 1:1. "The fool hath said in his heart, There is no God." Psalms 14:1.

These two statements are contrary to each other, because the first line is spoken or written by inspiration and is the everlasting truth, while the second are the words of the fool who says it not because he believes it, but because he wants it to be that way, so he is not responsible for anything he does and will not be held accountable for any of his conduct in this life.

I once read a book on science which told how the earth and heavenly bodies, such as the sun, moon and planets, were formed, and how each was held in its place by or in accordance with certain laws, how each kept its place in the universe because of the magnetic pull which one body exercised in keeping its own place and keeping others in their places, without ever telling us who made the laws, or who enforces them, or who created the magnetism that pulls or holds each heavenly body in its place.

The writer carefully refrained from saying that "In the beginning

God created the heavens and the earth." To create means to make something out of material that did not formerly exist, and God spoke and the earth and all the fullness thereof came into existence, not all at once, but created light, separated the waters on earth from those in the firmament, created the grass and animals to eat it, the great animals and fishes, the birds and all things that fly in the air, cattle and other animals that are useful to man, and the last thing made was man; and he was not present when anything was made, even the tiniest gnat or fly was made before man, and yet he was to have dominion over them all.

Now when we look at the heavens, either by night or day, our minds are unable to measure the greatness of our God.

The stars that the heavens contain, present the grandest spectacle that any eyes has ever had the privilege of gazing upon! We see fleets of myriad orbs sailing in the upper deep, led by the Lord and High Admiral of creation; we see constellations which must have been old when man was young, arrayed in all the gorgeous colors of the rainbow.

We see the rainbow itself arching the sky, a beautiful and lasting token that the world will not be drowned again.

We gaze upon the earth with all its beauties and grandeur, its wonderful trees, grasses and beautiful flowers that grow and flourish unattended by human hands, and Solomon in all his glory was not arrayed like one lily. We are permitted to look upon the mountains, whose lordly summits point heavenward,

clothed with a rich carpet of trees and grasses, at the restless sea, beating upon its shores, and we remember its bounds are set, its habitation is sealed by the hand of the mighty God who made it.

After gazing in rapture, wonder and amazement at these things, who can refrain from saying, "Great is the Lord, our God, and let His praise be great," and "What is man that thou art mindful of him?" Heb. 2:6.

All these things are temporal and will cease to exist in their present form, and while the earth has been cursed for man's sake, owing to his wilful disobedience against the law given in the garden of Eden for which all flesh is doomed to go down into corporal death to be raised again in the last day, both the just and the unjust. The just will rise to everlasting life in the image of their Saviour, while the unjust will rise to shame, condemnation and everlasting banishment from God; not against her will, for "These shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25:46. They will go away willingly, and not have to be driven, for inasmuch as they could not endure the presence of God's children here, but fled from them, always keeping at a safe distance from hearing the gospel preached, but heap to themselves teachers, having itching ears, they turn away their ears from the truth and shall be turned unto fables. 2nd. Tim. 4:34.

We wonder at the matchless power of God in creation and preservation, but He has the same power to save, to keep, to preserve, and present to His Father at the last day all

those whom the Father gave to the Son, for He says, "My Father gave them me," that is He gave the Son unto them and gave them unto the Son. Glory to His Name.

B. S. Cowin

STAUNTON RIVER UNION MEETING

The Staunton River Union Meeting will be held with Cane Creek Church, five miles east of Danville, near Ringgold R. R. Station, Saturday and fifth Sunday in June, 1940. All lovers of the truth are invited.

By order of the church the fourth Sunday in April, 1940.

R. L. Dodson, Clerk.

APPOINTMENTS FOR ELDER G. M. TRENT, OF REIDSVILLE, N. C.

Willow Springs, Friday, May 31st.
Angier, Saturday and Sunday, June 1st and 2nd.

Clement, Monday, June 3rd.
Pine Level, Tuesday, June 4th.
Beulah, Wednesday, June 5th.
Pittman's Grove, Thursday, June 6th.
Aycock's, Friday, June 7th.
Mewborn's, Saturday and Sunday, June 8th and 9th.

Newport, Monday, June 10th.
White Oak, Wednesday, June 12th.
North West, Thursday, June 13th.
Yopp's, Friday, June 14th.
Wilmington, Saturday and Sunday, June 15th and 16th.

Elder Trent will need conveyance.
Elder T. F. Adams,
Elder R. W. Gurganus,
Elder E. L. Cobb.

RESOLUTIONS OF RESPECT

We, the church at Bear Grass, bow in humble submission to the will of our Heavenly Father, in removing from our midst one of our aged sisters, Celia Beach. She was born in the year of 1874, and departed from this earth in the year of 1940. She was a life-long member of the church at Bear Grass. Funeral services were conducted from the home near Everetts by Elder B. S. Cowin, her pastor. Interment was in the family cemetery in Cross Township.

Be it resolved, that a copy of these resolutions be placed on the church book, and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference, Saturday before the third Sunday in March, 1940.

B. S. Cowin, Moderator
W. S. Peele, Clerk
J. B. Bullock, Committee.

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THERE ARE ALWAYS OBJECTORS.

"But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of rubbish which are burned?

Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity;

And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work.

But it came to pass when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth.

And conspired all of them together to come and fight against Jerusalem, and to hinder it."—Nehemiah 4:1-9.

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

ASSOCIATE EDITORS

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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.

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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

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Wilson, N. C.**

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

REJOICING IN HOPE.

Elder O. S. Young,
Angier, N. C.,

Our dearly beloved and highly esteemed brother in Christ Jesus, our Lord; grace, mercy and peace be unto thee:

Guess you will be surprised to hear from us poor weak worms of the dust. We are so little, poor, weak and unworthy to try to even write one of the Heavenly Father's annointed, but have thought of you most every day since we met you at our Union Meeting, feasting upon the glorious gospel you preached so sweetly. How happy we were of your coming! And we pray God to give you a mind to come again. As one of old has said, to-wit, David, the sweet singer in Israel, "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, that went down to the skirts of his garments; as the dew of Herman and as the dew that descended upon the mountain of Zion, for there the Lord commanded the blessing, even life evermore.

We feel that those that fear the Lord are blessed people, for David said again in the 128th Psalm, "Blessed is every one that feareth the Lord." So we feel from the depths of our hearts that you are one of His anointed, and one that loveth and feareth Him, and, as Paul said, "How beautiful are the

feet of them that preach the gospel of peace, and bring glad tidings of good things." "Who hath saved you, and called you with an holy calling, not according to your works, which you had done, but according to His (the Lord's) own purpose and grace which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel." Oh the sweet gospel of Christ Jesus our Lord, preached in power and demonstration of the spirit, does not divide God's little ones, but binds them together in one common bundle of love. What is love? God is love. Where the love of God is there you see humility,—down at one another's feet, esteeming others better than themselves. Oh, that has ever been our poor brethren, for we know what the carnal mind is—enmity against God, for it is not subject to the law of God, neither indeed can be; so then they that are in the flesh cannot please God.

We feel that we want to be thankful to our dear Heavenly Father, who hath made us meet (which is worthy) to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness and hath translated us into the Kingdom of His dear Son, realizing in times past, we were without Christ, aliens from

the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world; but now, (as we hope) have been made alive in Christ Jesus, for He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." "Therefore, if any man be in Christ he is a new creature. Old things are passed away, behold all things are become new."

We think sometimes these grand and glorious promises are surely too much for such little, poor, weak worms of the dust as we feel to be, yet we haven't any other source to look to, for "vain is the help of man." I know when I was going a poor begger and mourner in this world it was out of the reach of man to deliver poor me. I know that God was the only one that had power to release me of that awful and dreadful burden that seemed to be crushing my life out. But, oh, would He? Yes, at His own time. When I had given up all for lost, thinking in my mind that torment is where I would spend eternity, but knew it would be just if I did, at that time, Jesus, bless His sweet name, came, (when I had gone down on bended knees in petition my last time as I knew, to God for mercy), spoke peace to my poor soul, said, "I died that you might live." Surely then and there I praised my God. That awful burden was gone, I know not where; but as I hope, God buried it in the sea of His everlasting forgetfulness, where it will not rise in this world to shame me, nor in the world to come to condemn me, and as one of

old has said, 'I was a brand plucked from the burning,' nothing good I ever did that He extended mercy unto me, but because He first loved me, even when we are unmindful of Him and His sweet mercy. So I desire above everything else to keep my garment clean, and that my walk may be orderly and conversation godly, so that I may be permitted to continue to have a sweet home and resting place here in the dear old church, and have the love and sweet fellowship of His dear saints.

Surely, if I know my poor heart, I love God's little ones. I wonder sometimes if I love them in deed and in truth. I humbly hope I do, (I hate formality) and there is plenty of formality in the world today, and I wonder if God's little children love me, a poor little unworthy one if one at all. I told Elder Tuttel, (our pastor at Clear Spring) once that I did not see how they could if they saw me as I saw myself. Surely I feel to be the chiefest of sinners, but blessed thought, Christ Jesus came to save sinners. Oh, had I ten thousand tongues, surely all would be praise to Him who has done so much for poor me. Such a wonderful Saviour and high priest we have to go to for help in time of trouble. He has promised to be with His people in the sixth trouble, and in the seventh not to forsake, which I believe is death. Isn't that a glorious promise? Wonderful God indeed! We are sure that if He is present when we come to press a dying pillow that we can say in deed and in truth, 'Come welcome death, I'll gladly go with thee.' Jesus has perfumed the grave and

sweetened it for His children, has gone to His Father and is coming again to carry His saints home. Oh, may we be in that number! We have sorrows, cast down feelings and afflictions here, but oh, blessed thought, not there. And I hope to have all my sorrows here in this world. There we will need not the light of the sun nor moon, for the Lord and Christ will be the light of the city, there's no night there,—where we'll drink everlasting bliss in that world that has no end, be like Jesus and be satisfied! Won't that be enough? Oh, my soul, where we'll cast our crowns at Jesus feet, and shout free grace, free grace, alone.

Now we desire to ask if you can condescend low enough, that you ask God in your petitions, to remember us, poor little sinners. Surely we desire the prayers of all God's children, and we are begging God, if it is His sweet will, to give us an impressed mind to visit us again in the old Upper Mayo, and we would love for you to visit our home, although it be a poor one, yet I hope it is a Primitive Baptist home, and we know a welcome one.

Elder J. R. Worrell told me last Saturday he was coming down there second Saturday in March, and wanted me to come with them, so if they come I am hoping to be with them, the Lord willing.

Hoping you and your family are well and enjoying the riches of God's sweet grace, this leaves our family very well except colds.

May God from time to time visit you and yours with His blessed sweet spirit. Please remember us in your prayers.

We are, we hope, your brother and sister in Christ Jesus,

Mrs. Jonah Heath and husband.
Walnut Cove, N. C.

ALL OUR HOPE IN CHRIST.

"If in this life only we have hope in Christ, we are of all men most miserable."

What a true statement, penned down by one of the greatest men that we have any record of, except the blessed Son of God. One that knew no sin, but came here to this low ground of sin and sorrow, took upon Himself the sins of His people. For as in Adam all die, even so in Christ shall all be made alive. Not one that He (Christ) died for shall perish. Every one that He died for shall be blessed with that sweet hope of a home beyond this vale of tears.

Then we are looking to something beyond this (natural) life. Our hope is anchored in that great rock (Christ Jesus.)

This hope is an anchor of the soul, both sure and steadfast, and enters into that within the vale.

The more boisterous the storm the deeper the anchor sinks into that rock. (Christ). Joyful thought.

This hope is just small enough to enter into the heart of every little child of God, and is large enough to save the greatest sinner that has ever lived.

"This is a faithful saying, and worth of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

This is the way every little child of God feels, to be the chief of sinners. They wonder how it could be that God would save such sinful

beings. Then they are made to know that it is only by love and mercy.

Therefore, if any man be in Christ, he is a new creature: old things are passed away: Behold, all things are become new.

Then it is that we love the things that we once hated, and hate the things we once loved. We want to live without sin, but we still have the fleshly nature to contend with. This brings about a warfare, one against the other. "The things that I would do, I do not. The things I would not, that I do. When I would do good, I find that evil is present with me." How to perform that which is good I find not. There is a continual warfare. We must guard our steps lest we walk in forbidden paths. We must guard our tongues lest we speak things that will bring a reproach upon the cause and cause our brother to err.

But no matter what sore trials or conflicts we have to endure, we must bear hardness as brave soldiers. We must not return railing for railing, but overcome evil with good.

This is the way that Christ taught while here on earth. When we are cast down and feel that the Lord is clean gone forever, that we surely are mistaken about the whole matter, then our hope grows stronger and we are more willing to suffer for his sake.

It is a faithful saying, For if we be dead with Him, (Christ) we shall also live with Him. (This reaches beyond this life, so we have a hope that) If we suffer while here in this world, we shall also reign with Him (in heaven). If we deny Him, He also will deny us.

The apostle Paul admonished his son, Timothy, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers."

We may feel that our burdens in this life are more than we can bear, but God has never let His little ones be tempted above that they were able to bear. With every temptation he makes a way of escape. He knows our every weakness. He knows what we stand in need of before we ask Him. He seeks such as worship him in spirit and truth. So we live by hope, and we are saved by hope. Some sweet day hope is going to be done away with, when we have reached the reality, then we will no longer have need of our hope and "Thanks be unto God, who giveth us the victory." We are hoping, looking and patiently waiting for something that is beyond this life.

We can never (while in this flesh) praise God enough for what He has done for us, even though we spend our life in His service.

May we, as little children of God, ever be found living at the feet of our brethren, esteeming others better than ourselves, and when we come to die, may we die in the full triumphs of that living faith, that we will go on in that life beyond this one here in this world.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

I beg an interest in the prayers of all of God's little ones. I am a poor

sinner, saved alone by grace, if saved at all.

John T. Todd,
Thomasville, Ga.,
R. F. D. No. 2.

THE GREAT HEALER.

"He healeth the broken in heart, and bindeth up their wounds." Psalms 147:3.

"O Lord, my God, I cried unto thee, and thou hast healed me." Psalms 30:2.

It is God that wounds and He must heal. "I will heal him and restore comforts unto him." He smites us and then He heals us. If we escape His wrath, we are not the sons and daughters of the Almighty; for "As many as I love," saith the Lord, "I rebuke and chasten." Indeed, it sometimes seems while He smites, as if there were no friendship in the Almighty towards us; but in the end He will declare that all the wounds that He made which were like the wounds of the cruel one and the wounds of an enemy, were the wounds inflicted by our best Friend, our Heavenly Father. "He smites us and then heals us." Where there is any sickness in the heart this is the only remedy. We are wounded by the power of the enemy. He fires darts at the poor soul to torment and afflict it. To escape such things as these is contrary to the statements of the word of God, and to the experience of God's dear children. They cannot escape the suggestions and temptations of the enemy; but the word of the Lord comes to them in the midst of their troubles and vexations and proclaims to them the sweet truth that "the Lord will heal them." Yes, dear

children of God, the "Lord will heal us." And when we have been healed once, the wounds will come again; and the troubles that we have had before will be sure to be succeeded by others; and after we have felt the power of the Lord healing up our hearts, we shall again question whether He will "heal" us again or not.

We have often thought we should never be happy any more, and that all consolation was shut up against us. We think that when God is with us, that nothing can hurt us; while He remains with us, that we need not be afraid; but as soon as "He hides His face," our confidence and comforts decline and we begin to make the greatest lamentations. But these comforts are not long in returning, and through the good favor of our God they are restored to us in His own good time. Here, on earth we must not always expect to be happy. There is a time to "weep" and a time to rejoice," and if we 'sow in tears,' we shall surely "reap in joy." Then blessed be His holy name, who restoreth comforts to the mourners, and healeth them that are afflicted.

"Holy Spirit, guide and guard me,
Train me for the realms above;
There to share the endless glory,
Purchased by redeeming love."

"Let not worldly joys ensnare us,
Empty, fleeting, false and vain;
Point me that blissful region
Where eternal blessings reign.

"Where no more shall care or sorrow,
Prey upon my anxious breast;

Where's no night and no tomorrow,
 But one changeless scene of rest.

"Holy Spirit, hover near me,
 Till this life of death is done;
 Then in Christian triumph bear me
 To the Almighty, Three-In-One."

I am, your unworthy sister, in hope of a blessed immortality beyond the grave.

Mrs. Bessie Brooks Gay,
 Farmville, N. C., R. F. D.

THE PRODIGAL SON.

This scripture has been on my mind for a long time. I have been drawn out to that by my experience, which began when I was a boy. I attended a funeral conducted by Elder P. D. Gold, of a man who had lived a life of sport and worldly amusements and cared nothing for religion. This man would not speak to his own daughter for many years, but when on his death bed the Lord came to him and he changed and sent for his daughter and made friends with her and everyone that had ought against him and made friends with them. Elder Gold took for his text, when he preached the funeral, "The Prodigal Son." It made a deep impression on me that I never forgot. A man had two sons and one of them said: "Father, give unto me the goods that come to me and I will go out and enjoy life and have a good time." He took that broad way as satan told him that was the way for a good time. He soon spent all that he had having a good time as the world sees it. He soon became a beggar, as all the Lord's people get to be. He would

have eaten with the swine, but he thought of his good father at home with plenty and he was starving. "I will go to my father and tell him, I have sinned against heaven and earth and am not worthy to be thy son. Just make me one of the servants. That is enough for me." This is a picture of converted sinners, who get so low in their feelings they think of their Father in heaven, who has many good things for His dear children who come to Him in prayer and are willing to be anything. Just a little servant in the Lord, which is better than riches in the world of sin.

This prodigal's father had been thinking of his wayward boy, and what had befallen him, as many a poor father thinks of his dear boy that is out in this world of sin. His father looked and saw his boy coming back and had compassion on him, as our Heavenly Father does on a converted sinner coming to the church and asking a home with the Lord's people. His father put the best robe on him and a ring on his finger and there was great rejoicing in that house over one sinner that had returned unto the Lord.

I was that prodigal son. I left my father's house by consent and went out and hired myself to a country merchant, who sold liquor and other goods. I lived in a devil's den there. The folks got drunk and fought in the store, and out and only the mercy of the Lord saved my life in such a place. I learned to play cards and began to gamble. When I thought of my good father and mother, who never allowed card playing in their home, I said: "I am drifting into a gambling

hell." I tore up the cards and quit, and said, "Get thee behind me, satan." I quit the store and went back home and among the Lord's people, where I want to remain the balance of my few more days on earth.

W. H. Worsley,
Rocky Mount, N. C.

THE FALL OF MAN.

(London Confession of Faith
Chapter 6)

(1) "Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it (Gen. 2:16-17) and threatened death upon the breach thereof; yet he did not long abide in this honour (Gen. 3:12-13; 2nd Cor. 11:3), satan using the subtlety of the serpent to seduce Eve, then by her seducing Adam, who without any compulsion did willingly transgress the law of their creation and the command given unto them in eating the forbidden fruit: which God was pleased to permit," etc.

Scriptural quotations are our only comment on the above.—O. J. D.

Paul said, "Therefore by the deeds of the law there shall no flesh be justified in His sight, for by the law is the knowledge of sin." Rom. 3:20.

St. John said, "For the law was given by Moses, but grace and truth by Jesus Christ."

Faul said, "And by Him (Christ) all that believe are justified, from all things from which ye could not be justified by the law of Moses." (Acts 14:39)

"Knowing that a man is not justified by the works of the law, but

by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be saved." (Gal. 2:16.)

GOD IS NOT THE AUTHOR OF SIN.

J. C. Philpot, of England says: "I fully believe that the entrance of sin into the world was by the permissive will of God, for without that it could not have entered; but not appointed as God appoints good, for reason as we may this would make God the author of sin."

S. G. Hassell, of America: "I cannot conceive of a more horrible falsehood, or a more abominable blasphemy, than the declaration that God is the author of sin. It is not Christianity, but it is fatalistic, pantheistic, diabolical philosophy.

"There is no more sense than there is truth in saying that sin is a creature of God.

"Sin is the transgression of the law of God, and therefore, not a creature, but the act of the creature.

"God created man in His own image, and therefore without sin. The evil which God creates in His Holy Providence is not sin, but the darkness and suffering which are the righteous punishment of sin.

"Not by God; but by man, sin entered into the world, and death by sin. (Rom. 5:12)

"God is infinitely, essentially, unchangeable and eternally holy, 'The Sun of Righteousness,' 'The Father of Light,' 'In whom is no darkness at all,' 'Of purer eyes than to behold iniquity,' and cannot be tempted

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with evil, neither tempteth He any man,' much less does He compel any man to sin.

"Sin is the rebellion of the creature against the creator, and is described as 'The abominable thing which God hates.' (Jer. 44:4) and which if unrepented of and unfor-saken and unatoned for, He will punish with everlasting fire, (Matt. 20:1). Not for a moment will a faithful church tolerate, in any of its members, the blackest of all falsehoods and blasphemies, that God is the author of sin."—S. Has-sell in Gospel Messenger.

LOVES THE LANDMARK.

Inclosed find check for two dol-lars (\$2.00) to pay for Landmark until May 15, 1941.

I have been reading the 15th of May issue, and I enjoyed reading Elder B. S. Cowin's piece so much, "Walk About Zion, And Go Round About Her." When I go to the church and see the ones I love and hear the preaching, not that I am blessed every time I go to hear, for I know sometimes I wish that I had stayed at home, and then I go and enjoy it so much I feel to say, "Bless the Lord, O My Soul, bless His Holy Name." Then I can see the beauty of the holy child, Jesus, who came to save sinners, of whom I am chief. What I am 'tis hard to know. I am so vile, so prone to sin, I fear that I am not born again.

I love to go to church and be with them that I love, hear them tell about what the Lord has done for them, and sing of His glory and power.

Mrs. S. H. Gurganus,
Robersonville, N. C.

CONFORMITY TO THE WILL OF JESUS WOULD BRING PEACE.

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

I was glad to see in the last issue of the Landmark, an editorial of your father, the late Elder P. D. Gold, on "Predestination," that greatly strengthened and more firmly established my understand-ing of the much discussed subject.

It is exactly what I believe and what I have been contending for, ever since I united with the church in July, 1913. And because of this, I have been stigmatized as a "Soft Baptist," unestablished in the doc-trine.

I have been hoping for a long time that all the brethren could and would be content to speak as the oracles of God, and thus save so much confusion and division in the good old church, and now since your good father's editorial has been republished by request, I am sure, by some one who knows the truth, I am hoping it will go a long way in the direction of peace and harmony among us, "Old Baptists."

My contention is that predestina-tion should be applied to the elect only and that to their conformity to the blessed image of Jesus, and this is just as far as the great apostle goes with it, and the sooner the preaching brethren follow him, the better it will be for all of us.

May the good Lord bless us all to know the truth and in meekness and love, to boldly contend for it.

We are told to, not only contend, but to do it earnestly.

Lovingly and faithfully yours,
Obe Tingen,
Apex, N. C.

ZION'S LANDMARK

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

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FAITH HOPE AND CHARITY.

"And, behold, they brought to Him (Jesus) a man sick of the palsy, lying on a bed; and Jesus, seeing their faith, said to the sick of the palsy, son, be of good cheer thy sins be forgiven thee. And behold, certain of the scribes said within themselves, this man blasphemeth." No one had to tell Jesus their thoughts. He said "Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" These unbelieving scribes, (teachers of the law) did not believe Jesus could forgive sins, nor cause the sick of the palsy to walk; but Jesus said, "That ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and (walk) go unto thine house. And he arose, and departed to his house." (St. Matt. 9th. Ch.)

The prophet had said, Behold, your God shall come and save you; and then the lame man shall leap as an hart. (Isa. 35:4, 5, 6) In this, and in many other miracles, Jesus proved his power to heal the body, power to reveal the thoughts of his enemies, and power to forgive sins, and turn mourning into joy.

So far as we know those who brought the sick of the palsy to Jesus, only had hope of his body being healed; but Jesus bestowed the double portion, and healed both soul and body. Isaiah said, "Comfort ye, comfort ye my people, for they shall receive at the hands of the Lord double for all their sins."

While Jesus was preaching to His disciples, the disciples of John they came asking Him questions, and while He spake unto them (Matt. 9:14-17) of these things about which they asked, behold, there came a certain ruler, and worshiped him, saying, "My daughter is even now dead; but come and lay Thy hand upon her and she shall live." And Jesus and certain of his disciples arose, and going to the ruler's house, behold a certain woman, which was diseased with an issue of blood twelve years, came behind Him and touched the hem of His garment; for she said within herself, "If I may but touch His garment, I shall be made whole." Such faith, God alone can give. "Jesus seeing her, said, 'Daughter, be of good comfort, thy faith hath made thee whole.' And she was made whole from that hour."

Now when He came to the ruler's house, He heard their wailing and lamentations, and "He said unto them, Give place, for the maid is not

dead, but sleepeth. And they laughed Him to scorn; but He went in, took her by the hand, and the maid arose.'

It is a blessed thing for sinners to be taught their own totally lost and ruined state, for this is the beginning of the good work in the hearts of His people, that shall be perfected in the day of Jesus Christ. But the glorious thing is to have given, unto sinners, made alive to their state, a living, abiding faith in the Lord Jesus Christ.

It is not what we are, or have been, or may be in the days yet to come; that counts; but it is what Christ is, has ever been, will ever be to sinners saved by His blessed truth and righteousness. May we live and die in full triumph of faith, and in His blessed, sublime, truths, for He said, "I am the resurrection and the life; and he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." 2d. Cor. 1:9; John 11:25-26.)

Jesus spoke to His disciples, saying, "O ye of little faith." Are we not all in that class, yet, Jesus is faithful to all His children, and their faith though small, or little, yet, it is sufficient for life and for death, for it is of God and will not fail.

Paul said to the church in Rome, "Therefore being justified, we have peace with God through our Lord Jesus Christ: By whom we have access by faith unto this grace, wherein we stand and rejoice in hope of the glory of God." (Romans 5:1-2.)

Hope, like faith, is the gift of God. Hope maketh not ashamed, because the love of God is shed abroad in

our hearts by the Holy Ghost, which is given unto us. (Rom. 5:5).

We are, at times, like David felt to be—cut off from all that is good and sacred. He said, "For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardst the voice of my supplications when I cried unto thee." O, love the Lord, all ye His saints; for He preserveth the faithful, and plentifully rewardeth the proud doer, "Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord." All the children of God are given hope in His name. Their hope in Him will abide. God's gifts are freely given though unmerited.

Paul said, "Therefore, as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life; for as by one man's disobedience many were made sinners, so by the obedience of one (Christ the Lord) many were made righteous.

"Moreover the law entered that the offense might abound. But where sin abounded, grace did much more abound: That as sin reigned unto death, even so might grace reign unto eternal life by Jesus Christ our Lord." (Rom. 5:19-21)

It is, therefore, in the much more aboundings of grace that we live by faith and hope, in this life, and they will not fail us, until hope is turned into possession. In heaven above, where all is love, hope will no longer be needed, for all will be complete in Him, whom to know is life eternal.

Charity. Paul had much to say

about charity. Said he, "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." The sounding brass and tinkling cymbal, may be played on and much sound given; but no spirit. We see much lack of charity in the world. And we may well say in the religious world. But the love of God shall never fail, so let us say with Paul, "Now we see through a glass darkly; but then face to face. Now," said Paul, "I know in part; but then shall I know even as I am known. And now abideth Faith, Hope and Charity, these three: but the greatest of these is Charity." (1 Cor. 13th ch.)

The love of God, the charity of God in bearing with His children, is made manifest as His people show that charity in their devotion to God, to His service, and in their love, friendship and fellowships one toward another. So be it Lord.

O. J. Denny,

"IN THE LAST DAYS PERILOUS TIMES SHALL COME."

2nd Timothy, 3:1.

Paul, the great apostle to the gentiles, was often blest with the gift of foreseeing coming events. He says: "I know that after my decease false teachers shall rise up and draw away disciples after them." Acts 20:30. Also, "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1st Tim. 4:1. These prophecies are being fulfilled now, for no one can say we are not living in perilous times—times that try men's souls. It appears that men in what has

been termed the most enlightened age in the history of the world, have forgotten God; or if they recognize His eternal existence, they do not fear Him nor regard man. The inhabitants of the earth today are evidently running headlong to their own destruction. They have made the blessings given them, their idols, and spend their days in pursuit of pleasure, money or like the Pharisees seeking the honors of men. Our Saviour says they have their reward. Many who are laboring for a reward in heaven for their piety here, are having their reward here in the praises of men, and there is no reward awaiting for them there. True Christianity is the gift of God by His Spirit in our hearts, and all who are truly converted desire to so live as to honor, praise and glorify Him who has called us from dead works to serve the true and living God. They realize their indebtedness to God for all things natural and spiritual, that they are "ten thousand talents in debt and nothing to pay," but Jesus paid it all, and all to Him we owe.

"But drops of grief can never repay the debt of love I owe." The blessings, temporal, given in the automobile, airships, wireless telegraphy and many others have been most sorely abused, for instead of employing such in peaceful pursuits they are put to use in cruel and bloody wars to destroy men's lives, and even innocent and helpless women and children. They are more ruthless than savages. They spare none, but are bent upon accomplishing the devilish desire of that God-hating spirit that actuates them.

This is a proud, boastful genera-

tion. They claim to have conquered the earth, air and seas, and are looking up to the stratosphere with the hope of, in their language, of conquering it, but God should have the praise for all the wonderful achievements of man, either scientific or spiritual. We get all our spiritual ideas from the operation of God's spirit and where do we get our ideas of improvement in temporal things. The greatest surgeon in the world can use all possible care in dissecting a human body and he will not find a single idea there, not a thought, nor a soul or spirit.

Some one would say the body, especially the brain, generates the thought or idea, but who made the body or brain and made it capable of generating ideas and thoughts but the mighty God, who said, "Let us make man in our image." When God fashioned man out of the dust was he not an intelligent rational being? Compare him with his proud, high minded, hypocritical, Godless, cruel, selfish and murderous progeny and see how much he has improved himself since he left the hands of his Maker.

Man is and was always a noble, brave, intelligent being, till he forgot God, then he degenerated into a ruthless savage, and it is, and always has been, and always will be that the laws of God, the gospel of Jesus Christ, the love of God in the heart of man, implanted there by the Spirit of God, is the only thing that will ever bring peace to this troubled world. "As ye would that men should do unto you, do ye also unto them."

Upon this commandment hang all the law and the prophets, (Matt.

7:12), and if this commandment was recognized by nations and individuals all wars and strife would immediately cease, all swords would be beaten into plowshares, and spears into pruning hooks, all other laws would be useless, and peace would be universal, and all God's children would be happy.

To think of such a tranquil season upon earth is no idle dream. "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. But they shall sit every man under his fig tree; and none shall make them afraid: for the mouth of the Lord of Hosts has spoken it." Micah 4:3-4. We are praying for that day, but we cannot hasten it, but the Lord will bring it in His own good time.

B. S. Cowin.

A GOOD TRIP.

I was invited to attend a meeting known as the Primitive Baptist Correspondence of Eastern North Carolina, which convened the fifth Sunday in March and Saturday before. I have long had a desire to meet some of the North Carolina brethren, so I accepted the invitation, and in company with Deacon J. W. Davis and Brother T. J. Braswell, both of my home church, we left home Thursday afternoon before the fifth Sunday in March, and arrived in Wilson, N. C. Friday afternoon.

We were met by Elder S. B. Deny and family, who piloted us to the place of meeting, where we were

blessed to meet a great number of brethren and sisters, whose names we don't recall at this time, but their sweet Christian attitude made a lasting impression on our hearts. We also met a good many Elders, great men of God, whom I feel are true servants of the Most High, to-wit: Elders Miller, of Washington, D. C., Mabe of N. C., World of N. C., Fagg of N. C., Broadway of N. C., R. P. Vass of Va., Young of N. C., S. B. Denny of N. C., J. B. Lee of N. C., who is pastor's assistant of the church which entertained the meeting. Elder Miller, of Washington, D. C., preached the introductory sermon Saturday morning, after which a good dinner was spread.

We were conducted to the home of Elder Young, near Angier, N. C., where we all enjoyed a good rest and a sweet service in this good home in the evening, rendered by Elder World and Elder Fagg. We returned to the church Sunday morning and were to hear Elders Fagg, Mabe and Broadway, who without a doubt were enabled of God to speak to a capacity house, that seemed to feast on every word. It was a glorious day to me. A sweet spirit of peace and fellowship prevailed, and I was made to feel that God approved this meeting.

I was also favored to meet Elder E. L. Cobb of Wilson, N. C., in the afternoon, while in Wilson, also our publisher and owner of the Landmark, Mr. John Gold and family, to whom also I was permitted to speak to in the way of preaching at 7:30 o'clock in the Wilson church, jointly with Elder Miller of Washington, D. C.

We had a good trip and a safe re-

turn. Nothing was lost, but all was gain; and we always find it in the service of God. May God bless His people in North Carolina and elsewhere with every needy blessing is my prayer.

Unworthily,
T. R. Crawford.

WE ARE HIS WORKMANSHIP.

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2:10.

I have been asked to write and explain in detail the above scripture, or at least my views on it. I will endeavor to do so, by quoting Gill, and infusing some of my thoughts. Please be patient.

For we are His workmanship, not as men only, but as Christians. Not as creatures merely, but as new creatures. The work of grace upon the soul seems chiefly designed, by God, which, like a poem, as the words may be rendered, is a very curious work. The king's daughter is all glorious within, for this is an internal work and is a good and excellent one. It is not indeed perfected at once, but is gradually carried on, 'til the finishing stroke is given to it by that hand which began it. The author of it is God. It is not man's work, nor is it the work of ministers, no, nor of angels, but it is God's work.

Sometimes it is ascribed to the Spirit that regenerates and sanctifies, and sometimes to the Son of God, who quickens whom He will. Sometimes to the Father, who reveals his Son, and draws men to Him, and who seems to be meant

there. The subjects of this divine operation are the persons described in verses 1, 2 and 3 of this same chapter, and includes both Jews and gentiles, and express the distinguishing grace of God that they and not others, and who were by nature the children of wrath as others, should be his workmanship.

This is mentioned to show that salvation cannot be by any works of men, since all their works are either wrought for them, or in them, by God. Salvation is a work wrought for them without them, and sanctification is a work wrought in them by God, of His good pleasure, for all their good works are fruits of His grace, as follows:

"Created in Christ Jesus, unto good works." The work of grace is a creation, or a creature, a new creature. Not a new vamp of old Adamic principles, but an infusing of new ones, and is a work of Almighty power and such who have it wrought in them are said to be created in Christ, because, as soon as a man becomes a new creature, he is openly and visibly in Christ; and by these new principles of grace, which are created in him, he is fit and ready, and in capacity to perform good works. The new man formed in him is formed for righteousness and true holiness. The internal principles of grace both excite unto, and qualifies for, the performance of righteous and holy actions, which God hath before ordained that we should walk in them (or has before prepared) for the preparation of good works to be performed of them (the saints) for the performance of them (the good works) are both from the Lord. God

has appointed good works to be done by His people (and not bad works) and in His word He has declared what they are He would have done. And it is His will not only that they should do them, but continue to do them. Not only that they should do a single act or more, but walk in them. Their conversation and course of life should be one continued series of good works, but the intention is not that they should be saved by them (in the sense of redemption from sins, as per verses 8 and 9, same chapter). But that they should walk in them, and being the pre-ordination of God. As it shows that predestination is not according to good works, since good works are the fruits and effects of it. So likewise that is no licentious doctrine, seeing it provides for the performance of good works (and not bad works) as well as secures grace and glory.

In hope,

T. R. Crawford.

(Primitive Baptist, please copy.)

RESOLUTIONS OF RESPECT

Dear Mr. Gold:

Will appreciate it very much if you will publish the following Resolutions of Respect, and many thanks for same.

Whereas God in His infinite wisdom has seen fit to remove from our midst Sister Mary E. Godwin, who was a faithful member of Mingo Church, about twenty-three (23) years, one who always filled her seat unless she was hindered by causes beyond her control.

Therefore may we bow in humble submission to Him who doeth all things well, yet we feel in the death of Sister Godwin that the church at Mingo has lost a faithful member, and her family a kind and loving mother. But we hope our loss is her eternal gain.

1st. Resolved that we extend our sympathy to the family and friends.

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

Read and approved by the church in Conference on Saturday before the second Sunday in March, 1940.

Brother David Godwin,
Brother J. M. Godwin,
Brother Lester E. Lee,
Committee.

Elder P. E. Johnson, Moderator
Brother Lester E. Lee, C. C.

MRS. NANNIE STANFIELD CLAYTON

On March 15, 1940, our hearts were saddened by the passing of our dear Sister Clayton.

Sister Clayton was born in Person County, North Carolina, February 23, 1867. She was first married to Mr. A. A. Pleasant, November 8, 1891. To this union were born three children. One died in infancy. Fannie lived to be 24 years of age, and Sister Mamie Adams still survives. After Mr. Pleasant's death she then married Mr. W. B. Clayton on December 27, 1899. To this union were born two children, Willie and Florence, who also survive her.

She united with the Primitive Baptist church at Wheeler's and was baptized the second Sunday in October, 1909.

Sister Clayton was a lovely member and was very faithful to fill her seat. In the number of years that I have been acquainted with her she never let worldly affairs hinder her from attending her meetings. She delighted in meeting with the saints of God, singing the songs of Zion and hearing the gospel preached.

It can be truthfully said that she lived a life which was beyond reproach. The image of Jesus was so richly displayed in her life that others could readily behold and see her good works and glorify our Father which is in Heaven. Having eyes to see within, she could see so much imperfection in her own life that it was always an easy matter for her to cast the mantle of charity over the faults of others.

Sister Clayton will be numbered among those that "rest from their labors and their works do follow them." Her sweet disposition and kind devotion to her family and friend will long be remembered by those who knew her.

It was a wonderful display of love and affection to see her children, sons-in-law and daughter-in-law sacrifice their time to be at her bedside to render every service for the comfort of their dear mother during the last several months of her illness. The writer visited her at her daughter's home, Mr. and Mrs. George Walker, in Roxboro, North Carolina several times, and I never heard her murmur nor complain.

Elder O. C. Hawkins, together with the unworthy writer, conducted a simple service at Wheeler's Church in the midst of a host of sorrowing friends, after which

her body was laid to rest in the church cemetery beneath a mound of beautiful flowers, which were presented by a number of her loved ones as a token of love and fellowship they had for her.

"Blessed are the dead that die in the Lord."

Written by her unworthy pastor,
T. Floyd Adams.

MRS. SALLIE A. EUBANK

Dear Mr. Gold:

'Tis by request that I make the attempt to write the death of sister Sallie. We were girls together. I was just two years older. She was born December 13th, 1858, and died April 21, 1940. She united with our church, the Primitive Baptist, at old White Oak, and was baptized by Elders E. F. Pollard and R. W. Gurganus. She was twice married, first to Mr. Jim Riggs and second to Elder Ben Eubank. They had no children of their own. When she was with Mr. Riggs they took Mr. Guy Eubanks when he was four years of age, and he had been dutiful to her till her death, lacking 15 years. They also partly raised Tolse Riggs, who died not many years ago. Guy and his wife, Lela, and two daughters, Carol and Christine Eubanks, are yet at the old home, and says they want Sister Sallie's Landmark to keep on coming as long as they are able to pay for it. Brother Ben died about six years ago, and Guy and his family have been so nice in caring for "Aunt Sallie," as they called her. She was pitiful and just sat where they put her, for quite awhile. She had been in the house two years and a half and was infirm when baptized.

Brother Pollard and Brother Gurganus preached the funeral. I didn't go. I was about sick, but I thought of her as going or being carried to be put beside my dear old preacher, Ben Eubanks. Norman, his son, was there. He has begun to preach for us. Quite a crowd was there and flowers were numerous. I miss her and hope to meet her in Heaven.

Susan Higgins,
Maysville, N. C.

RESOLUTIONS OF RESPECT

The Lord has seen fit to remove from our midst our dear sister, Chloe Bennett Taylor. She was born in November, 1876 and died February 19, 1940, making her stay on earth 63 years and three months.

She joined the church at Bear Grass Saturday before the third Sunday in October, 1920 and was a faithful member until her health failed. She was a great sufferer for about four months, and bore it without murmuring, ever looking to Jesus, the Author and Finisher of our Faith.

She married McG. Taylor, December 1919. He preceded her to the grave ten years ago. Her funeral was preached by

her pastors, Elder B. S. Cowin and A. B. Ayers and her body laid to rest beside her husband in the family cemetery. She leaves three brothers, Bryant and John, of Oak City and Milton of Roanoke Rapids, and three sisters, Mrs. Bettie Manning, of Oak City, Mrs. Nodie Bellamy of Raleigh, and Mrs. Jennie Stinette, of Williamston, to mourn her departure. But we feel that our loss is her eternal gain.

Done by order of conference, Saturday before the third Sunday in March, 1940.

Written by Lena Manning.

Elder B. S. Cowin, Moderator
W. S. Peele, Clerk.

JOHN ALONZO HEWITT

Dear Mr. Gold:

I've been impressed since December to write the death of my cousin and brother in Christ. He is gone to rest. His many labors and trials are over, of which he seldom complained. He was always cheerful when well, and walked miles and miles to the Primitive Baptist meetings. Of course God sent people along to take him up. He was well known far and near. So many loved him, but God loved him best, and called him Friday before the third Sunday in December last. He died in the County Home. Was not down long. I guess old age and pneumonia were on him. He was some older than myself and I am nearly 84. We were raised near each other. No real harm was ever known of him. I loved him, yes I did. He was so Christ-like. I tried to see him in his last hours, but when we drove up to the County Home his body had been carried to Cypress Creek for burial. But I yet see him in my mind and am so glad I have his photograph. I could write more and more of him, but my eyes, I fear, will not permit. He leaves an aged sister, Brancy Troit, who has been such a faithful attender on our church when able, also some brothers and many relatives who mourn their loss and the absence of Cousin Alonzo.

Written by his old cousin, who longs to see this published in Zion's Landmark.

Susan Higgins,

Maysville, N. C.

SKEWARKEY UNION.

The next session of the Skewarkey Union will be held, (D.V.) with the church at Hope Land in the Town of Whitakers, N. C., Friday, Saturday and Fifth Sunday in June, 1940. Elder A. B. Ayers, to preach the introductory sermon and Elder J. D. Fly, alternate. All lovers of truth, and especially ministers, are invited to come and be with us.

W. S. Peele, Union Clerk.

Williamston, N. C., R. 2.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Simpson Creek Saturday and 5th Sunday in June.

M. Meares.

UPPER COUNTRY LINE UNION MEETING.

The next Upper Country Line Union Meeting is appointed to be held with Reidsville Church the fifth Sunday in June and Saturday evening before, June 29th and 30th., 1940. Services will be expected to begin on the 29th., at 2 o'clock p. m. and on Sunday, the 30th., at 10 o'clock a. m. Hope to have a good attendance of ministers as well as members and friends.

O. J. Denny, Pastor.

Mrs. Kate Dameron Mitchell,
Church Clerk.

Broad Street Church in Winston-Salem, will have an all day meeting the fifth Sunday in June. Services to begin at 10 o'clock a. m. A cordial invitation is extended to all who care to visit us.

O. J. Denny, Pastor.

B. C. Clinard, Church Clerk

STAUNTON RIVER ASSOCIATION

The Staunton River Primitive Baptist Association for the session of 1940 will convene with Springfield Church at Gretna, Va., beginning on Friday before the second Sunday in July and the two days following. All lovers of truth are cordially invited, especially the ministers.

J. F. Williams, Clerk.

Keeling, Va.

EASTERN CORRESPONDENCE MEETING IN JUNE.

The churches composing the Primitive Baptist Correspondence of Eastern North Carolina, the Lord willing, will hold a two days meeting with the church at Fremont in the city of Fremont, Wayne County, North Carolina, on state route Number 117, between Wilson and Goldsboro, on Saturday and Sunday, June 29th and 30th, 1940.

Cordial invitation to all members and friends of the household of faith.

Yours in hope,

O. S. Young,

Corresponding Clerk

Angier, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST**VOL. LXXIII.****JUNE 15, 1940****NO. 15****GOD PROTECTED THEM.**

"Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

And Judah said, The strength of the bearer of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them and cease the work to cease.

And it came to pass that when the Jews which dwelt by the wall came and said unto us ten times, From all places whence ye shall return unto us they will be upon you.

Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears and their bows.

And I looked and rose up, and said unto the nobles and their rulers, and to the rest of the people. Be not ye afraid of them: remember the Lord which is great and terrible, and fight for your brethren and your sons and your daughters, your wives and your houses.

And it came to pass, when our enemies heard that it was known unto us, that God had brought their counsel to nought, that we returned every one to the wall, and every one to his work."—Nehemiah 4:9-15.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- Wilson, N. C.

ELDER T. R. CRAWFORD ----- Cairo, Ga.

\$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.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ELDER GILBERT ATTENDED HOPEWELL MEETING AND PREACHED.

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

Dear Brother Gilbert:

I was so glad to have you with us at dear old Hopewell again. It seemed ages since you had been here, and we all enjoyed your presence so much, and the discourse you were blessed to preach for us on Saturday afternoon, and the prayer you were blessed in on Saturday morning for Brother Arthur's dear companion. I feel like the Lord sent you here for my sake, and now I just want to tell you how good the dear Lord has been to this poor unprofitable servant, just in her case. She has been in an awful condition for 4 or 5 years and has tried all the doctors here and Arthur has spent all of his earnings and done everything in his power for her, but all to no avail. About a year or so ago I began to feel that the Lord had her remedy, and if she ever got well it would be alone through Him. My reason for believing this is from my own experience.

Several years ago when Hopewell church was over in the woods, where it was when you first began to serve us, and it went down in membership until my two brothers and our wives were about all there was to it, and we three got discouraged and sought to quit, and tried to disband,

but failed. We decided that there was nothing to the church, and that it was just up to us to do as we pleased about as all of the old members had moved away or passed away, but the day we had agreed to meet and disband the Lord sent Elder and Sister Wilkerson here with their letters to unite with us, and so this tore up our plans and we had to go on, but this did not remove our discouraged feelings as it should have. A month later Brother and Sister Adams came with their letters and were received. This did not remove our eagerness to quit, either, but God through this medium, had taken His church (Hopewell) out of our hands. We went on to meeting, but without faith, until the storm blew the house down. Then we thought it was gone, but not so, as you know. And I will not take time to relate any more about it, but will say that on top of our discouragement with the church (of which I feel my two brothers were worse than I was) I was fighting the impression that had come into my heart and soul in 1914, to do what I am now trying to do with all diligence, and I had rebelled bitterly for 15 years before I was made willing to try, and as you know, I was a physical wreck for 10 years up to this time, in the spring of 1930 when I went so low with pneumonia. I concluded in my heart that I would do anything God impressed me to do if only I could have health and

strength. I got well, then remembering my promise to God, I tried to make a covenant with God, that if He would bless me to meet my obligations and get a nice home fixed up for my family, then I would enter into His service, and I verily thought my proposal to God was Godly and acceptable. So I went ahead and tried hard for a few years to farm, and my crops were destroyed ten times in succession by providential disaster, either drouth, cold or excessive rain. Then I saw that I had gone to the end of my strength in this and had made a total failure, and was so grieved over it that I cried and cried, and mourned and tried to pray God to know what the cause of my failures was, and while thus crying and praying, Jesus' words came into mind, "Seek ye FIRST God's kingdom and His righteousness, and all of these things shall be added unto thee." A voice also spoke and said, "You are 15 years behind with your preaching and it has been charged up to you in finance, the earth is closed to you." I felt this was enough. So I have been trying to do the best I can. But don't suppose I can ever catch up the lost time, do you think Bro. Gilbert, I know I did not preach for awhile, but I was to blame for rebellion, and God had passed a sentence of imprisonment upon me, as well as closing the earth to me, and I believe that if I had been obedient that He would have delivered me into sweet Liberty many years ago.

Now back to the case of my brother's wife. My brothers have not yet gotten over that old state of discouragement, and at

times they have both been bitter and said hard things in a rebellious manner against the Lord and the church, but I believe that affliction and disaster have brought them down and that they, too, will soon realize what an awful thing it is to fall into the hands of a living God.

So, a year or so ago, as I said above, I became impressed that the Lord had the remedy for Arthur's wife, and it lingered and grew stronger from time to time until I became impressed to pray for her and about 2½ months ago she came and spent a week with my wife and me, and my wife was taking her to a doctor each day, but without results, and all the week I felt that prayer was the only thing that could reach her case. And I was so burdened with it I could not sleep, and yet I was unable to go to her and ask her or tell her my feelings. At last I resorted to a secret chamber and poured out my heart's desire to God in her behalf, in this way: 'O, Lord, if thou has her remedy and will heal her, if we pray according to our impressions, wilt thou please impress her with prayer to the end that she will ask us to pray for her.' Then I was relieved to a great extent and in a little while she told my wife that she wanted me to pray the Lord that if it could please Him to heal her she would be happy, but if not, please take her out of her troubles, but as she did not ask for public prayer in this, I tried to pray on in secret, trusting she would become strongly impressed and petition us to pray publicly. The third Sunday in April I told the church of my impression about praying for her, and all bowed with me, and so

it went on until last Saturday morning. While we were singing just before services, my wife called me to her and handed me the letter from her that I tried to read to the church and visitors. She was unable to come to meeting that day, and as she stated in the letter that she had not slept that night and told of her impression for sometime back and that she just had to write me to get it off her mind. She wrote that she felt the Lord would hear and answer my prayers and also others. This was so touching to me, her pitiful petition, and then as I read her letter and came to where she asked directly that I and others pray for her and she believed she would get well, I could not but feel that God had heard my feeble petition and answered, and I did feel so unworthy of His goodness to poor me. And I could not help but feel that surely, surely the Lord is my God, and owns me, a poor sinful servant. As I read her letter over when I received it, I felt that I just wanted you, a sainted old servant of God, to offer a public prayer with Hopewell church in her behalf. So I called on you to do so. I tried to pray while you were praying, and I feel like she is going to be made whole, and my brother will be restored to action in a church capacity. He has always been a good, faithful member in attendance, and ever ready to do his part, but there has been no joy in the service for him.

I feel to hope that Hopewell will build up some soon. That, too, would be great encouragement for me. We are having good meetings regularly, and more and more interest is being manifested.

Please remember us in your prayers and come to see us as often as you can.

May the Lord continue His sweet blessings upon you, is our humble prayer.

Write us when you feel like it. We are always glad to see or hear from you.

Unworthily, yours in hope,
Riley E. Campbell,
Sarasota, Fla.

A HOUSE OF PRAYER

J. D. Gold,
Wilson, N. C.
My dear friend:

Christ said "My Fathers' house (the church) shall be a house of prayer and supplication", but what do we find. Jealousy, strife, confusion, division. A house divided against itself can't stand and must fall, and great will be the fall; for the foundation is not solid, for there is only one foundation, that is Christ. There is only one church built upon that rock—faith, and the gates of hell shall not prevail against it. Oh no persecutions, false brethren, bars, reproaches; none of these things moves it, but makes the foundation more solid, while her adversaries may and do try to devour, and turneth her by bringing false accusations against her. Thank God they will not destroy her. Oh no, for she is the pillar and ground of the truth. A witness that will not lie, will not be carried about by every wind of doctrine, knowing no persons in admiration because of advantage, knowing no man after the flesh, seeking nor courting the applause of man or the world, living the or-

der—simplicity of God's houses. Content with His ordinances. Taking the scriptures as the man of her counsel—and thus what sayeth the Lord as her law and law giver, following no man any further than he follows Christ; seeing that all things are done in decency and order. She has no bell weathers, no usurpers, lords, dictators, rulers, nor holier than thou, but each esteeming the one above the other, at each others feet. Not desiring prominence, seeking none, like the speckled bird she is hated and despised by all others for she can't change her plumage—nor does she desire to, for in doing so she would dishonor Him that made her. She desires to be found living to His honor; she desires no change—no new doctrines nor commandments of men—but desires to worship and serve her maker, Husband in spirit and in truth for she knows that he seeketh such to worship him.

For she only has one husband, as she being his true bride, he being jealous over her with a godly jealousy has espoused her unto himself so that she does not desire to commit adultery. Oh no, to do that she would lose her identity and she can never lose that—not the true church of the true and living God. She desires to live, be found walking faithful, letting her light shine, keeping herself clean of everything that does not savour of God. All disorderly churches that would dare try to mar her beauty, her virtue, her purity, for she is the undefiled, the Lord's planting. She is walled in a city set on a hill that can't be moved and she is

walled in by her husbands' wills and shalls—so that she can't be uprooted, nor her walls torn down. She is sealed with the seven seals of God's home—let the goats butt, they will never pierce her safety security. Let them defame, cast her name out as evil, let them set up bars against her. She can smile at it all and say my Redeemer liveth. For none of those things does not move her, for she knows whom she has believed and is persuaded that He is able to keep that which she has committed unto Him against that day. Day of visitation, this is the church, my dear friend, that God has kept, has expressed unto Himself, being full of that living faith. For she is all that has faith for none other has faith, and that is spoken to their same. She is to keep herself unspotted from the world. Not to be tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in weight to deceive. Would deceive her if possible, but not so, for she knows not a stranger. And a stranger's voice she will not follow. But her husband's voice she will follow. She knows him for he has given unto her eternal life and she can never perish. No, no, the more she is tried and persecuted the closer she cleaves unto her husband, stronger she lays hold of that faith.

Like you, my prayer is for her. I love her gates, I love the road, the church adorned with grace, stands like a palace built for God, to show His milder face.

My soul shall pray for Zion still while life and breath remains.

There my best friends, my kindred dwell. There God my Saviour reigns. Yes that is the church I hope I am a member of. I hope to ever be found contending for that same faith upon which she was built, for I desire no other. I pray that God will keep her steadfast, unmovable, unshaken.

I am sure He will for God loves her, God will defend her—no weapon pressed against her shall prosper. All her enemies shall be found liars against her.

Pray for me that I may be kept from the wiles of the evil ones.

Your sister in hope of immortality.

Effie H. Carawan.

Swan Quarter, N. C.

PREACH THE WORD.

“Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.” 4th Chapter of Timothy.

This Scripture came to my mind while at work today and I came home for the purpose of making an effort to say something about the text and send it to the Landmark for publication.

May the Lord direct my mind to say just what He would have said about this Scripture and may it be a blessing to both the writer and reader.

The above text was quoted by the Apostle Paul under the power of God's spirit therefore they are the words of God through the Apostle to Elder Timothy to instruct him and all others what to preach and what to expect.

First preach the Word which is

Christ Jesus, proof 1st Chapter of Gospel by John.

The written word is a testimony of Christ Jesus for He said search the Scriptures for in them (written word) you think you have eternal life, but they testify of me, the living word, the word that came down from heaven, the word that has all power both in heaven and in earth. The one who has power to lay down his life and power to raise it up again.

The one who upholdeth all things by the word of his power.

The one who ruleth all things by the word of his wisdom.

The one who is present everywhere all at the same time.

One that knoweth all things from beginning to end and worketh all things after the counsel of his own will.

His all seeing eye sees the present, past and future of all things and events.

He is our attorney or advocate who pleads our case before God. He is the slain Lamb of God. The holy sacrifice which satisfied the demands of the law has made peace between God and man, therefore we are reconciled to God by the death of His son.

He is to give eternal life unto as many as the Father hath given him in the counsel of eternity. His word is to be preached by just as many as the Father gave him for that purpose in the counsel of eternity.

Our eternal destiny was settled in the determinate counsel from all eternity.

We have a foretaste of heaven when we are called from nature to grace but that is with doubts and

fears.

We are like the dry bones in the valley and move when the spirit of God moves upon us.

The word of God is powerful and sharper than a two-edged sword, dividing asunder joint and marrow and is a designer of the thoughts and intents of the heart.

All things are naked and open to the eyes of Him with whom we have to do. In him (the word) we live and move and have our being. It is He (the word) who was ordained of God to be the judge of the quick and dead.

He holds the keys of death, hell and the grave. He holds the issue of life and of death.

There is no power but of Him the powers that be are ordained of Him.

In Him is life and the life is the light of men.

Without Jesus (the word) all things would come to naught.

It is for Christ's sake and the sake of the elect that the world is standing today.

The world and all things therein are held in place by the word and power of God. He upholdeth all things by the word of His power.

I will not have time to comment on the rest of this text.

Yours in hope.

Thos. W. Kinsey.

High Point, N. C.

SENDING LANDMARK TO SOMEONE UNABLE TO PAY

Mr. John Gold,
Wilson, N. C.

Dear Sir:

Inclosed find check for \$5.00 for which please give Mr. E. R. Wat-

son, 302 Cherry Grove St., Durham, N. C. credit for two years renewal to Landmark ending Oct. 1940, he is giving the one dollar to some one that can't pay, and please give my commission to the same cause.

You know it gives me much pleasure for some one to drop in where I work and say I want to renew for the Landmark, not only that but say some word of encouragement about my feeble efforts in the church, knowing at the time they came in how far I was from things pertaining to the church, yet it seems I have enough of just such things to keep me from falling, you know I am made to wonder at the Lord's people out of the church, just how faithful they are, and how much they mean to the church. This young man does not belong to the church, but spoke of your writing and many others.

I will ask you to please send the Landmark to Elder J. A. Herndon, Chapel Hill, N. C., R.F.D., that is if he is not on your mailing list and if Mr. Watson's \$1.00 and my commission is not enough to pay, just send me the bill. Of course if Elder Herndon gets the Landmark just send it to some one else.

Mr. Gold, we enjoyed your nice letter and the writeup of our Durham meeting, and want to thank you from my heart and for your presence, but regret very much after reading it over let it get away from me. I believe it slipped out of my pocket, and if not asking too much would thank you for a copy of same.

My wife and I went to the Baltimore Association, had grand trip.

Will close with best wishes for you and family.

Yours in hope of eternal life,
J. J. Whitley.

Durham, N. C.

Peace Meeting Put Up By Man."

Will thank you.

In love, yours in hope,
Walter R. Mann,

Newport, N. C.

REGRET THE MISTAKE.

Mr. John D. Gold,

Wilson, N. C.

My Dear Mr. Gold:

I do not want to be misunderstood about our next Union meeting.

The next Union will meet with the church in Wilmington, N. C., the fifth Sunday and Saturday before in this month, June, 1940. But as you may notice in April 15, 1940 Landmark, you published my letter I sent you last September, 1939, telling or asking you to please publish a notice in the Landmark that the next Union will meet with the church at Newport, N. C. You published the notice O. K., but did not publish my letter then, but waited until April 15, 1940. That was all right. It would have been all right if you had thrown it in the waste basket. But since you published it late, some one might think the June Union was coming to Newport. So if you can, please publish this letter in the June 15, 1940, Landmark. There was nothing wrong about it, but it might be confusing.

I love to read the good letters in the Landmark. Have just finished the June 1st issue, which came yesterday, Saturday, the 8th.

The heading of my letter read, "Endorses Peace Meeting." It should have read, "Do Not Endorse

We regret exceedingly the mistake and hope it will not again occur.—J. D. G.

EXPERIENCE.

I have been thinking for a long time I would write you, but I feel that you are too good for a poor weak sinner like me to write to. I am a new member of the good old Primitive Baptist church, and I have been reading your good pieces in the dear old Landmark and it seems like I had to write you and tell you some of my troubles.

Mr. Gold, I will be 47 years old the 19th of this month, and I have gone through lots of ups and downs and 12 years ago I was taken with a pain in my head and it stopped my hearing. I never have heard a word since. I am perfectly deaf and I am the mother of 19 children, 6 dead and 13 living; 3 are married. We have 9 with us now, and the baby will be three years old the third of March. I was operated on six years ago and almost died. We have had much sickness and trouble. I have only been married one time, and all my children have the same mother and father. We have no home and we have to move from one place to another almost every year. We are poor and it is a hard struggle to provide for our family.

But what I want to tell you, Mr. Gold, is that I was taken sick last January, 1939, and kept getting worse, and the doctor had done al-

most all he could, and my husband sent for all the children. They thought I was going to die. While they were all here I fell asleep and dreamed a doctor with a white robe on came and stood by my bed, and he had a gold watch chain, and a nurse came in and stood by the foot of the bed, and said, "We are going to take you to the hospital." And I cried, and said, "I don't want to go. I want to be baptized." So they took me up and carried me to the water and baptized me, and when I awoke I felt better, and I fell asleep again and dreamed the dear sweet Saviour came into my room, all dressed in His robes, and talked to me. And a few days after that I dreamed Brother Ransom Gurganus and his wife and my dear sweet cousin came, and we all went to preaching and he prayed for me, and it seemed like I could hear him, and I told him I wanted to be baptized. So I felt like I just could not wait to go to church to ask them for a home in their church. So Brother Ransom and several more had preaching here in my home, and I asked them to please give me a little place in their church, that it was the only church I ever have wanted to go to. They took me here to the river (we live on Stump Sound close to the water) and Brother Gurganus baptized me. Mr. Gold, that was the happiest feeling I ever have had, when I came out of the water. I am so glad the good Lord showed me the right road so I could be baptized. I feel he has been too good to me, for I began to get better, so I have my membership in the good old South West Church, that is my old home up near Jacksonville,

N. C., and that is where I wanted it to be. I live about 2 miles from there and we don't have a way to go anywhere, but the good Lord provided a way for me to go to the November meeting. I could not hear, but it made me feel so much better to go and be with my dear brothers and sisters in the church. I love them all and I hope they will love me. I feel like I am still a poor weak sinner and am not good enough to be a sister in that dear sweet church. I keep praying to the Lord to lead me in the right road, so I won't do anything wrong, and if I do I want them to tell me so I can do better. I have a first cousin and a sister in the church, too. She sent me some Landmarks to read. I have read them all. And Brother Pollard sent me some, and I read them. I do so want to take that sweet book, but we are poor and I haven't the money. If I had that to read it would help me so much, for I can't hear and I am in a lonely place, back from the road, and can't see any passing, and there are no members of our church close to me to talk to and the nearest church to me is three and one-half miles, and they only have meeting there every three months. There is a meeting at South West this Saturday and Sunday, but I have two children sick and no way to go. I read the Bible and sing the dear sweet songs, and I get so full I have to stop and cry. Lots of times I take a big cry, thinking of my troubles and wondering if the good Lord will take me with Him to that sweet home above when I have to leave this world.

Well, Mr. Gold, my letter is now

too long, but I could write you a whole book full, but I must stop now. If you see that this is fit to put in the Landmark you can do so, and if not, just burn it up.

If any of my sisters or brothers in the church care to write me, or you either, I would gladly receive your letters, for I get so lonely and downcast and feel I am still a weak sinner.

Hope you are well and enjoying life. I am not well and never will be any more. I try to cheer up and make life the easiest I can, but you know anyone that is deaf enjoys no pleasure. Hope to hear from you soon.

From a friend, I hope,
Mrs. Mary E. Justice,
Folkstone, N. C.

We are sending the Landmark to Mrs. Justice out of the fund we pay into and others to send the Landmark to worthy souls like Sister Justice. May God bless her and make her life happy and comfortable.

John D. Gold.

ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the church at Bethany, Johnson County, Saturday and fifth Sunday in June, 1940.

Elder T. F. Adams is appointed to preach the introductory sermon, and Elder E. C. Jones is alternate.

Bethany Church is located in the town of Pine Level, a station on the Southern Railway, between Smithfield and Princeton, and on State Highway Number 70.

Any one desiring further information, may communicate with Brother W. H. Woodard, Pine Level, North Carolina.

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

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

LOWER COUNTRY LINE UNION MEETING.

The next session of the Lower Country Line Union is appointed to be held with the church at Camp Creek, N. C. beginning Saturday before the fifth Sunday in June 1940. Elder A. L. Holloway was chosen to preach the introductory sermon with Elder L. J. Chandler the alternate.

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

Clyde Satterfield, Union Clerk.

BLACK RIVER UNION MEETING.

The next session of the Black River Union will be held, the Lord willing, with the church at Primitive-Zion on the fifth Sunday and Saturday before in June, 1940. The church is located on the north side of the highway between Dunn and Erwin, about three miles from highway.

All lovers of the truth are invited.

Elder L. A. Johnson, Moderator,
Bro. W. V. Blackman, Clerk,
Lester E. Lee, Assistant Clerk,
Dunn, N. C.

CONTENTNEA UNION

The next session of the Contentnea Union Meeting is appointed to be held with the church at Mewborn's, Greene County, N. C., the fifth Saturday and Sunday in June, 1940.

Elder G. G. Trevathan was chosen to preach the introductory sermon and J. B. Roberts as alternate.

The Church is situated 8 miles south of Snow Hill, N. C., on the Snow Hill-La-grange highway.

A special invitation is extended to our ministering brethren.

J. E. Mewborn, Union Clerk.

WHITE OAK UNION MEETING

The White Oak Primitive Baptist Union will be held with the church at Wilmington, N. C., Saturday and fifth Sunday in June. Wilmington church is located near the corner of Fifth and Castle St., Wilmington, N. C.

We invite all Primitive Baptists in order to be with us if they so have a mind, especially the preaching brethren.

Elmon J. Pollard, Union Clerk.

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ZION'S LANDMARK

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

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

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Elder E. L. Cobb, Wilson, N. C.

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"SHOULD IT BE ACCORDING TO THY MIND?"—Job 34:33.

Elihu, the only true spiritual friend mentioned, being some three thousand years ago. Now God had said of Job before his deep trials, that he was perfect and upright, and feared God and eschewed evil. He must have possessed all the fruits of the Spirit, which are from heaven, these constituting the new creation. Who is there among us that would say that he was not a man of God? His sufferings were not for transgressions, but were without a cause—none born of a woman, save Jesus Christ, ever suffered as he did. As the sins and iniquities were imputed to Jesus, He had to suffer, shed His blood and die to redeem them. Beyond all question Job possessed the same divine and human nature that all the redeemed and saved of the Lord possess today, and in all ages.

Adam in his primeval state being only a natural man, yet he was upright, innocent, with such knowledge that he could give apt names to everything on earth, in water, in air; and most likely thought everything must be according to his mind.

From deep experience, both in temporal and spiritual things, Job learned that God had a perfect right to do with him and all he possessed as He pleased. That he found out that much of his desires were not as the mind of God. Having two natures, his was often vain, like unto the children of God today, just selfish desires, but so fixed in his heart that he felt if he did not do according to his mind, it would not be as God impressed him, and so must be a steadfast contender for his opinion, not based on faith, knowing such must create confusion, strife and possibly hurtful division. Who is there among us that has not been guilty of such demeanor?

As satan never was a friend to God, he believed, as all Arminians teach, that Job did not worship God from principles of divine life bestowed in him, but for rewards. Then satan said just take those gifts from him and he would curse God. But when all were taken from him, and being in great agony, he did not curse God, but he did the next thing to it, he cursed the day of his birth.

Doubtless if God had not given him faith, he might have done as satan said, but having the gift of faith, which Adam did not at first possess, so harkened to the voice of his wife, and ate of the forbidden fruit and so by his disobedience, sin and death were brought into the world of mankind.

If Job had not had abiding faith when his wife, who represents man's old nature, said to him, "How can you maintain your integrity? Curse God and die." He answered, saying, "Thou speakest as one of the foolish women speaketh. Have we not received good of the Lord's hand, and shall we not evil? The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

When Peter thought he was able to follow Christ to prison and death, the Lord told him that he would deny him thrice before the cock crew. Christ told him that. Then He prayed that his faith fail not. It was needs be that Peter should experience his own weakness, and so strengthen his brethren, know the Lord's word is true, that without Him he or no other one can do true and righteous services. From fear of death, he denied the Lord even cursed and swore he did not know the man.

Long years before, David, a man after God's heart, and had been anointed by the Lord's prophet to be king of Israel, and David said in his heart, "I shall now perish one day by the hand of Saul. There is nothing better for me than that I should speedily escape into the land of the Philistines." His also was slavish fear. God's word cannot be broken. God's people shall learn not only from the word of God, but from experience, that God will cause the things that He has purposed, shall work together for good to them that He has loved and called. What Paul here declared is not a promise, but a dedication. All the redeemed and saved shall have

an abiding faith, but all have not the same measure or degree of faith—some have much greater faith than others. So we see it is not according to the Christian's mind, for each has faith according as God hath dealt with him. So God has a measure to each, so it cannot be according to man's mind. So it cannot be duty faith as some believe.

From the house of my condemnation in August 1883, until I was given faith in God in May, 1884, I did not believe faith was a duty work then or since. But of God, I believe, according to the working of His power, that I felt Jesus was made unto me wisdom and righteousness, and sanctification and redemption. I have never thought it was my duty to believe in Christ, but I have felt it was a God wrought privilege in my soul. How precious is that faith, even if little it is the fruit of the Spirit. All faith unites and endears Christ to His people, and none can separate them from Him.

M. L. Gilbert.

WHAT MANNER OF LOVE.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1st John 3:1.

There has never been any love like this.

There will never be any to equal it.

This love was manifested by God himself when He, according as it was written of Him, came in a body of sinless flesh and laid down His own perfect spotless life to save poor sinful men who were dead in sin but did not know it till their

eyes were opened to their lost and ruined condition. This love is pure, wholesome and heavenly because it is bestowed upon us by the Father. We were never so fortunate as to find it among earthy things, we did not contrast it by associating with those who had it, for this is contrary to the teachings of the scriptures and Christian experience.

"Birds of feather flock together," and those who are not taught of God, find no companionship with those who love and serve Him with a pure heart fervently, and those who know God, find no rest in the company of those who profane the worthy name of God by which they have been called to glory and virtue. The children of God are separate here as they will be when the great Shepherd divides the sheep from the goats.

Those on the right hand will hear the welcome words "Come," while those on the left will hear the sad, solemn words, "depart," and they will go away willingly to get away from the presence of God and His true worshipers, and will not have to be driven, for if we cannot endorse the presence of God's children here in the midst of sinful and adulterous generation, we will not seek their company there, but will go away from their presence and at the same time be sensible of where we are going.

It is far more desirable to be called a son of God than to be called a king, prince, potentate, ruler or even a dictator, for all these titles are empty, their glory is fading, and subject to be snatched away in a day; they are temporal and will not endure; but to be called a son of

God, by Him, who is our father by creation, and our father by regeneration, who sent His spirit into our hearts, convinced us we were the chief of sinners, then convinced us that it was He and tells us not to be afraid, but comes into our lives and assures us He will be our king, princess, saviour and kind benefactor forever.

There is just one qualification necessary to be called a son of God, and that is to be the happy possessor of the love of God, and if I knew how to obtain it I would gladly tell you, but John says it is bestowed upon us, not because we are clean, sinless men and wom'en, not because we have loved him, but He must first show His love to us before we can ever love Him, for "we love Him because He first loved us," and after He has tenderly bestowed upon us that love He says, "Continue in my love," for if ye keep my commandments ye shall abide in my love even as I have kept my Father's commandments and abide in His love."

Then to abide in His love it is necessary to be moved and actuated by the love the Father has bestowed upon us, and if we live a life of hatred, envy and jealousy it is evident we have never had any knowledge of God's love in our hearts.

Man hates but God loves. Man by the light of nature forms his own opinion of God, and cannot understand how God can love a person that is dead in trespasses and in sin, and none but those who have been born from above can understand that Jesus Christ came into the world to save sinners of whom the Apostle Paul said he was chief.

"Therefore the world knows us not," "it does not know the language in which they speak in singing, praying and preaching, it knows nothing of the sorrows and crosses they endure, nor the persecutions heaped upon them, nor the ugly manner by which they are spoken of, still "they endure as seeing Him who is invisible."

The world knows nothing of the fullness of joys that comes to them in regeneration when the Son of Righteousness rises to each of them, flooding their souls with joys that are unspeakable and full of glory.

They do not know how weak and insufficient they are, nor how far away from God they are till God by His spirit shows them. They have never been shown the Bride of the Lamb's wife arrayed in the gorgeous spiritual clothing of spotless righteousness and basking in the glorious sunlight of His love, but all Christians have been shown all these things which makes them glad.

B. S. Cowin.

THE GOD ALL POWERFUL

And when Gideon was gone, behold, there was a man that told a dream to his fellow, and said: Behold, I dreamed a dream, and lo, a cake of barley bread tumbled into the host of Midian and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel; for into his hands hath God delivered Midian, and all his host. Judges, 7:13-14.

The children of Israel had gone

off into idolatry and the Lord had delivered their land unto the Midianites seven years.

They came with their flocks and herds consisting of camels without number, asses and other animals, and the crops sown on the land were eaten up by them leaving the Israelites nothing to subsist upon; and they planted their fields only to have them pastured and eaten clean by their enemies and they could not prevent it. They had turned away from the true God who had brought them up from bondage in Egypt, through the Red Sea, through the wilderness, through the Jordan into the land given them in Abraham.

The God who had nourished them for forty years in the wilderness, drove out the Canaanites and gave them a land flowing with milk and honey, was apparently forgotten, and they were now worshiping Baal, and had built altars in the groves unto a God who could not deliver them from their oppressors.

They cried unto God who had been so merciful unto them in the past and He heard them. How strange that men will worship a God they know cannot deliver them in the day of their distresses.

Equally strange that men will spend their whole life serving the gods of pleasure, riches and honor. a little flattery, follow after a hope that reaches no farther than our earthly existence.

God hears the pitiful and distressing cry of his children even though they have ceased to meditate upon His fatherly care, and cease to breathe His holy name in prayer, turn away from the path of rectitude and duty till His chastisements

come upon them and we find we are delivered unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. 1st Cor. 5:5.

The Lord heard them and sent a prophet unto them who told them how He had so kindly succored them since he had called out Abraham from his own country to the land He had graciously given them as possession; toward gaining it they had bestowed no labor nor paid no money. It was purely an act of prompted and consummated by the grace of God.

Gideon was God's choice as a leader and though he saw the angel who was sent to tell him of God's choice, still he feared he was not the man to deliver his people. He asked God to let the wool be wet while everything around it was dry, and it was so. He then requested that the wool be dry while all around it was wet with dew, and it was granted. An army of thirty thousand men was raised, but the Lord said, "It is too many lest Israel should say we have got the victory by our own strength.

All that were afraid were given the privilege to go home and twenty two thousand went away, leaving ten thousand. The Lord said there was still too many and to take them to the brook to drink. All that lapped water like a dog numbered three hundred, this the Lord told Gideon was to be the size of his army, and with it he would deliver Israel from the Midianites. He told Gideon to go to the edge of the enemies encampment for further instructions. He went and heard one tell his dream about the cake of

barley bread which came tumbling into the camp and knocked down the tent of the leader or ruler of the great host of Midianites.

This cake of bread is Gideon who is a type of Christ and who is the bread of life, which came unsolicited on our part and knocked down all our religious hopes, turned our enemies against each other and rid our land of the oppressor.

Jesus is the bread of life; he does not come in our lives till we make room for Him, as some assert, but comes when the camps are quiet and security seems assured. He knocks all our false hopes down and leaves us stranded in a strange land with none of our former joys in sight; but instead we have a hope that the God whom we had heard of in our former life, would have mercy on our poor sin sick souls and save us with an everlasting salvation through the merits of His crucified son.

Jesus fed the great multitude on five barley loaves and two small fishes. Here the antetype and type meet and the promise is verified. The five loaves are the five books of Moses—the law, and the two fishes are truth and righteousness, grace and glory, peace and happiness, repentance toward God and faith in the Lord Jesus Christ, for without Him we have none of the qualities which make us to be neither barren nor unfruitful.

This barley bread is our only food in our pilgrimage here, if we travel over smooth land or rocky steeps this food is sufficient, and we do not crave any other. We remember what it has been to us in the past, and faith assures us it will enable us to

finish our journey, like Israel in the wilderness, with never any diminution of it, for God is the same yesterday, today and forever.

B. S. Cowin.

WHERE IS WISDOM?—IN GOD.

She openeth her mouth with wisdom; and in her tongue is the law of kindness, Prov. 33:26.

The most important way to communicate with each other is by the mouth. We talk of business matters, and anything we want to tell each other or want to discuss, any information we desire we use the mouth to get it, because it is the easiest and most natural means of communication with each other. We are supposed to speak in the English language, or mother tongue, which our fathers and mothers taught us and when we went to school we learned to read and write in that language. We may speak and write many things and yet be far away from the wisdom which the church speaks and uses to tell of the wonderful works of God. When we speak and write from a standpoint of spiritual knowledge, about the existence, the power, the graciousness, goodness and perfection of God we are like our mother, the church, opening our mouths in wisdom. No one else speaks like this woman whose virtues are so beautifully and wonderfully described in this chapter. She is the church of the first born, the spirits of just men made perfect.

The church which Jesus builds upon the Rock which can never be moved.

She speaks in the language of Caanan, and none but Jews, in-

wardly, can understand.

When the church speaks of the spiritual things known and felt in its inward soul, the awful distresses she sometimes experiences because of the knowledge of sin, and the miraculous deliverances from eternal destruction awaiting those who know not God, she is then opening her mouth in wisdom to which the unregenerate is a stranger.

Those who do not know anything about wisdom feel disposed to mock and deride and say there is no such thing, and regard Christianity as a science which any one can pick up and lay down at their pleasure, should read and take heed to the 28th chapter of Job, who says there, is a place in the earth for gold and all other things but where shall wisdom be found? And where is the place of understanding? "The depths say, it is not in me; and the sea saith, it is not with me".

"It cannot be gotten for gold, neither shall silver be weighed for the price thereof." And unto man He saith, "Behold the fear of the Lord, that is wisdom; and to depart from evil that is understanding". Read Job 28.

Wisdom is not a brawler, a striker nor a critic, but is firm, chaste and unmovable, always dwelling in the same places, does not go out fault finding, it does not set up creeds for which wisdom has furnished no scriptural foundation, it does not set bounds nor draw lines and demand its adherents to conform to a rule which wisdom will not set its seal upon. "In her tongue is the law of kindness."

The church which Jesus builds

has a tongue, a language with which it proclaims the pure word of God, preaches the everlasting gospel using Bible language which is the law of kindness to all who have the ability to hear it. It does not need to be added to, nor to have anything taken from it, for the gospel is complete; if any high-sounding phrases had been needed the inspired writers would have added them; if anything had ought to have been left out the inspired writer would have done that himself, and not left it to poor silly men in this latter day to have added what was lacking, and to cut out what is needless and unprofitable.

To preach the gospel is the highest and noblest position or office that was ever conferred upon any human being upon this earth at any time either past, present or future.

How careful then men should be not to abuse or in any way to dishonor the gospel for in so doing they dishonor Him who has called poor sinful men to such an exalted position in the church; and they have not the least right even to change the dotted i or the crossed t; but to preach it in the language of the Holy Scriptures like Paul who said "I delivered unto you that which I also received." He did not in all his ministry preach anything else, for he said he preached "How Christ died for our sins according to the scriptures." None of God's ministers has any right to preach anything else; and such preaching and teaching will never cause any tears, sorrows or regrets among God's simple children, it will not divide them into factions

nor cause them to make war upon each other; say hard and ugly things about and unto each other; "for in her tongue is the law of kindness". It is the true mark of the church.

When the members of the visible church begin to bite and devour each other it does not prove either faction that do such things is any part of the true church, but rather the contrary. It was the lack of grace that caused the separation, and nothing short of the pure grace of God will unite them, "for in her tongue is the law of kindness". There is no greater privilege given any one than to have the gospel preached into them, "It is like cold water to the thirsty soul and good news from a far country." It unites all of kindred spirits and makes them one in Christ Jesus. Love flows from breast to breast and tunes their hearts to sing, "Salvation through our dying Lord is finished and complete."

It enables them to say the "Lord is my shepherd, I shall not want", and "I know that my Redeemer liveth, and with Jacob, "It is enough."

B. S. Cowin.

BLACK CREEK UNION MEETING

The next session of the Black Creek Union will be held (the Lord willing) with the church at Pittman's Grove, Johnston County, N. C., Saturday and fifth Sunday, in June, 1940. Elder R. H. Boswell was chosen to preach the introductory sermon and Elder E. L. Cobb, to be his alternate.

The church is located about three miles south of Kenly, N. C., on highway leading from Kenly to Fremont, N. C.

A cordial invitation is extended to all lovers of the truth, especially ministers.

Isaac A. Lamm, Union Clerk.
Princeton, N. C.

JUL 4 1940

U. N. C.
CAROLINA ROOM

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIII.

JULY 1 1940

NO. 16

YOU MUST WORK, WATCH AND PRAY.

"And it came to pass from that time forth, that half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

And I said unto the nobles, and to the rulers, and to the rest of the people: The work is great and large, and we are separated upon the wall, one far from another.

In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

So we labored in the work: and half of them held the spears, from the rising of the morning till the stars appeared.

Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labor in the day.

So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing."—Nehemiah 4:16-23.

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

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**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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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.**

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXPERIENCE.

My Dear Readers of Zion's Landmark, and all who may read: I have a mind to write some of my experience for the last year. I want to tell my people the way I received these things was by afflictions and tribulations. Through grace we are saved and not of works of our own. I have tried to learn to preach and I have tried to pray, but I can't do either one, but every time I would stop I would get the suffering. My dear child of God, I stopped about three weeks ago and I told my loving wife I would not go any more, and she asked me what I would do if some one would come after me to go pray for them during sickness. And you know the Lord has already got my way prepared. I told her that I would not go, but you know before night I was called on and I refused the dear brother and I would not pray for him. I was standing to my word. But when I left to go home and before I got home I met one brother in Christ I hope, and he had my baby with his leg broken all to pieces. You don't know how I felt. But I carried him to the doctor and while I was in the office I was made to pray for my baby and I hope the good Lord enabled me to pray. And that was what I got. Brethren, I tell you that the Lord has got it already fixed and we must obey His word.

The 25th chapter of St. Matthew

reads, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom, and five of them were wise, and five were foolish." And you know some of our people believe that the foolish were lost, but I want to tell you if you leave them out you would leave me out, for so many times I am so foolish. Dear child of God, how many times have you been where you didn't want to see your brothers, and you would go some way to shun them and then again you would go a long distance to meet one of them?

Have you ever been made to wonder if there was anything to this or not, or should we look for something else? Right there is where that foolish virgin comes in when the door was shut. How many times have you been to the place where you fell down and begged God for mercy, and it seemed no mercy would reach your case, and the Lord didn't open to you, for we can't receive His blessings until He blesses us to. We know that the Lord is the way and He is the truth and He is the life; the Great Beginner and the Great Ender. Brethren, have you ever thought about the little angel which came to you and gave you a hope in the Lord Jesus Christ? What a good Father it was to come to such a sinner as I am. Brethren, if I could see myself as I see you all I would be all right, for I don't see

anything wrong with the rest. I am glad it pleased the Lord to stop me from the way I was going.

My dear preaching brethren, have you ever been to the place that you had to get up from your bed and get on the floor on account of your unfitness? I have suffered this very thing. I was not fit to stay on the bed with my loving wife, for I felt she was so much better than I was.

The Lord has blessed me with a good old Primitive Baptist wife, and you know I don't feel worthy of such a great blessing. I thought I loved her before that light shone in my poor bosom and showed me what I was by nature and what I must be by grace. No, I didn't love her. Not until then, for God's love overcomes all natural things. The grace of God makes a new husband, a new wife, and a new home, and "behold all things become new." I have seen the time when I didn't want to go to meeting. My wife would beg me to go with her to church, but I would go some other way. But, thanks to my God, the time came when I couldn't fix my way any longer. I had worked out of all tools, and timber I had, and all I have ever done is vain. I didn't have a thing to do with preparing my way. The Lord is the way, and I am his workmanship, which He can use any way it pleases him to do so. My dear people, the time has been when I wouldn't give a penny for every bit of it. But the Lord is all-wise and almighty enough that He never breaks a promise. He brought me to the place where I was ready and willing to pull off my shoes and roll up my pant legs and take my wife on my shoulder and

break the ice to get where the Lord's people meet to sing and pray. I have been made to love the good Old Baptists and I am glad it was the Lord's blessed will to begin His good work with me, though at times I feel like the Lord has forsaken me, and I don't have a friend on earth or one in heaven. Dear brethren, I hope I love you all for Christ's sake, and not for poor puny man's sake. I want to live with you all. I want to die with you all. I want to be buried with you all. I want to be resurrected with you all. I want your God to be my God and I hope we can all be joined in that holy band where we can sing His praises forever and ever. I hope the Lord will bless us all and give us a mind to pray for one another.

Now I want to say a little about my calling to the stand, if it be the Lord's will. That still voice speaks in my poor soul "to preach the word." I would say I would die before I would do it, for I was not fit to speak in the name of God. And I'm not the man. Any of the rest is more fit than me. But you know the Lord spoke and it was done, and He calls whom he pleases and we must obey His word and know that He is God. I do know that I can't preach the gospel of the Son of the Living God unless it's His will to deliver it down to me, for the gospel is the power of God to them that do believe. It's a fearful thing to fall in the hands of a Living God. If we try to have something in mind it's no comfort to the people, just something to take up time. The comfort has got to come down from the Father above and the people have got to be prepared by His hand to

receive this comfort.

I went to North River the second Sunday in January with Elder T H. Edwards and I hope the Lord did bless me to preach the gospel and praise His wonderful name, for I enjoyed it at that time, but I have doubted it every bit since then. It never has seemed to me that I am a man to preach for I am so near nothing in my feelings, it looks to me at times my wife has turned her back on me. At times I have a mind to pray but can't utter a word to save my life. At the same time I feel like I need the mercies of God. But God promised not to forsake His people. God will be with them always, even to the end. But you know when we are in trouble that is the place where we learn to be obedient children.

Christ called a little child and sat him in the midst of the crowd and said, "Unless you become as small as the child, likewise you cannot enter the kingdom of heaven." Brethren, we have got to be hewed down and the grace of God will bring a poor sinner down and give Him a desire not to seek after the beauties of this world, for the grace of God and the world won't mix. We can't hold on to the church with one hand and the world with the other one. Brethren I want to tell you what I have learned in my afflictions, that there is not but one doctrine to preach and that is salvation by the grace of God. Brethren, I am glad that God didn't leave it up to man to fix his ways. Jesus came and poured His blood out, for us poor weak sinners and there was not one drop of it wasted. It took all for you and all for me. And He did

not pour it out until He got to the right place and on schedule time.

I feel like I am in the way of my brethren. I always prefer my brethren to rise before me. Oh, what a hard thing to rise before the wisest people in the world to try and speak in the name of the Lord. One who is true and all wise and rules over all things from the greatest to the smallest.

Brethren, I am just a child. I have never grown up yet. I am just a poor sinner. I can't write like the rest of you. But if this was taken away from me I would be ruined, for it is my meat and drink, the greatest pleasure I ever see. I don't look for anything but trouble here in this world.

Dear reader, I must come to a stop now as this has relieved my mind right now. I hope the Lord will give me a mind to write again.

I want you all to pray for me and my family.

Your brother in Christ, I hope,

Eddie T. Humphrey,

Jacksonville, N. C.

R. F. D. 2, Box 36-A.

P. S.—Brother Gold, I want you to publish this in Zion's Landmark. Please send a copy to E. D. Humphrey, Jacksonville, N. C., Route 2, Box 36-A, and to W. T. Kellum, Jacksonville, N. C., Route 2, Box 10.

TYPES AND SHADOWS.

Dear Brethren:

I here write some of my experience, if not deceived in what I feel and hope the good Lord has shown me in and through types and shadows.

We will first take the north star. It is a fixed star, never moves in its

orb and is the center of magnetic gravity, and is the sole control of the compass needle. Right here we have the plain figure of Almighty God in His almighty power, ruling and super-ruling in heaven and on earth, and as the compass directs the surveyor in the true course and direction, likewise God's compass, to-wit, His holy will and power, directs all His righteous ways and judgments on earth and the seven points or the great dipper being 7 in number represent the 7 spirits before the throne of God. Those 7 bright stars, with all others of the stars, revolved in their circuit every 24 hours, as do the sun and moon. That is God's fixed and purposed way and the big Ellen yards, three in number, represent the heavenly number, Father, Son and Holy Ghost, and the three little Ellen yards, not so far from the big Ellen yards in the sky, which point straight toward the big Ellen yards, represent the three that bear record on earth, i. e. water, blood, and the written word. The whole constellation of stars, collectively, represent the Christians on earth. Some of the stars are larger and brighter than others. Some of the Christians let their light shine brighter than others and dotted here and there in the sky we see some bright stars that twinkle all night. Those are God's called gospel ministers. We have in the sky what is called Job's Coffin. This represents death for all humanity. There is the big A, made up of bright stars. Yes, A is the first letter of Alpha, always, all-way and Almighty God. Then come the seven stars, which represent the seven churches of Asia.

Then we have the four largest of all the stars the year around, morning and evening stars. Three of these stars figurate Father, Son and Holy Ghost, and the other star, (I reckon it is Venus) gets stationary in its orb 9 or 10 weeks before Christmas. We see it at the same place every night, about three hours high, then at or about Christmas, it falls lower every night until it is hardly an hour high. Then it begins at once to get a little higher every night until it is around or perhaps two hours high. There it remains, if memory serves me, about one month. Then it begins to travel in its circuit, and in a few nights she is down. This display of this star, the brightest of them all, stopping running, sets forth to me the mission and life of Christ on earth, and the star traveling well back up in the sky sets forth the ascension of Christ back to heaven. Then as the last movement of the star, she is soon out of sight and down. This sets forth to me to figurate the gospel preached by Christ through His called ministers to feed His flock. As you know it all comes down from heaven.

The stars shooting typifies the human family. The stars that never shoot typify God's chosen people. Their death in the flesh is only an exchange for eternal life in heaven.

The milk-maid paths, or the milky way, with their thousands of tiny little stars, are the figure of the innumerable Christian host of saints that will dwell up in Heaven after judgment day. The two little wee-bitty stars that the older people call the cat eyes, that are so close together, they figure the Holy Spirit of Father and Son, to-wit: the still

small voice of God when He speaks in the soul of His people, but with much more effect than the loudest natural thunder.

The night represent nature's darkness. The day represents spiritual light. The sun is a beautiful figure of Christ, the spiritual light, and the moon a plain, but simple, figure of the church. The moon borrows its light from the sun; so does the church get her light from Christ the spiritual Son of Righteousness. The clouded looking portions in the moon are a figure of the false religions of earth. The total eclipse of the moon is a figure of the crucifixion of Jesus. The total eclipse of the sun is a figure of judgment day on earth. The pine tree forest on earth, that is ever green is a figure of the gospel preached on earth. The snow that whitens the earth is a figure of the love and purity of heaven. The copious rains figurate God's love and preservation for all his creatures on earth. The hail sets forth God's judgments against sin. The cyclones set forth God's wrath and fury, revealing to the world that He is God and God alone. The mountains represent the holy mount, to-wit: Mount Zion, the spiritual ascension up to heaven. The burning volcanoes, ejecting the smoke and flame and lava, figurates a hell and an endless hell or the volcano continues to burn. We all know the token of the rainbow. The comet, with the bright tail of beautiful light figurates the star that led the shepherds to the manger where Jesus was, and tells us He is coming again on judgment day, and as the lightning typifies God's holy word and power to-wit: the sword of the

spirit, and the thunder being His voice. Then on the last day Christ is coming after His saints. Jehovah God will thunder His righteous judgment on the earth and make the final separation of His chosen people, set the world on fire with fire and brimstone and the wicked will perish in the flames and the righteous go home to heaven with God on the wings of His mercy and love, there to ever sing praise to the good Lord of their salvation, for such a happy home.

J. J. Thorn,
Elm City, N. C.

THE GRACE OF GOD.

Dear Little Children of God:

Are you keeping the law? Is your daily life above reproach? Could you meet Jesus Christ on a common level and compare your labor of love with His? In my mind I look over the congregation of the Lord and I see them shaking their heads to these pointed questions. Now in our handling of our text of scripture, we must not forget this admittance of ours. When we read anything or hear many preaching and their object is giving credit to some other name (Acts 4:12) for our salvation, we must keep in mind that every heaven born soul cries daily for mercy.

I am using a pen. I suspend it in mid-air. Does it stay there when I release it? No, but it instantly falls. Then that proves that the hand or power that puts a thing in a certain place must keep it there. So it is of grace. The Lord gives us grace. It is not given to us to keep but it is given to keep us. The grace of God will not lose; it is not

a commodity that must be looked after, as we look after our motor in an automobile. But it looks after us; it is to us the cause of our joy in the Lord, our running after Him, our delight in Him, and hope in Him.

Now the Jews were the favored people of the Lord. If the conditional (I speak with due respect to those that may not agree with me) theory of salvation in time or eternity had the least scriptuality to it it seems that we might find it in type. But do we? Let us look at the law. It was a law to be kept and not trodden under foot. Look in your Bible at the times the Lord based the blessings of Israel on her keeping the law. Remember this is timely; these blessings are for her in this world. Did Israel ever keep the law? She did not. I am going to affirm that she could not! Did the Lord bless her as she performed the law and curse her as she defiled it? Did Jacob get the blessing for his obedience? Let the echo sound and resound to every reader! Did Jacob get the blessing because of his obedience! We read Jacob is the lot of his inheritance (Deut. 2:9) and so we are closely related to Jacob. Poor, wayworn, halting, doubting child, do you feel that you have been blessed because of your obedience? If you do, then you at once sever your relationship with Jacob! Do you want to do that? No, I am sure you do not. Jacob is closely connected with this gospel kingdom. Jesus tells us that many shall come from the east and west, and shall sit down with Abraham, and Isaac and Jacob, in the kingdom of heaven (Matt. 8:11) so you

can be your own judge as to the sitting down in this kingdom. I believe this church is a harmonious kingdom, but I do not think there could be much harmony in a kingdom, with Jacob singing:

"Grace has brought me safe thus far,

And grace will lead me home."

And some of our Progressive Primitive Baptists, who look to the work of their own hands for coming from the time of the new birth down to now and to carry them on through the remainder of this life.

Time would fail us to tell of the things that were given Israel. The bringing of Joseph's brethren to corn; the deliverance of the Israelites at the Red Sea; the giving of sweet water instead of bitter; the water coming from a rock; the manna and partridges from heaven; the standing still of the sun; the blessings to David; the calling of Abraham, and many other wonderful things. These blessings were given to them, although they were disobedient people. Then they came (not because of what they did or didn't do, but) because they were the Lord's chosen people. Thus here is time salvation. And it is grace salvation!

W. D. Griffin,
Fayette, Ala.

A GOOD LETTER.

Dear Precious Kindred in Christ:

Today we have been meditating on the goodness and mercies of God to such unworthy ones as we feel to be; in enabling us to go about and visit with the dear Baptists in other parts, and to enjoy the blessings as we have done in many times past.

We have lived over and over again, the sweet meetings we so much enjoyed while in your midst, and feel that we can never forget your kindness towards us. You certainly treated us royally, for which we hope we feel very grateful, and try to thank our Heavenly Father for His guidance and care for us, on that trip; and want to try to thank each of you who were so very kind to us there. We only trust that we can some time repay you, should you come our way.

We remember all the good things we heard, and the sweet peace which prevailed among you there. We never heard one discord in the preaching; and were made to know that the dear Baptists are just the same everywhere we have been, which is to us, so fine. How sweet to go about and be permitted to "sit in Heavenly places in Christ Jesus" while we sojourn here in this time world.

We have been rather busy with the material things, which have to be looked after, since our return, hence the delay in writing, for which we hope you will forgive. We feel to be so imperfect and too unworthy to even address you as Brother and Sister, but we just know that we do love you so well, and would, if we knew how, try to manifest our love to you. How can you love sinners as vile as we? Pray for us, dear ones, that we may always feel little and at our brethren's feet; esteeming them better than ourselves.

Brother Fagg, we have thought about you in your afflictions, so many times, and would that it were God's will that you might be re-

stored to health, to yet serve Him many years; before you go hence. We realize that in this life we must suffer these light afflictions, but, what will they be compared to the Glory, when we are called to go where sickness and sorrows ne'er come. What a glorious thought!

We are still having some trouble with arm, but able to go to church and enjoy the good meetings we are now having. This week end is annual meeting time at Tired Creek, the church of our membership and we are expecting several visiting preachers. We hope they will come preaching Jesus, and all to the glory of God. Only wish that it was so that you both could be with us at this time. We are certainly anticipating another visit from you next fall, at our Association. Just hope that you will be able to come and be with us then.

Won't you try to convey to the ones whose homes we were so wonderfully entertained in, our heartfelt thanks for their splendid hospitality and the warm welcome we so much felt? We can never forget them. Again, to you, we would say thanks for your kindness and sweet hospitality to us while among you.

Please try to remember us when at a throne of grace.

And when you feel that you have a little spare time, write to us. We would so much love to hear how you are, etc.

Remember us to those of your family, we met there.

Unworthily, your sister in Christ, I hope,

(Mrs. Henry) Daisy E. Hester,
Cairo, Ga.

A WONDERFUL MEETING.

Mr. John Gold,
Wilson, N. C.

Dear Sir:

Enclosed find check to renew subscription for one year to Landmark for Mr. J. M. Clayton, Timberlake, N. C., Route 1.

Mr. Gold, we had a wonderful meeting yesterday. As you know, my brother in the flesh, W. P. Whitley from Wilson, came up to be baptized as he joined last meeting. Before going into the water, Elder Cobb opened the door of the church for reception of members, and a young man, Mr. Cecil R. Massey, came forward, relating some of the dealings of the Lord and asking a home. He was received into the fellowship of the church and was baptized with my brother. Elder Cobb was blessed to preach to the pleasure and comfort of many little children, and I was made to feel it is not a vain thing to serve the Lord.

I am sure if everybody could feel as I did yesterday it would be a safe place to live, for I am sure where love and fellowship, and the grace of God is manifested, there can not be malice, strife or envy. Neither will there be any big I or little U. All on one common level.

Sometimes I hope I have that sincere desire that others might have that love, forbearance, forgiving and forgetting, and we all might lay away every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.

We hear much said about peace here and yonder, but may I ask what is peace, and where does it

come from. I have been taught that Christ is the Prince of Peace, and without Him there is no peace.

I hope I covet the best gifts, but I am persuaded that my arms are too short, and my mind is too finite, to bring about this much desired peace, for until the Lord reconciles us and shows us how frail we are, and when handed the measuring rod and we begin to measure them we find no soundness in our make-up, and fall short of this very thing that brings peace.

All these things are too much for a poor worm as I feel to be, but when permitted to look beyond this corruption of sin and death and view perfection, then I can see whence cometh peace.

I can speak for one and only one and I feel like I love peace and hope I truly love the Prince of Peace, yet feeling as I do about the matter, would to God we could have peace, love and fellowship all over this land of ours, and not only this but in all parts of the land I am made to wonder, yet would to God I might be reconciled to the ever dispensation of God's providence.

The only thing I have is my experience and sometimes it seems very small, but could or would I exchange it for another? No, for it seems at times it is all I have that is worth while, and when wondering back over my past life must say there are many regrets and many mistakes; yet I hope I have the love of God in my heart to feel sorry for all the wrongs I ever did, and if I ever did one thing even to giving a glass of cool water in His name, may the Lord be praised, for He is due all honor and praise.

I have been asked by many to write something for the Landmark, but feel so lacking in words to express this wonderful and grand truth that dwells in my very being. I must say there is nothing like it. How soothing and refreshing when permitted to get just a glimpse of this wonderful salvation.

Submitted in much love,
 J. J. Whitley,
 Durham, N. C.

APPRECIATES INVITATION.

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

Enclosed you will find check to pay for my paper another year. We are having our association at River View the first Sunday in August. Would be glad for you and your wife to come up and stay with us during the time you are here, and bring Brother Denny and wife of Winston-Salem with you. He knows me. I enjoy reading your articles so much. I would like to see you.

Yours very truly,
 Mrs. R. L. Stone,
 Bassett, Va.

ENJOYS LANDMARK.

P. D. Gold Publishing Co.,
 Wilson, N. C.
 Dear Mr. Gold:

You will find enclosed postoffice money order for two dollars (2.00) for which please renew my subscription to the Landmark for another year. I enjoy reading the Landmark very much, and hope I can continue reading it in the future.

O. B. Kellum,
 Route 2, Box 32,
 Jacksonville, N. C.

HELPING THOSE UNABLE TO PAY.

Zion's Landmark,
 Wilson, N. C.

Dear Sirs:

Some time ago I sent two dollars (\$2.00) for the Landmark to be sent to some one unable to pay for it.

But the paper comes regularly to me and I enjoy reading it and passing it on to others.

So I am sending another check which you may use as you think best. Some one who is a Primitive Baptist may need it more than I.

Sincerely,
 Alice P. Temple,
 (Mrs. L. W. Temple, Sr.)
 Lake View, S. C.

LANDMARK A COMFORT.

Dear Mr. Gold, and all who are concerned: It was on my mind to write to tell what the kindness of others means to me, how I had enjoyed Zion's Landmark, and what it means to me in my lonely hours is inexpressible. And oh the joy when I unfolded my Landmark and there was the Advocate and Messenger together. My cup ran over, that I could witness with others of precious faith. I hope to thank God for the wonderful gifts. May the God of all grace be with us all.

A little one rejoicing in a precious hope.

Allie Blalock White,
 2017½ Chapel Hill Blvd.,
 Durham, N. C.

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ZION'S LANDMARK

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

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

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JULY 1, 1940

BUNHILL FIELDS, LONDON, ENGLAND.

To the mere passerby, this sacred plot is just an ordinary burying ground; to the tired factory girls, and the mechanics who work nearby, it is a quiet spot to rest during the dinner hour; but to lovers of liberty of conscience, of freedom of thought, of an open Bible, and of Spiritual Religion it is hallowed ground. Beneath its sod rests the silent dust of thousands of great men and women who called not their lives dear to them, but who contended, in the face of exile or death) **FOR THE FAITH ONCE DELIVERED TO THE SAINTS.**

Many who were buried there were martyrs—men and women who preferred death rather than a life of slavery under the laws of the Church of England.

In the year 1660, 280 years ago,

and for many years thereafter, great havoc was wrought by the bishops of the established church, who sought to deprive all who did not believe in their church laws and edicts, (and many of the ablest Puritans and Dissenters of the age were sorely persecuted) and deprived of the right to worship God according to the dictates of the conscience.

During the reign of King Charles the Second, January 10, 1661, "The Act of Conformity" was passed. The Puritans and Dissenters sought to have the Act so amended as not to require using the sign of the cross in baptism, the compulsory wearing of a surplice, the forcing people to receive the bread and wine kneeling, and the obligation to pronounce all baptized persons to be regenerated by the Holy Ghost, the admitting of evil persons to the communion, and the requirement that all should contend that there was nothing in the Common Prayer Book, or in the Book of Ordination, nor in the thirty-nine Articles of Faith of the State Church contrary to the Bible.

After much effort, no changes were made that in any way relieved the Puritans, and other Dissenters, and arrests, persecutions, banishments; and, later, many were put to death for no other cause than preaching the gospel or hearing it preached. When, in those years, many came to America, bringing with them the so-called London Confession of Faith, there was no provision for singing in the worship, because in Holland and England they dared not sing, lest their meeting place be reported and they be hailed before the courts for illegally

worshipping outside the Established State Churches.

It was the Philadelphia Association of Baptists, in America, which added an article permitting singing in worship.

Charles, the Second, pretending to be in sympathy with the Puritans, permitted a conference of twelve bishops of the Established Church to meet with twelve ministers and men from the Dissenting party, to meet April 15, 1661. It is said the arguments of the Puritans were unanswerable, but in no case would the bishops yield. This conference broke up July 25th, of the same year, with nothing accomplished.

A short time afterwards, many minor changes were made in the Book of Prayer, but not one thing was left out to which the Puritans objected. Following this the King, on the 19th of May, 1662, gave royal assent to this rigid church law, requiring all to worship in the established States Churches, and use only the "Book of Prayer" as an approach to God. Although the Puritans and other dissenting ministers lost out in their efforts for religious freedom, there was little drawing back, and a most noble spirit was manifested among them. It is said about two thousand noble men and ministers, with brave wives and brave children left their dear homesteads, went into the wilderness, forsook all means of insuring wealth, and took the loss of worldly possessions cheerfully, that they might keep a conscience void of offense. Many of these people perished from privation and starvation, yet not all escaped the hangman's noose; and, in one case, those who

were being hanged asked to be permitted to sing a song, and the Sheriff said, "You cannot sing until the rope is around your necks." All done in the name of religion. Is such a religion to be blessed forever under the government of an all wise God? Surely not.

A fair sample, perhaps, of the hatred of the times, toward those who believed in the open Bible, and coveted right to go into all the world and preach the gospel, in the divine order, according to the command of the Lord Jesus Christ, may be shown in the manner of persecution waged against the famous John Bunyan and others who believed it within human rights to worship God outside the Established Churches of the State.

Bunyan was among the first to be arrested, haled before the Courts, and charged with being a devilish man, and a pernicious character, for abstaining from going to the State Churches to hear Divine Services, so-called. He was further charged with being an upholder of unlawful meetings and conventicles, to the great distraction and destruction of the good subjects of the Kingdom.

Bunyan's defense was able and when he was pressed as to his respect for the "Book of Common Prayer" he said, "Show me the place in the Epistles (in the New Testament) from which the "Common Prayer" is written, or one text of scripture that commands me to use it, or read it, and I will use it.

The Magistrate remanded him to jail for three months, with a warning that if then he was not willing to cease preaching, and con-

form to the Act of Conformity, that he would perhaps be banished from the realm, and if he later returned without special license from the king, "You may stretch by the neck."

The result was twelve years imprisonment, in a cold, damp, rock walled prison, and for the first six years he was not allowed to put his foot outside the prison walls. During the last six years, some of the prison keepers showed some mercy and at times permitted him to go out, and occasionally he was allowed to sleep in his own home, and too, the greatest comfort, doubtless came from the fact that his blind daughter, Mary, was allowed to spend some time by his prison bound side. She died before his prison term ended and too his own son and father became estranged.

After his release from prison a commodious church was built for him in Bedford, and he continued to preach there and often in London, to great congregations of people, who believed in the right to worship God any and everywhere where the Spirit gave utterance.

For a time, it is said, sixty other Dissenters were placed in prison with Bunyan, some of them ministers; and too, it is said, many others sleep in the same tomb in which Bunyan's body was placed in Bunhill Fields; but no record has been kept as to the names of the others who sleep with him in death.

Out of such a life of deprivation, persecution and banishments and deaths, many came to America, in the hope of establishing a New Freedom for all who sought to worship God, without molestation from the

officers of the law; but fate, it seems, gave their hopes quite a jolt, when their persecutors followed; not all of course, but the spirit of vile persecutors soon began to throw all sorts of legal restrictions around these brave, Puritan dissenters in America and for many years, even our beloved State of Virginia and other states to the north, dealt almost as harshly with those who sought to worship God after the dictates of conscience as the predecessors had suffered in Holland and England, at the hands of the Established Church.

Why rehearse all this sad truth about the sufferings of such brave men and women? First, it does us no harm to learn the truth about the suffering of God's humble people, and it is a sad truth that much of the vilest persecutions of all times have been in the name of religion. It would be presumptuous for us to say that all the good was on one side and all the bad on the other side, in that or in this age. Men wrought up under persecution and being deprived of coveted privileges, are prone to go to extremes.

Oh that men would praise the Lord for His goodness to the children of men, and be willing to live and let live. May God over-rule evil and bring peace to a troubled world is our sincere prayer.

O. J. Denny,

RECOGNITION IN HEAVEN.

Dear Elder Gilbert: "Do you believe the saints in Heaven will know the saints they knew in this world? And will they know saints they never knew in this world?"

Such questions I have been often

asked by brethren, sisters and friends. The friend that made the above requests desires that I answer through Zion's Landmark, giving my views.

I have just received a letter from a very true, faithful, afflicted sister, gone to Atlanta, Georgia, to undergo a serious operation. She doubts if she will survive. She surely believes the above questions from her closing remarks: "Dear Brother, I may never see you in this world again, but I will see you in heaven and love you forever."

As to the doctrine of the Lord God as first given or revealed in my experience, pertaining to spiritual life and salvation, I am not conscious of any change in my belief. But I've entertained views respecting the meaning of certain scriptures, that after due consideration I did not accept. Possibly I at first had received them from tradition or speculation. Possibly I may not be entirely free of delusions yet.

I once did not believe in recognition of the departed loved ones in heaven. Now I fully believe we will, and it is a very satisfactory and comforting thought to me that I shall meet the loved saints that I have known and loved here. Also, the dear, worthy saints that I never met in this world, such as the patriots, prophets, apostles, and many distinguished servants of the Lord that we have heard and read so much about their loyalty and devotion to God.

The objection I once held to my present view of recognition, I am sure would be conclusive to all if natural feelings did not rise to subvert faith and reason. It is true we

can only know in part what we have not experienced, and we know the disposition to hold natural instinctive feelings toward some things that go with us to some degree through all our natural life.

The most common objection that is offered is that should we never meet some of the loved ones, we would be unhappy, believing they were in torment. Inspiration teaches that when the saint is raised to heaven he will be satisfied, and knowing that He doeth all things well, how could there be dissatisfaction with any one in glory? When you were created in Christ Jesus and rejoiced in a Saviour's love and salvation, did it make you unhappy to find some loved ones that did not believe as you did? When one considers the scriptures' of both the Old and New Testament, you discover glimpses of recognition taught by both. Hear what Jesus said: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, (in sins) but of the living, for all live unto Him."

In view of that eternal home of glory, Jesus said to His disciples before He returned to heaven: "That where I am, there ye may be also."

Then on the Mount, where Christ look and left Peter, James and John: "And as Jesus prayed, the fashion of His countenance was altered, and His raiment was white and glistening. And behold, there talked with Him two men, which were Moses and Elias: who appeared in glory." The apostles were given infinite knowledge as witness-

es to know the law-giver, who had been dead some 1400 years, and the prophet, Elijah, who was translated to heaven some 900 years before, without death. Since those were given to know saints they never saw, why should any think it an incredible thing to know those saints in heaven that you knew in this world, and to know just as well those you never saw or knew.

Paul said to the saints of the Thessalonian church: "For what is our hope or joy, crown of rejoicing? Are not even ye in the presence of our Lord, Jesus Christ, at His coming?" Surely Paul believed he would know them in heaven.

An objection to heavenly recognition is Christ's answer to the Sadducees, who did not believe in either a spirit or body resurrection, when they propounded to Christ, whose wife in heaven would the woman be that had seven husbands in the world?" Jesus said to them: "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels in heaven." He told them there would be no marriages in heaven, but never told them the saints would not know each other there. It is true the dead corporally know nothing.

When David's child was sick, he fasted, and when he learned it was dead, he said: "But now he is dead, wherefore shall I fast? Can I bring him back again? I shall go to him, but he shall not return to me." In this connection I have often thought of the reply that great spiritually minded preacher, John Ryland, gave his wife, when she said, "John,

will you know me in heaven?" "Bettie, I have known you well here, and I shall not be a bigger fool in heaven than I am now."

Unquestionably, all the saints will be personally satisfied, when they shall have been brought in that glorified kingdom, having been predestinated by the Father to be conformed to the image of His Son.

A true and greatly afflicted sister, now awaiting for a serious operation, with scarcely any hope that she will survive the operation, must believe in recognition of the saints in glory, for she writes me, "I may never see you again in this world, but I will see you and love you in heaven." They will all be there, for Jesus said to His Father: "Behold I and the children which God hath given me."

M. L. Gilbert.

IN MEMORIAM

On May 13, 1940, it pleased the Lord to call our beloved brother, J. H. D. Peele out of this world to his long home. He was born in Martin County in January 1857, making his stay on earth 83 years, and 4 months. In early life he married Miss Nannie Clark, and to this union were born eight children. His wife and four children preceded him to the grave, leaving four children and several grandchildren to mourn the loss of a kind and loving father and grandfather, together with a host of friends.

He united with the church at Bear Grass Saturday before the third Sunday in June, 1894, and was baptized the third Sunday by Elder John N. Rogers, his beloved pastor, and lived a faithful member, only missing seven meetings in 46 years, and that was on account of sickness.

He was made active clerk of the church in June, 1897, serving in that capacity for 30 years, resigning from that duty on account of declining health. He was confined to his home about four months before death, but he bore his afflictions with much patience and continued in the faith and often quoted David, when David said: "I waited upon the Lord, but I am waiting for something. I hope it is the Lord."

His funeral was held in the church at

Bear Grass in the presence of a large crowd of relatives and friends, and was conducted by Elders B. S. Cowin, A. B. Ayers and W. E. Grimes.

This done by order of Conference, Saturday before the third Sunday in May, 1940.

Elder B. S. Cowin, Moderator.
W. S. Peele, Clerk,
A. B. Ayers, Committee.

JESSE ALBERT BRAKE

It is with a feeling of unworthiness that I make the attempt to write a brief sketch of our much beloved and highly esteemed friend, Mr. Albert Brake.

He was born October 9, 1878 and died February 18, 1940, making his stay on earth 62 years.

He was married to Miss Ruth Fly, daughter of the late Elder W. H. Fly, and to this union were born nine children, all living, Cecil, Mrs. Ella Pridgen, Louise, Cooper, James, Jesse, Lillian, Thelma and Joseph.

Mr. Brake, whose life and character beautified and adorned his life and inspired all whom he came in contact with, although he never united with any church. He was a firm believer in the Primitive Baptists and attended meetings regularly. He seemed to enjoy entertaining the Baptists so much. It was the writer's sweet privilege to be with him on many occasions, especially attending associations together. Just before he passed away he told those around him that he wanted to go to the Association. And those that knew him feel that he has gone to that Association that never breaks up, nor Sabbath never ends.

Mr. Brake was a good neighbor, a kind husband and a loving father and a special friend to the church. His children are the highest toned ladies and gentlemen that Edgecombe affords.

I would say to those he left behind, we would do well to follow in his footsteps and example he has left behind.

The Lord giveth and the Lord taketh. Blessed be His Holy Name.

His funeral was conducted by Elder A. B. Denson, pastor of Pleasant Hill Church, of which he attended, assisted by Elder T. A. Stanfield, of Reidsville, N. C., after which he was laid to rest in Pineview Cemetery, in Rocky Mount.

I can truthfully say I have lost one of my best friends, and I miss him so much.

Written by request,

R. B. Denson.

RESOLUTION OF RESPECT

It is with a sad heart that we are moved to write of the death of our beloved brother, Benjamin B. Wooten, who departed this life on March 28th, 1940, and was born February 17th, 1868, making his stay

on earth 72 years, 1 month, 11 days. He leaves his widow, 3 sons, and 2 daughters, to mourn their loss, together with a host of kindred and friends through this section of the country, and was loved and respected by all who knew him.

We feel that all was done for Brother Ben that could be, to believe his much suffering in his last days, but the appointed time of our heavenly Father had come, and nothing could stay the cold hand of death, but we feel that our loss is his eternal gain of that kingdom prepared of, and by the Father from the foundation of the world.

He was a true believer in the Primitive Baptist Faith from early in life, his father, Elder Bryant H. Wooten, being a preacher of the faith, and doctrine, though he never connected with any church, until on August the 7th, 1939, he asked that the Elders of the church call a meeting to be held at his home, which was done. Elders R. W. Gurganus, E. F. Pollard, T. H. Edwards, and W. A. Walton, were present, and each made a short talk, at which time Brother Wooten related a beautiful experience, and asked a home with the church, and was gladly received, and baptized by Elder R. W. Gurganus, pastor of the Maple Hill church.

Brother Wooten suffered many tribulations in life, his wife being an invalid most of her married life, and was at the time of his last sickness, and death, in the State Hospital for the feeble minded, but through all his trials and suffering he endured with as much patience as any one we ever knew, so wonderfully blessed was he.

Elder R. W. Gurganus preached his funeral, assisted by Elders W. A. Walton and T. H. Edwards. His body was laid to rest in the family cemetery near his home. Gone but not forgotten.

Be it resolved,

First, That we bow in humble submission to our heavenly Father, who doeth all things well, and is too wise to err, too good to be unkind.

Second, That we place a copy on our Church records, submit a copy to his family, and a copy to Zion's Landmark for publication.

Done by order of conference held at Maple Hill church, on Saturday, June the 1st, A. D. 1940.

Elder W. A. Walton Moderator,
W. A. Lanier, Church Clerk,
R. W. Brown, Committee.

RESOLUTIONS OF RESPECT.

Whereas, the Lord has called from our midst, by death, our much beloved sister, Nannie Paschall Butler, since our last meeting,

Resolved, First: We wish to bow in humble submission to God, who doeth according to His will in the army in heaven, and

among the inhabitants beneath. Sister Butler united with the church at Pleasant Grove, and was baptized with the writer and four others by Elder J. A. Burch, the third Sunday in September 1897. She ever proved her high esteem and love for the church by her orderly walk and Godly conversation. She was meek and humble and was a lovely sister. She loved her pastors and proved it.

Resolved, Second: That a copy of this notice be spread on our minutes and a copy be sent to the Landmark for publication.

Adopted while in Conference, June meeting, 1940.

Written by her pastor,
Elder T. A. Stanfield,
Reidsville, N. C.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father to remove from our midst by death, Bro. Gorge Davis, who was born Dec. 16, 1850, and died May 7, 1940, age 90 years and 21 days, and who has been a faithful member of the church about 60 years, and Sister Nancy Kellum, wife of Bro. Wilson Kellum, who was born January 12, 1857, and died May 4, 1940, having been a member of the church for a long time, and dearly beloved by her Church and many friends.

Therefore be it resolved, that we bow in humble submission to the will of him who doeth all things well and after the council of His own will, and may the Dear Lord reconcile the bereaved families to His own will and cause them to feel that their loss on earth is his and her eternal gain.

Resolved further that a copy of these resolutions be entered on our church record, and a copy sent to Zion's Landmark for publication.

Done by order of conference at North East Church, this the 18th day of May, 1940.

E. F. Pollard, Moderator
G. R. Littleton, Clerk.

MRS. HIGGINS 84 YEARS OLD.

Dear Mr. Gold:

I'm anxious to write you of my birthday, Wednesday the 13th, at my daughter's home here, at Verona, N. C. My son, of Cary, took us. It was a warm day, and a large car of us. Myself, my oldest daughter, my son and wife and their three children. The baby got sick. That's all that marred my joy on this birthday of 84 years. I was surprised to see so many come, as it was a work day. Five preachers were here, Elders Pollard, Edwards, Humphrey and Yopp. All preached so good to me, as I lay on a cot out in the porch resting. We arrived here at 11 o'clock, and I was tired, and am not fully rested yet, though I feel so thankful that I'm doing as well as I am, and, if I can

just hear from Cary, and learn that my sweet grand-baby is herself again, I'll be as happy as people get to be in this trashy world. I see many pleasures, yet, however, and recall my past times and cry with joy that God has blessed me all my life, and I don't know how to thank Him enough.

I try to praise him in singing the gospel hymns. They are often in my mind and heart. We had sweet singing here Wednesday, but I'm failing with throat failure to sing as I used to. I had the preachers' pictures made. Think I'll send you a group, and send you one of mine. He made pictures of the tables and the delicious eats, but I suppose it wasn't good as he didn't send it. Try to get this in print, and pray for me. I hope this finds you well. Much love to you and yours. I would love to mention some of my foreign correspondents, but my eyes are bothering me some. So I close for now.

Susan Higgins,

Verona, N. C.

LOWER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION

The next session of the Lower Country Line Primitive Baptist Association is to be held with the church at Tar River, Granville County, July 20th, 21st, 22nd, 1940.

Tar River Church is located off Highway No. 158, between Roxboro, N. C., and Oxford, N. C. Those coming by Oxford will look for sign at Berea 3 miles to Association. Those coming by Roxboo will look for same sign at Berea. Those coming by Durham, N. C., will take Roxboro Highway to sign that leads off by Bahama, N. C., to Church grounds.

A cordial invitation to correspondence, and friends, and a special invitation to ministers.

J. J. Whitley, Clerk.

APPOINTMENTS FOR ELDER J. F. SUMNER, BLACKSBURG, VA.

Staunton River Association, July 12th, 13th and 14th.

Bethel, Va., Monday, July 15th.

Chapel, Va., Tuesday, July 16th.

Strawberry, Va., Wednesday, July 17th.

Malmason, Va., Thursday, July 18th.

Danville, Va., Friday, July 19th at night.

Lower Country Line Association, July 20th, 21st, 22nd.

Roxboro, Tuesday, July 23rd, at night.

Wheeler's, Wednesday, July 24th.

Burlington, Thursday, July 25th.

Gilliam's, Friday, July 26th.

Upper Country Line Association, July 27th, 28th, 29th.

Brother Gilliam, please arrange from the Upper Country Line to the Pig River Association.

Elder J. F. Steagall
Elder E. L. Cobb

JUL 24 1940

CAROLINA ROOM

ZION'S LANDMARK

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NO. 17

THE PEOPLE OPPRESSED BY USURERS.

"And there was a great cry of the people, and of their wives, against their brethren the Jews.

For there were that said, We, our sons, and our daughters, are many; therefore we take up corn for them, that we may eat and live.

Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards.

Yet now our flesh is as the flesh of our brethren, and our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already; neither is it in our power to redeem them; other men have our lands and vineyards.

And I was very angry when I heard their cry, and these words.

Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them."—Nehemiah 5:1-8.

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 names of post offices should be written plainly.

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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

TIME SALVATION.

"What shall I do to be saved?"
"Believe on the Lord Jesus Christ, and thou shalt be saved and thy house."

These are the words of the jailer, and of the Apostle Paul. All Bible students remember the circumstances from which arose the above language at the head of this article. Paul and Silas had been severely beaten, thrust in prison and made fast in the stocks, etc. The angel of the Lord came down and opened the prison doors. The jailer, seeing the doors open, was about to fall upon his own sword, and thus take his own life, thinking the prisoners had escaped. Paul cried with a loud voice, saying, "Do thyself no harm, for we are all here."

The jailer sprang into the prison, came trembling and falling down at their feet, saying, "What shall I do to be saved?"

If Paul had been like some whom I've heard preach, no doubt he would have said, there isn't anything you can do about it at all, as all your salvation has all been wrought out long ago on the cross, as though there is no salvation to be worked out here in time by believing on Christ, by turning away from false doctrine, from error, from unrighteousness, from "This untoward generation," and every evil work.

On the day of Pentecost, Peter told about three thousand souls to,

"Save yourselves from this untoward generation."

Well, say some, how can we do this, seeing that we are just as inactive since regeneration as before.

I will let Peter tell you how. "Repent every one of you, and be baptized for the remission of sins," etc. That is, turn away from the law service to that of the gospel. The law service was a service of works from salvation, a work of sacrificial offering, which was classified according to the ability of each of the comers. Thereunto, a bullock, a heifer, or a turtle dove, which ever he or she be able to secure from a financial standpoint, so that the high or low, the rich or poor could make the required offering, according to their several ability. All these were types and shadows of the one great offering, which is Christ Jesus the Lord.

Now then, turn away from these things, and flee to Christ, the one great offering that can take away sin, for it is written "If there could have been a law given whereby we could have been saved, verily, Christ would not have died." And hence, repent every one of you; you who have been pricked in the heart, and cried, "Men and brethren, what must we do."

If Peter had told them there was nothing they could do, then those of us who advocate this theory would be right, and the rest would be

wrong. But Peter told them to repent (turn away from). Repent means to turn away from, and go in the opposite direction. Put your trust in Christ instead of in burnt offerings.

You are now lively stones since you have been pricked in the heart and are no more dead stones, and now, you are under law to Christ. Therefore glorify God in your bodies and spirits, which are His. But, says one, "We are just as dead since regeneration as before." Well, you do not agree so well with Holy-writ. For we hear the Apostle saying, "Ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." Again, "Work out your own salvation, with fear and trembling, etc." What, work out your regeneration? No, work out your own salvation here in time. The dead sinner is never told to work out his own regeneration, is he? Of course not. Well, then, if the dead sinner is never told to work out his regeneration, but the latter is told to work out his own salvation, then there must be a salvation that does not save in Heaven, is there not? I think there is, and if there isn't, why the distinction in Holy-writ?

Peter didn't say, "Save yourselves in heaven," but "Save yourselves from this untoward generation," did he not? Again, if salvation here is the same as regeneration, then the Lord's people are told to work out their own regeneration, are they not? If not, why not? Again, if this be the truth, then the jailer's believing on the Lord would thus regenerate himself by believing, would it not? Also, his believing on the

Lord, would not only regenerate him but would regenerate his entire family, would it not? How preposterous! How unreasonable! Again, if the Lord's people are told to work out their eternal salvation, it was not finished on the cross, was it? If this be true, then Christ was mistaken when He bowed His head and said, "It is finished," was He not? If not, why not? Again, "He that converteth the sinner from the error of his way, let him know that he hath saved a soul from death and covered a multitude of sins." This is quoted from memory and may not be verbatim, but is in substance.

Some years ago, I was greatly tempted to go and see a very obscene dance, and I suggested to my fellow companion that if he wanted to accompany me to the same, I would pay our fare, and he said, "No, I do not care to go." Now this friend was not a member of the church, but he refused a free offer to see the dance. You may believe that I got a severe whipping! This friend of mine saved a soul from death and covered a multitude of sins that day.

I hear some say, "All the salvation I know anything about is time salvation, or salvation here in time." Well, I feel sorry for the fellow who has gone before the church, related an experience of grace in his heart, and then virtually says that he knows nothing at all about regeneration, for regeneration makes us fit for Heaven, and not our believing, working, doing, refraining or anything of the kind. We are passive in regeneration, but active in salvation here in time or obedience to the commands of Christ.

When David sinned, he lost the joys of his salvation, and cried unto God for the restoration, not of salvation, but the joys of it. That salvation which was finished by Christ on the Cross, cannot be taken away or lost at all. But it is easy to lose the joy of it by walking in forbidden paths, and every mature child of God knows it as well as he knows anything in this world.

"Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap, etc." The harvest will be sure to come and there are no detours; no escape. But we will just as surely reap as we sow and the crop will be according to our sowing. For "If ye sow to the flesh, ye shall of the flesh reap corruption, etc." Paul is here addressing the children of God. Those pricked in heart by the Spirit, not dead or unregenerate sinners, for they are never told to do anything spiritually. The word "if" here in time, is conditioned on what we sow, as applied to the Christian life. And if this isn't true, then language is perfectly meaningless. "But if ye sow to the Spirit, ye shall of the Spirit, reap life everlasting." Life everlasting here evidently does not refer to regeneration or eternal life; but to the joys of our salvation here in time. There is a big difference in being introduced to a person, and enjoying their companionship afterwards.

We were introduced to Christ by the Spiritual birth which gave us eternal life; and in this, we were passive. But as regards the joys of the Spiritual life, here in time, de-

pends on how we live. For, "If ye live after the flesh, ye shall die." Die to the enjoyment of Spirituality; to the fellowship of the Church, etc. "But if ye do through the Spirit, mortify the deeds of the body, ye shall live." Live in the estimation of others, not only of the church, but also of the world.

It is said of the Apostles, "They took knowledge of them, that they had been with Christ and learned of Him, etc." Those who said this were unbelievers, which shows that the world has its eyes on those that believe and they expect more of us than others. How careful then we should be to maintain good works and stay away from places of worldly amusement, such as football, basketball, picture shows, and lots of others too numerous to mention. This is in reality working out "your own salvation." "Come out from among them and be ye separate, etc." "And I will receive you," etc.

Who will dare say there are no conditionalities in this? Just as sure as we live, just that sure, the enjoyment of our salvation here in this time state is conditioned on how we live, walk, and talk; for, "By your words ye shall be condemned, and by your words, ye shall be justified." All this is here in time, and is what I understand to be "Time Salvation," in contradistinction to regeneration, which is "Eternal salvation," or saving in Heaven.

In love of the truth.

Obe Tingen

P. S.—If it's the Lord's will, I will write some more on this important subject.

GOOD MEETING AT TARBORO.

Dear Mr. Gold:

Enclosed you will find two dollars (\$2.00) for renewal for Landmark from May 1940 to May 1941. I should have sent it in sooner, but many things have hindered.

We had a good meeting at Tarboro church. I feel to know as vile and sinful as I am, that I do believe what our pastor, J. D. Fly, did preach. He was blessed both days with the Spirit of Christ to preach the wonderful doctrine of salvation by the grace of God.

How good it is to be taught of the Lord, that His salvation to poor sinners is complete, it was completed when Jesus hung upon the cross, gave up the ghost and said, "It is finished." This is what my poor soul rejoices in, the finished work of Jesus. I've long since learned the lesson where it says "Cursed is man that trusts in man or makes flesh his arm." Poor puny human minds, drifting one way or another, some one way, some another. There's no doubt that we are living in perilous times, only God knows what all of us will have to suffer here in this beautiful world of ours.

We can just look out and see the wonderful handiwork of God, making this world and everything there is in it, the trees, birds of the air, and beautiful flowers—even everything in nature shows His mighty work. Then by His power He holds this world up. He gives us water to drink, air to breathe. I rejoice to know the world and the cattle of a thousand hills are his, and he has all power today as he had in the beginning of time, with poor puny man, and His church is

secured in Jesus—it's on the solid rock, and all His redeemed children will be saved, and come forth in the resurrection day, those buried in the ocean eaten by fishes the dust of their bodies will be reunited with there sould to meet him in the air. Oh, what a Saviour He is.

We are sure there are many praying in this day of trouble, He is so merciful He will take them on the battlefield. Now the words of "Sweet Hour of Prayer" are very pretty, but oh where do we get or it to be sweet hour of prayer. It's through trials, suffering and all human help must flee, and there's no other help but thee, oh Lord. Then he's sure to answer. How sweet it is when we feel He has answered our feeble prayers. A few times in this poor life I've felt that sweet calm assurance His presence so wonderful. He has all power in heaven and earth and He reveals His loving kindness to whom He chooses. So good it isn't in the hands of puny man, for all flesh is but grass.

But there are a few in this great generation that can humbly say, "Jesus Saviour, pilot me. Gently lead me all the way." And many can say in experience, "How hard and rugged is the way to some poor pilgrim's feet." But, praise His blessed name, He can tide each of His little ones over each trial that enters in their pathway, and at last present himself in the seventh trouble, and take their never-dying soul to Himself, where trouble is no more.

How good to be willing and ready. He says His people will be willing in the day of His power. I

just hope it will be my privilege to be ready and waiting when the bridegroom comes.

We can witness with the poet at times, when blessed by an eye of faith to meditate upon the cross, the suffering of dear Jesus and His last words "It is finished."

"When I survey the wondrous cross,
On which the Prince of glory died
My richest gain I count but loss,

And pour contempt on all my
pride.

"Forbid it, Lord, that I should boast,
Save in the death of Christ, my God,
All the vain things that charm me
most,

I sacrifice them to His blood.

"See from His head, His hands, His
feet,

Sorrow and love flow mingled
down,

Did e'er such love and sorrow meet,
Or thorns compose so rich a
crown.

"Were the whole realm of nature
mine,

That were a present far too small,
Love so amazing, so divine,

Demands my soul, my life, my
all."

Love to the household of faith,

Lula O. Hyman,

Tarboro, N. C., R. 3.

HE LOVETH AN HUMBLE AND CONTRITE HEART.

The apostles of peace seem to be in the discard in all the world, and if the world should accept wars to settle their problems when would they be settled? Instead the decay of the world is being hastened, for the Lord placed in the world sup-

plies of coal and iron and all the good things necessary to keep the world going and to sustain its people, until the time when population increased to that extent that the earth would not produce sufficient to sustain the life of all its people, and when that time comes the people will die for lack of nourishment, and the necessity for rolling the earth up in a great scroll would be evident.

There are only two things in the world, a man and a woman. Everything else is material and all are subject to the control of man under God, our great Creator. Even the animals were called up before Adam, who named them, and so with the responsibility resting upon them, men and women should seek to live together in peace and fellowship and friendship and thus exalt the God of Heaven, and His Son who preached the unity of the spirit in the bond of peace and friendship.

When the church fails to adjust its differences and splits up and divides on non-essentials, it seems to us that it is not doing any better than the nations at war, who in seeking the destruction of other nations at which they are at war, and the domination of the world, they are destroying the word of God, and his earth, and bringing death and destruction to all the world, and the degradation of its people, for every revolution originates in an economic condition.

The Lord made the earth and the fullness thereof and placed the resources of iron in the ground not to be ruthlessly destroyed as is being done, when the coal which should be used to warm the people and run

its industries for the manufacture of useful things, such as plows and harrows to till the soil to produce food, and combines to thresh the wheat, are used to make weapons of war to destroy the people, as well as the other resources that are placed in the earth for the use of man, and in God's comity and order are intended to make men contented, happy and prosperous.

Certainly the spiritual side of man is intended to be developed that its influence may draw men together and to God, for the Saviour certainly taught peace and admonished people to be peaceful, kind and loving that His kingdom might be promoted in the world, and if the church fights and divides itself into factions how can it set a good example to the rest of the world, and how can it promote the law of God and the religion of His Son?

God told the children of Israel that He would be to them a God and they should be to Him a people. When they wanted to follow the sinful leanings and desires of their wicked hearts and to break away from His sound and wholesome advice and asked for a king, he gave them a king and you know what He said to them regarding their king. He told them what the king would do to them, and that the weight of the king's little finger would be heavier than His thigh, and they found it so, and when the church forgets the love of God and His Son and that God is our Father, and commands us to obey His holy laws and admonitions that we may be blessed and nourished by Him, is it setting the right sort of example to the rest of the world? Would not

the nations of the world that want to dominate and kill in order to control, say "The church cannot get along together. Why blame us? We have the same trouble in the church, for there are leaders that would divide the flock of God in order to control. They will not forgive and forget. Is the church any better than we?"

The Saviour above all things taught the love of God. He forgave those who despitefully used Him, and said so on the cross, for He said, "Father, forgive them, for they know not what they do." Remember he said to the Jews that it would be better in the day of judgment for the children of Sodom and Gomorrah, for they did not know. They had no opportunity to know. They were heathen nations, but the Jews had the laws and the prophets, to tell them, and Jesus told them they were a stiff-necked and rebellious and perverse nation, and what their punishment would be for they knew better than their speech and actions indicated.

The people of the world have had 1940 years of the teachings of Christ, and yet they tear and rend each other and the nations imagine a vain thing, and the church of God imagines a vain thing.

The love of God and His Son is not sufficient for the people to live and die by, they must fight and kill each other. They crucified the Saviour as a result of their selfishness, and desire to control the other fellow, and thus they continue the activities of their own selfish hearts; and are the people of the world, in church and out, who follow the fleshly lusts of their natures any bet-

ter than the heathen of olden time?

Does not the heart of the Saviour ache, and does not God look down now upon the earth, and finds that men love evil, as He did in the days of Noah and Ahab. When will men change and when will the church set a good example, and by its influence elevate the world into paths of pleasantness and peace, that the swords may be turned into pruning hooks and the cannon into plowshares to till the soil and produce food for the starving people of the world, and the millions of poor refugees that have been driven from their homes and have no place to lay their heads. What consolation is a religion that believes in war and division rather than grace and love and fellowship?

Submitted in love and sympathy for the cause of Christ, that if heeded will save the world from degradation and sin, and if we are true sons of God we will obey the commands of the Father, who gives us every good and perfect gift.

John D. Gold.

EXPERIENCE OF GRACE.

Dear Readers:

Let us read the first chapter of Ephesians, and especially the second and third verses. Who is it to? I suppose every member of a church in America calling themselves Primitive Baptists would readily acknowledge that it is to the church—the children of God, the faithful in Christ Jesus. "Grace be to you." Why, Paul? Why, wish and pray for grace to be to them? If the apostle had lived in this day he would have found out (?) that those who are quickened into the

divine life by the Holy Spirit are then kept by their own works. But Paul's experience was not that kind. It was an experience of grace and not of works. No doubt, after the transforming scene, when he was on the way to Damascus, he did not count his works as anything. We hear him on one occasion saying, "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.)

What is this crucifixion, children? And who crucifies? Do you do it? If we answer yes, does it not seem like a lot of power and authority for us? Who wants to be crucified? Who will volunteer for it? Then, we must admit that our life that we live in the flesh is not according to what we do, but that it is by the faith of Jesus Christ. That being true, then we do not wonder at Paul saying to the brethren at Ephesus, "Grace be unto you." He did know, and I hope my readers know, that grace was daily needed by the children of God.

"Blessed be the God and Father of our Lord, Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Now brethren, come, let us reason together. Some of you will debate with Campbellites and Missionary Baptists and you know what the word "hath" means. For instance, get your Bibles and read 2nd Tim. 1:9, and Heb. 9:12. A ten year old school boy knows that this language means completion of the thing under consideration. Brethren everywhere are willing to ac-

knowledge and profess to love this finished work of the Lord. Ah, yes, we all love election, and we sing,

"Of all the themes we mortals know
Election sounds the best;
It makes the heart with raptures
glow,
And soothes the mind to rest."

Why is it that the Arminian world does not know what this means? Is it because they (the children of God among them) have not been blessed with the privilege of hearing the truth and it being applied to their minds by the Spirit? Very well. You—us all—in some ways, are glad to tell them of election in One Chosen Head before the world began. Now here is another finished work of the Lord. It is blessing us with all spiritual blessings. And it was in Christ before the world began. And it is sure! We will not fail to get them. They are not stacked on a shelf in heaven, waiting for us to comply with conditions. In that case there would be a lot of them left over! Dear children of God, you believe in election. You are glad that it is so. You rejoice in the precious truth of the sovereignty of God in electing sons and daughters to Himself out of every nation, kindred and tongue. Yes, your faith looks up to Him and you are consoled by the thought that He has absolutely and unconditionally elected and chosen His Bride in His Son. But wait a moment! Here are all of our spiritual blessings bestowed on us, absolutely and unconditionally. We are blessed with them according as (notice that lit-

tle word) he hath (this hath is like the one in verse 2, both past tense, both a finished work) chosen us in Him before the world began. Now if there is such a thing as conditional time salvation then the moment we believe that, at that moment, according to language, we believe in conditional choice and election.

Then, dear child, Grace be to you and peace, from (not your good works or free will, but) the Lord Jesus Christ, who hath blessed us with all spiritual blessings in Him according as He has chosen us in Him before the world began. Here is salvation, dear children, in completion. It began in the mind and purpose of God before time, is manifested to and for the heirs of promise, and comes into perfection, completion and fruition in heaven. Here is salvation and it is by grace.

W. D. Griffin,

Fayette, Ala.

NATURAL THINGS OF EARTH.

Dear Primitive Baptist Brethren:

As I have just sent Mr. J. D. Gold one article on the heavenly planets, all figurating heavenly and divine things, I am now sending him for publication in the Landmark what I hope the good Lord showed me long years ago of the natural things of the earth.

We will first take the great ocean. The ocean figurates God's almighty power and His preservation for the entire world of providence. The ocean gives to the sky and clouds the refreshing rains to sustain and water the whole earth. This figurates God's natural blessings showered down from heaven upon His created creatures of earth. The

ocean waves have continued to ebb and flow since creation, and God's waves, to-wit: His love and mercy, have ebbed and flowed all needed blessings for His creatures on earth. The ocean waves will wave until judgment day, so will God's blessings flow until judgment day. The showers of earth fill the rivers and flow back to the ocean. The showers of God, to-wit the gospel preached to the church, flows back to God with spiritual joy. We have on earth the domestic animals. They figure the law-abiding moral man. The wild animals represent the unregenerated man. The elephants figure the giants of olden and ancient days. The lion in his den having power over the other beasts represents the devil having power over all human flesh. All other ferocious and carnivorous animals represent the devil's angels on earth. The zebra with his or her beautiful shape and color design, set forth God's taste and love for beauty and the giraffe gracefully bears the emblem of God's lofty purpose in creating them and all other animals. The horse, the most beautiful of all, figurates the gospel. The old ox or steer represents the gospel preacher. When too heavily loaded he will drop on his knees to pull his load as the poor old preacher has to drop on his knees to pray. The cow, said to be the foster mother of the world, is in a sense symbolical of the church in giving the sincere milk of the word, to-wit: the gospel. The sheep symbolize God's chosen people on earth, to-wit: the church of God. The goat represents the non-elect. The hog represents the true symbol of

the drunken inebriate and glutton. The camel represents the Christian faith to the service of the church militant. The old donkey figurates the bastard or the hypocrite—he will cross with the mare, but the mules never conceive and breed, likewise when the bastard joins the church and makes profession there is never a spiritual fruit manifested acceptable with God. So it follows the mule figurates the fruit of false religion on earth.

Then we take the fowls. The eagle is the statue emblem of our united kingdom of liberty, and on our standard gold coin and also a figure of the church of God. She builds her nest in the summit of a very tall tree. It is said they use the nest for years and years, and as Christ keeps His church, so does the male eagle stay near and guard his mate through all her sitting, hatching and brooding season, just as Christ preserves His church. And when her little eagles get full-fledged and strong enough for self-support she removes stick by stick from the nest until the young eagles have to take flight and bear the gospel figure as the mother eagle does, symbolical of the Christian birth and growth in the gospel, Christ removing sticks, that is removing the stony heart and giving a heart of love and fellowship for the church and church service. The turtle dove is a figure of Jesus and the Holy Spirit. No voice on earth so gentle and calm and no gall on the doves liver. This sets forth no biters with Jesus, but all is sacred love of heaven. The birds at large represent the people at large. The birds that covey together sets forth

the membership of God's people in one body of worship together. The chickens, ducks, geese, turkeys and guineas collectively and going in covies together and being domestic figurates God's people in their union meetings and association capacity together. The pigeons covey together. Their cooing is sweet, calm and gentle and no gall on their liver and are domestic. Then I pronounce them as the domestic doves and figurate the home and every day family service of the Christians on earth, in reverence to their God. The peacock lays two eggs, one egg male and the other female, and hatches out the rooster and the hen. The two eggs and two in number figurate the Father and Son, the peacock hen being the most beautiful and graceful in form and beauty of domestic fowl figurates the virtue and grandeur of the church. The peacock rooster, the most beautiful in form and beauty of all fowls with his long tail feathers arched and extending straight up in the air, and the beauty of his plumage forming such a circle of display and beauty, figurates Jesus clothed with heaven's glory. Pull the peacock's tail feathers out and he mopes up, saunters around as something cast off and never is himself again until his tail feathers grow out again. This is a figure of Jesus. He gave up His glory of heaven, came to earth, suffered, died, lay in the earth three days and ascended back to heaven.

We will conclude with the marsupial animals, the kangaroo, the wombat, the phalanger and coala of other countries and the opossum of America. They all have a bodily pouch. Most all men know the

manner of their union, conception, gestation and care for their babies. With those animals we have a plain, very plain, figure of the regeneration, conception and birth of the church militant. Thus it follows the mother opossum figurates the church, and the father opossum figurates the gospel.

Elm City, N. C.

J. J. Thorn.

A GOOD LETTER.

Dear Mr. Gold:

I received your letter yesterday regarding my inquiry. You misunderstood me. I go to church out here. It is a distance of 13 miles to the nearest church. I have my membership at Salida, Calif., about 280 miles from here. I don't get to go often on account of the distance. We have some wonderful old-fashioned Baptists and good ministers, for which I hope we are thankful.

I was inquiring if there is a church near Paterson, N. J. My son wanted to know. I will send him your letter. He goes to Baltimore quite often. I thank you so much for Sister Mamie Rowe's address. I knew she lived near or in Baltimore, but not her address. She writes such sweet letters. I have been taking your paper ever since 1921. A dear brother in Texas subscribed for one year and had it sent to me.

I don't feel worthy of taking up your valuable time in writing me, but I appreciate it so much. My life has been such a blunder and failure, and there doesn't seem to be any improvement yet. I often wonder if there is anyone like me.

Well, I'll not take up any more

of your time. Thanking you again for your courtesy and patience with this neglectful, unworthy least of all the saints if one at all.

Mrs. Betty Johnson,
1712 Chorro Street
San Luis Obispo, Calif.

HAVING A GOOD MEETING.

Zion's Landmark,
Wilson, N. C.

Dear Mr. Gold:

This day I find my subscription just three months in arrears. My excuse is negligence, mostly. Please pardon me and accept this one dollar bill for renewal. We love the Landmark and desire that it keep coming into our humble home. We are having good meetings here and elsewhere we go, praise the Lord.

The Kerst family from Indian Lake, N. Y., who spend the winters here with us, and were with us two years ago when we visited you dear people of God, in Wilson, left us again last Thursday morning, for their northern home. They spoke of calling on you as they went through and we hope they did. They have left the Missionary Baptist Church and united with the Church at Corinth, of our Association, here in January, and it was our happy pleasure to baptize them. They are strong believers in the Primitive Baptist faith, kind and loving Baptists, and we all love them so much. Brother Kerst is a great Bible student and many feel him to be a gift to the Old Baptists, and if so we pray the Lord will be pleased to deliver him to that end in the near future.

We have had a very cold, raw winter and our people have suffered

great losses throughout the state, both in vegetables and fruits. But, thanks be to the Lord, we have had no report of any one starving for food or being without wearing apparel.

The blessings of God continue with you and all Israel, is our humble prayer. Remember us in your petitions.

Yours in love,
Riley Campbell,
Sarasota, Fla.

**MANY THANKS FOR YOUR
KIND INVITATION.**

Dear Mr. Gold:

I am ashamed to have let my subscription expire. I sure feel hurt over it, and I could put up a lot of excuses for so doing, but feel there's no use in that. So please excuse me, if you can, and let's try to pray our God that I will do better the rest of the way. I sure don't feel like the price is any too much, for the Landmark. Sometimes it seems that just one or two of them contain the worth of that. They are so good and I don't get to go to church near as often as I'd like.

I wish you would come to our association this year. It will, the Lord willing, be held with the church at Clement, Johnston County, the fourth Sunday in September, Friday and Saturday before. I am sending you a money order for two dollars (\$2.00) for which please send me the Landmark until June 1, 1941. Thanking you,

Mrs. A. J. Whitley, Sr.,
Smithfield, N. C., R. 1.

ZION'S LANDMARK

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

Editor

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

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WILSON, N. C., JULY 15, 1940

MRS. SUSANNAH WESLEY, A DEVOUT BELIEVER IN REVEALED RELIGION.

What better way have we to strengthen our faith in the reality of Revealed Religion, than to read the inspired testimony of Christ, and His followers, many of whom have lived, and we still live in an age of unrest, and forgetfulness of God and His Christ. Yet, we may read the letter; but God alone can give Spiritual understanding. The letter killeth; but the Spirit maketh alive.

In Bunhill Fields, in which thousands of the ablest men and women of all time have rested from their labours, their faith in God still inspires.

Mrs. Wesley, the daughter of Rev. Samuel Annesley, who was ejected by the Act of Uniformity,

August 24, 1662, became the wife of Rev. Samuel Wesley, and became the mother of nineteen children, the most prominent among them, the Revs. John and Charles Wesley, both of whom came to America, and spent several years among the natives and Indians of Georgia. John preached for the Indians and whites and Charles was secretary to Gov. Oglethorpe.

Carved in the head stone, marking Mrs. Wesley's tomb, are found these lines:

"In sure and certain hopes to rise,
And claim her mansion in the skies,
A Christian here, her flesh laid
down,
The cross exchanging for a
crown."

In October, 1709, Mrs. Wesley wrote to her son, Samuel Wesley, this brief account of her faith and hope. She said: "There is now nothing I desire to live for, but do some small service to my children; that, as I have brought them into this world, I may, if it please God, be an instrument doing good to their souls. I had been several years collecting from my little reading; but chiefly from my own observation and experience, some things which I hoped might be useful to you all. I had begun to correct and form into a little manual: wherein I designed you should have seen what were the particular reasons which prevailed on me to believe the being of God, and the grounds of natural religion, together with the motions that induced me to embrace the faith of Christ; under which was comprehended my own private rea-

sons for the Truth of Revealed Religion."

She adopted certain hours for prayer and meditation, and we quote a few of her notes, left on record.

In her Diary she wrote: "Noon"—"To know God only as a Philosopher; to have the most sublime and curious speculations concerning His essence, attributes, and providences; to be able to demonstrate His being from all the works of nature, and to discourse with the greatest propriety and eloquence of His existence and operations; will avail us NOTHING, unless at the same time we know Him experimentally; unless the heart knows Him to be the SUPREME GOD, the supreme good, its only happiness; unless a man feel and acknowledge that he can find no repose, no joy, but in loving and being beloved of Him, and does accordingly rest in Him as the Centre of his being, the fountain of his pleasures, the origin of all virtue and goodness, his light, his life, his strength, his all:—in a word, his Lord, His God. Thus let me know Thee, O Lord."

In the evening, as she thought upon man and his sinfulness, she wrote. "Evening"—"The mind of man is naturally so corrupted, and all the powers thereof so weakened, that we cannot possibly aspire vigorously toward God, or have any clear perception of spiritual things, without His assistance. NOTHING LESS THAN THE SAME ALMIGHTY POWER THAT RAISED JESUS FROM THE DEAD, can raise our souls from the death of sin to a life of holiness." (How truly she wrote, as to the state from

which and the only power by which, man is saved from sin to a life of immortality.)

She continued, saying, "To know God experimentally is altogether supernatural, and what we can never attain to but by the merits, and intercession of Jesus Christ. By virtue of what he has done and suffered, and is now doing in heaven for us, we obtain the Holy Spirit. Who is the best Instructor, the most powerful Teacher we can possibly have, without whose agency all other means of grace would be ineffectual. How evidently does the Holy Spirit concur with the means of grace!"

Jesus said. "They are not of the world, even as I am not of the world. Sanctify them through truth. Thy word is Truth. I have declared unto them Thy name, and will declare it; that the love wherewith thou hast loved me, may be in them, and I in them." (John 17th. chapter.)

She became very much concerned with respect to the teaching of her sons, John and Charles Wesley, and wrote the latter, Oct. 19, 1738, saying in part, "Blessed be God, who gave you conviction of the evil of sin as contrary to the purity of the divine nature, and the perfect goodness of His law. Blessed be God, who showed you the necessity of a Saviour, to deliver you from the power of sin and Satan, and directed you by faith to lay hold of that stupendous mercy—redeeming love. Jesus is the only Physician of souls: His blood is the only salve which can heal a wounded conscience. It is not wealth, or honour, or sensual pleasures that can relieve a spirit

heavy laden, and weary of the burden of sin. These things have power to increase our guilt, but none to make our peace with him, to reconcile God to man, or man to God, and renew the union between the Divine and human nature. No, there is none but Christ who is sufficient for these things. But blessed be God, He is an all sufficient Saviour, and blessed be His Holy Name, that thou hast found Him a Saviour unto thee. I would gladly know what your notion is of justifying faith, because you speak of it as a thing you have but lately obtained."

The Rev. John Wesley wrote in his Diary, saying, "Friday, July 23, 1742—I went to my mother, and found her change was near. I sat down on the bedside. She was unable to speak, but I believe quite sensible. Her look was calm and serene, and her eyes fixed upward. And without a sigh, struggle or groan, her soul was set at liberty. We stood around her bed, and fulfilled her last request just before she lost her speech: Children, as soon as I am released, sing a Psalm of praise to God."

She was not interred in Bunhill Fields until late afternoon August the 1st, 1742. Her son, John Wesley, preached the funeral sermon from the scripture: "I saw a great white throne and Him that sat upon it; from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the small and great stand before God, etc." He said it was one of the most solemn assemblies that he had ever seen, or ever expected to see this side of Eternity. It is said

she naturally looked upon the movements of her sons, John and Charles with motherly pride, but could not endorse all the teachings and plans of her son, John Wesley, who founded Methodism. ("Perfection is not in man, all being sold in sin, under the law. The blood and righteousness of Christ, alone, can fitly prepare us for heaven.")

May the love of God, and the communion of saints, enable all who truly love and fear His name, to join with Charles Wesley in singing the song, known by many as the late Isaac Jones' favorite hymn, "Harmony Grove."

"Father, I stretch my hands to Thee,
No other help I know,
If Thou withdraw Thyself from
me,
Ah! whither shall I go?"

"What did Thine only Son endure,
Before I drew my breath?
What pain, what labor to secure
My soul from endless death." Etc.

The above historical facts are submitted in love of that grace of God which inspired this sainted woman, and unnumbered others, to worship God in Spirit and in truth, having no confidence in the flesh. Jesus said. "This is my commandment, that ye love one another, even as I have loved you." We read, 'Beloved, let us love one another; for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love.'" 1st John 4th chapter).

May the love of God and the communion of saints rest upon and

abide with all who truly love and fear His blessed name, is my sincere prayer.

O. J. Denny.

BY GRACE ARE YE SAVED.

"By grace are ye saved thru faith; that not of yourselves; it is the gift of God."—Eph. 2:8.

There is much controversy in this world among religionists as to how people are saved. Almost every organization called Christian, has a plan, some claim to have made new discoveries, but all salvations not based upon grace alone, are the inventions of men and carry no more weight than pure fiction to those who believe the scriptures just as they are written. To believe the scriptures to be the word of God is the work of grace, as we are unbelievers until the grace of God is applied unto us, converting us from dead sinners to lively believers in Jesus Christ as our only Saviour.

Grace is the free favor of God bestowed on the sinner when he is dead in sin without God and without hope in the world. He has no claim on it, he does not seek it nor desire it. He may have made a profession, but he, by nature or practice, knows nothing about God, until grace is revealed unto him and he becomes to know God, in the pardon and forgiveness of sin. He is quite a different God from what we thought He was when we were dead in sin. We could not think of Him only as one who saved us because of our own goodness, righteousness and purity, only to find our righteousness to be but filthy rags where our eyes were opened and we saw ourselves just as we were.

"It was grace that taught our hearts
to fear,
And grace our fears relieved.
How precious did that grace appear
The hour we first believed."

We cannot approach unto God by or through this grace which enables us to draw nigh unto God through faith given us in regeneration.

It is no more necessary to say free grace than it is to say sweet sugar, for God's children who are thirsty are invited to come buy wine and milk without money or price. The bankrupt who has no money nor credit can buy just as well as he who has millions of wealth, for in death they all become of one size, and "we brought nothing into the world and we will carry nothing out." There is nothing any poorer than a man dead or alive, but he knows nothing of his poverty until grace shows him.

No one believes that God can save a sinner just as he is but those who have tasted the riches of His grace, nor should we attempt to worship grace separate from God, for God, His grace and all the virtues of Christianity are one in giving sinners a knowledge of sin, endowing them with all the virtues of Christianity which enables them to know their own weakness, God's love and power; and their utter dependence upon Him for all things needed by them for time and eternity.

A man without grace went up to the temple to pray. He was not in need of anything. He was not poor and needy as all children of grace are. He boasted to God as to what a good man he was, thanked God he

was not like the poor publican. He was thankful that he was not a Christian which men and women like David in 2nd Psalms became to be 'A worm and no man, rejected of men and despised of the people.' Grace makes us small, shows us our weakness and imperfections, and our dependence on God. Grace never puffs up nor makes one to feel his or her superiority over others, does not make one feel competent to rule over the church or dictate to others their doctrine or discipline.

Grace makes the wild, reckless and unbelieving to be gentle and companionable to those who are children of the same grace, it makes the lion and the lamb to lie down together, and a gentle and harmless disposition so that a little child can lead them.

If it was God's good pleasure to impart His grace unto the turbulent pagan rulers of the world today, the world would be at peace tomorrow, and instead of hating and avoiding each others company they would be filled with love toward each other and would be an enemy to none. They would confess their faults and ask for forgiveness of each other without being told to do so. Grace makes men new internally so that old things pass away and all things become new, because grace is given the child he is born from above, born of God and is a new creature in Christ Jesus.

All such want to honor God, their profession and the church, to live so as not to bring a reproach upon the great cause that is so near and dear unto them.

B. S. Cowin

RESOLUTIONS OF RESPECT

In loving remembrance of our dear sister, Rebecca E. Johnson, who on April 14, 1940, was visited by the death angel, who took her sweet spirit from the shores of time to eternity.

Sister Johnson was born January 23, 1872. She was a faithful companion and a loving mother. She was united with the church at Black River by experience and baptism, the third Sunday in October, 1932. She was a faithful member and was prompt in attending her church meetings when her health permitted, and was loved by all who knew her.

Funeral services were conducted at the home by her pastor, Elder L. W. Turner, and assisted by Elder E. C. Jones, former pastor.

First: The church at Black River desires to bow in humble submission to the hand that has deprived us of this earthly pleasure, feeling that our loss is her eternal gain.

Second: That a copy of these resolutions be spread upon our church record, a copy sent to Zion's Landmark for publication, and a copy to the family.

Elder L. W. Turner, Moderator
Sister Myrtle Moore,
Sister Nettie Turlington,
Committee.

APPOINTMENTS FOR ELDER SUMNER

Appointments for Elder John F. Sumner from Upper Country Line to Pig River as follows:

Pleasant Grove—Tuesday, July 30th.

Dan River—Wednesday, 31st, at night.

Old Mountain—Thursday, Aug. 1st.

Martinsville, Aug. 1st, at night.

Thence to Pig River Association at River View, near Bassett, Va., on Friday, Saturday and first Sunday in August.

Arranged by Elder D. V. Spangler and Elder J. W. Gilliam.

APPOINTMENTS

Elders L. Z. Forman and B. H. Rawles of Meigs, Ga., will preach, the Lord willing, in Jamesville, Martin County, on the first Sunday in August (the 4th) at eleven o'clock. The public is cordially invited to hear these able ministers.

AUG 1 2 1940

U. N. C.
CAROLINA ROOM

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXIII.

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NO. 18

WE SHOULD REDEEM OUR BRETHREN.

"And I said unto them, We, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

Also I said, It is not good that ye do; ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?

I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

Restore, I pray you, to them, even this day, their lands, their vineyards, their olive yards, and their houses, also the hundredth part of the money and of the corn, the wine, and the oil, that ye exact of them.

Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them that they should do according to this promise.

Also I shook my lap, and said, So God shake out every man from his house and from his labor, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise."

—Nehemiah 5:8-13.

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

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**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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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 QUEST

I was seeking happiness down a
shady lane,
She eluded me and went to the fields
again,
There I followed the quest - - -
happiness is sweet!
But she was not in the flowers or the
golden wheat.

Happiness must fill the soul or life is
vain,
So I voyaged out to sea seeking her
again;
Though the wind that filled the sails
blew me east and west,
That from which I sought escaped,
leaving me unblest.

Turned I on the trail again to the
shrieking town,
Watched the waves of commerce
there rolling up and down,
Looked along the lanes of light in
the pallid hours,
Saw the faces pricked with care, sad
as wilted flowers.

Happiness must be, I said, in the
wealth untold,
Piled in hoarded heaps of mines
men have bought and sold.
So I gathered riches rare as the
world has done,
But my heart was empty still at the
set of sun.

Dreaming in the dusk at last came
the sound of wings,
"Happiness," an angel said, "is not

found in things,
But the life that lives to serve earth
and heaven above
Has within it, perfect love: "Happi-
ness is love."
—Rev. W. Lomax Childress, D.D.
Singer Glen, Va.

23RD PSALM

The Lord's my Shepherd, I'll not
want,
He makes me down to lie,
In pastures green He leadeth me.
The quiet waters by.

My soul He doth restore again,
And me to walk doth make,
Within the paths of righteousness,
Ev'n for His own name's sake.

Yea though I walk in death's dark
vale,
Yet will I fear no ill,
For thou art with me and thy rod,
And staff, me comfort still.

My table thou hast furnished
In presence of my foes,
My head thou dost with oil anoint,
And my cup overflows.

Goodness and mercy all my life,
Shall surely follow me,
And in God's house for evermore,
My dwelling-place shall be.

Rearranged by,
T. R. Crawford,
Cairo, Ga.

A GREAT MAN.

If I were called on to write about the great men I have ever admired and loved, and if I could do so, I should head the list of them with Mr. John Ballance. To me he is the most outstanding in so many ways. First of all, his honor and decency is unsurpassed by anyone, his courage and integrity unequaled.

I've never seen anyone with stronger personality, nor anyone so capable of bringing order out of chaos, never failing to stand firmly for the right and never suffering too greatly to help the suffering of others. Widows and orphans, old people and the sick, are always remembered by him. His generosity is the most outstanding thing perhaps that his community has ever known, but only those who know him very intimately can possibly conceive of "how great is his love for his fellowman."

The most patient in his suffering—always willing to share his part of pain that comes to human beings, never complaining or blaming his condition on the Lord—but rather forever being humble and marveling at the graciousness and the consideration shown him. Spiritually I think Mr. Ballance is one of the most deeply so, I've ever known. He has never for a moment covered his true convictions with any religious forms. He is the truest Christian in every sense of the word. At all times giving all the praise to God and not deceiving himself.

To know him intimately is to find he has the finest discrimination, never failing to see quickly and appreciate deeply the depths of the

kindness of understanding in others. His sense of humor is the most wonderful I've ever known and has kept him cheerful through hours of suffering when most of us would have gone under.

His capacity for enjoying his friends who have been so kind to him has been an outstanding thing about his illness. He loves his friends deeply.

One could write pages and pages about him and in reading them over find they were so insignificant and inadequate. Among the things he loved best in his hours of being shut in is the Bible—Isaiah, Psalms, St. John, Ephesians are his favorite books. His favorite hymns are the old ones and as long as I live I will still hear his sweet old voice singing,

"How happy are they,
Who their Saviour obey,
And whose treasures are laid up
above,
Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

And often I shall still hear as an echo of him,

"O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb."

I think I may truthfully say that the greatest love for Christ-like things on earth, is his love for the Primitive Baptist Church. So dear to his heart is it that tears of happiness rain down his face to see its

workers or to talk of them.

He believes his church is established on a firm foundation and that only when the saints are gathered home will it cease to exist.

Mr. Ballance's appreciation for beauty is great. He loves the dawn when the birds waken in his old oak trees. He watches the sun set and appreciates its beauty and welcomes the soft hush of twilight. His old trees stand like sentinels by his door, keeping watch as it were, for his fading hours. His favorite poem is "Trees"—So often he says "only God can make a tree."

It seems to me now that Mr. Ballance is pausing, shall I say, on the Thresholds of Eternity—just waiting his call—I don't believe the veil is very thick between him and heaven; sometimes I almost feel the curtain is gently parted and that he has a glimpse of his heavenly home.

We cannot tell when the call will come, but we do know he will answer it, just as bravely as he has lived—not afraid. When one is so near the crossing we wonder about them and feel a reverence that sinks deeply into our being. Perhaps he will answer in the early morning when the dew is still on the flowers, or perhaps it may be when the sun sheds its light on all mankind and possibly it may come at the close of day when the sunset is like a rose on fire and makes beautiful his path to glory—or he may fade away in the purple twilight—we don't know.

But one thing we know—when ever the summons comes, at whatever hour, we shall know that he is at peace with the Lord, and the monument of his life shall live as an

influence for good on earth for generations.

Sincerely,
Mrs. Leighton Graham,
Dunn, N. C. (Nurse)

GRATEFUL FOR GOD'S MANY BLESSINGS.

When I remember that Christ said He had nowhere to lay His head; that though rich, for the sake of His chosen ones He became so poor that they, through His poverty should and would become rich, yes, heirs of the kingdom, why should I murmur or complain. I dare not, for He sees that all my needs are supplied. Yes, and will see I lack nothing. I do not in basket or in store, for they are supplied from His storehouse, for indeed there are so many more in far more bitter straits than I am. Yes indeed. That have not a shelter of their own, begging, crying for bread and shelter. I have that. Though ever so humble, it is mine own. And all from the gift and blessings of God.

All gifts and blessings come from God, with whom there is no variableness or shadow of turning, and no good thing will he withhold from them that walk uprightly, but surely that can't be applied to one so vile as me, for surely I am less than the least, that He should bestow such wonderful blessings. Surely it humbles me in the dust of contrition, and I am made to cry, "Bless the Lord, O my soul, and all that is within me, bless His holy name."

And while He has blessed me in giving me my humble home, through my beloved parents, He has since writing you, blessed me by giving

and pouring out His wonderful blessings in giving means through the harvest which He has promised should never cease, to pay all my (our) debts, (Oh surely the Lord is to be praised), and have some left. Oh, indeed, I am blessed so far above my deserving, and I trust to be able to send you some money later on—if not before my time expires, later. Oh that men everywhere would praise the Lord, yes, for His goodness and mercy endureth forever.

Somehow I feel I must be one of the Lord's anointed, to open the hearts and souls of His children as He does to be so mindful of poor me. It is almost too good, and so much more than I am worthy of, for surely I am not worthy of anything. It is in and all of Him, from whence all blessings flow. Yet I am so often made to praise the Lord when I see how kindly and gently He has and is still leading me, yes beside the still waters, and am so often made, in joy, to drink where there is no water, seemingly, yet after I see His hand I also behold the water as I have in this, giving me the Landmark again. God bless you, and those that have so liberally given. I know that you and they will be. Oh, I just praised the Lord. My soul was joyful in the Lord. Oh, I see and feel His hand daily. Yes, in every way, everything. Pray for me.

A sister in hope,
Effie H. Carawan,

Swan Quarter, N. C.

P. S.—Why it is that so often we are moved to write bitter lines against ourselves, looking on the dark side of everything, feeling ev-

erything is against us, and we are ready to give up in despair? That is when we are looking to self, yes, trusting in our flesh and looking to concern of flesh. We see nothing but losses, crosses, darkness, dismay. Yes, as one smitten, stricken, forsaken, despised as it were. Yes all is failure, all hope is gone, and we are cast down. Yet, when the Lord makes bare His arm, then we can rise above all such things, and can see good, not evil, in it all, and count all our blessings, which are legion. I feel mine are, and that He has enabled me at the right time—His time—which is now, to owe no man, only good will. Oh, how good it does seem. When I had, I could not see how it could be, but how little do we know and see until God at His own good time reveals them to us. Then we see His hand and purpose in all things.

THE WORD OF GOD.

May I call to the attention of the brethren and sisters, the words of Jesus, and the prophet: "Of them the Father hast given me, I have lost none, but they shall be raised up at the last day."

According to the above quotation, certainly every one that Jesus died for is saved in the covenant of His grace, by or in the foreknowledge of God, before the world was.

In spite of wars, hatred, envyings, jealousies in the world or in the church, they are saved. Again we hear the words of Jesus in prayer:

"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." Shall we deny

the above or shall we find fault? God forbid that His people and servants deny the words of Jesus, and not to follow and keep, or do his examples, and will in the church to the letter.

"Know you not that Jesus said, there shall be wars and rumors of wars, earthquakes and pestilence, before the end." Is this true? Certainly it is. Did not Jesus say, "I came not to do my own will but the will of my Father."? Did He not do it? Surely He did.

Know you not that the people of God, His chosen ones in Christ, are doing His will, for His laws are written in their minds, and stamped in their hearts, and He is their God, and they are His people.

May I say that the people of God are serving God because it is fixed that way and there is nothing we can do about it.

When a brother or sister has been born of the water, and of the Spirit of God, from that time until the death of the body (earthly) he serves God in the Spirit, and in the heart by his or her desires in which God has wrought in them, for His Spirit is in them, and they serve the law of Christ.

Is not this the truth, or shall we find fault? If we are finding fault, then turn to the 23rd chapter of St. Matthew, and we will find the ones who find fault. There are seven woes placed upon them.

Are we going to deny the words of the holy prophet, Isaiah 46:8, 9, 10 and 11:

"Remember this, and show yourselves men: bring it again to mind, O ye transgressors.

"Remember the former things of

old: for I am God, and there is none else: I am God and there is none like me.

"Declare the end from the beginning and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

"Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

God speaking by the mouth of the holy prophet, has let us know today that the things He has purposed are coming to pass, and His will is being done regardless of men, and He has reconciled His people to be satisfied with whatsoever comes to pass, for they must suffer persecution even as Jesus suffered, and His apostles.

The coal and iron, and all other things that God placed in the earth, and in the world for men to use, are being used for the purpose in which He purposed it, whether it is for plowshares or guns.

Are we going to find fault with the words of the prophet, Isaiah 45:5, 6 and 1:

"I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

"That they may know from the rising of the sun, and from the west, that there is none beside me: I am the Lord, and there is none else.

"I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things."

Remember all things that are created, the Lord created them.

Remember, all things are working for good to them that love Him, them that are the called according to His own purpose.

Submitted in love and meekness.

E. P. Gerrard,

308 Raleigh St.,
Rocky Mount, N. C.

EXPERIENCE.

Dear Kindred in Christ:

I will now make another attempt to write some of my feelings and what I hope to be the dealings of the Lord with me, as the impression to write lingers with me almost continually.

I have just finished reading my last issue of the Landmark, and to me it contained such wonderful pieces. I enjoyed them more than I can even describe, and they tell my feelings better than I can tell it myself. If I could write like most or all of the brethren and sisters did, I wouldn't mind it. It is too much for me to ask, but if I could be blessed for a while to pen some of the wonderful things of God I feel like I would feel better, at least have a relief of mind. As I have been carrying the burden for some-time now. But the Lord shuts and none can open, opens and none can shut. I know that without the divine Spirit of God I can't even think a good thought, much less do a good deed.

"Ye little flock, whom Jesus loves,
Dismiss your anxious fears,
Look to the Shepherd of your soul,
And smile away your fears."

The above poetry has been a source of great comfort to me of

late. Some mornings I awake with these words passing through my mind. And for a short while at a time I am made to hope that I am numbered with this little flock that Jesus leads.

Such seasons of rejoicing remain with me such a short time and then I am cast down in darkness, with mountains of trouble and temptations on every hand, to the extent that I fear that I am deceived in the matter. Questions arise in my mind, can it be that Jesus died to save a sinner like me? My mind is so filled with vain and foolish things that I say, surely if I was one of that blessed number that my way would not be so rugged. So much of my time is spent in a lonely and deserted feeling, desiring to be alone in some lonely spot, where none but God can hear my soul's complaint. If not deceived, the blessed God of all mercy opened my eyes many years ago and caused me to see myself a needy creature, and most of all caused me by faith to see Jesus as the only cure for my sin-sick soul, the refuge of my weary soul, and comfort of my nights. Many many times have I sought the Lord in prayer and supplication that he would deliver me this once more. Sometime I received instant relief of mind, while at others the Lord saw fit to withhold His Spirit for a long period of time. Such times are very trying and causes much sorrow and distress of mind. I can then say with the poet, "No, not a drop of real joy, without thy presence, Lord."

My mind of late has been exercised so much along the line of sin and the fruits of sin. There is no

direction that one can go or look that he doesn't behold sin and uncleanliness and the fruits of what sin has caused. The world is full of so much confusion, wars in the world and in churches, until it causes anxious fear, and a soul-searching desire for peace and love to exist. So much pride and style and lust for worldly pleasures exist everywhere, even among the people of God, that it appears to me to be a perilous time, but the scripture is being fulfilled wherein it said that men would be lovers of pleasure more than lovers of God. In every instance in the scripture where such is the case, we find that the only remedy for such is the chastisements of God, which come in various forms and all have their miraculous effect. No sinner has ever been carried away in disobedience and sin so far that the quickening Spirit of God and His rod of correction could not instantly and effectively stop him or her on the road to any of their undertakings and cause them to go in a direction exactly opposite from the one they had set out. The Lord works and none can hinder; hinders and none can work.

There is no power or powers combined able to resist the power of God. Yes, the most wayward, proud sinner's heart can be melted into grief and made to mourn over his sins and beg God for mercy at the very moment the good Lord purposes for him to see his lost and ruined condition. He only has to speak and it is done, command and it stands fast.

I feel a keen desire tonight, as much, or possibly more, than ever before, to be blessed, for at least a

while, to have all the vain and foolish things of this world taken from my mind and center it on heaven and divine things, that cannot perish with their using, and given a mind to worship the Lord in spirit and in truth, and talk of His goodness, love and mercy to poor sinful fallen man.

There has been a time when I did not feel the need of the protecting hand of God as keenly as I do now. Yes, I have learned by experience that I cannot fight the fiery darts of Satan with natural weapons. I have told this before, I guess, but it is so sweet to me that I will tell it over again. And it seems that I see more in it now than ever before. Even though it has been about twenty years ago since I had the dream.

I had gone in a room to be alone as I was burdened with the cares of life and was in distress. While in there a large turtle or something similar appeared beside me and I made no attempt to leave the room, but got up in a high chair and he began climbing up after me. I looked around to find something to fight him with. But nothing was available but a small long handled dipper. Each time as he approached me, I would hit him with it. He would fall to the floor, but immediately come toward me again. I kept on fighting until I became very weak and perfectly exhausted and had given up to be overcome by him, when I had come to my wit's end a voice spoke to me, "Fight till every enemy is laid low." Immediately I was made strong enough to continue the fight. And in a very short while he fell on the floor as dead, so far as moving or harming me was

concerned, but he was not dead. All my fear of him was gone and I stepped down out of the chair and stood upon him. Now this was none other than satan in the form of a turtle and the voice was from above. From that day to this I have been pierced with the fiery darts of the wicked one in many many ways, and oftimes brought very low down and made to cry unto the Lord for the same sweet deliverance that I received that night. So many many times I have been buried beneath the waves of trouble to the extent that my heart fainted within me and to the extent that I have been made to ask the Lord to show me why it was so with me, and to reconcile me to His will. And above all else in the world to give me sustaining grace to bear my burden with all manner of patience and make me thankful that it was as well with me as it is. But I would like to say, too, that I have, unworthy though I am, been blessed with some of the most wonderfully sweet moments of the delivering hand of God that it has lifted me up from the low ground of sorrow and caused me to praise the good Lord for His wonderful mercies to the children of men.

It is no wonder that the poet could say,

"I'm glad that I am born to die,
From grief and woe my soul shall
fly."

Another beautiful hymn to me is No. 597 in Lloyd's hymn book. "A few more days on earth to spend, and all my toils and cares shall end," etc.

I will stop here, asking all that

can have a mind to pray for poor unworthy me. If not deceived I desire that I might be blessed among the faithful few to so conduct myself that I can have full fellowship with God's saints. I want to live with you, die with you, and be resurrected with you. I desire your presence and prayers.

All that have a mind to do so please write to me, one of the least if one at all.

With love,

Annie Hooks,

Fremont, N. C.

READING THE LANDMARK MANY YEARS.

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

Find enclosed money order for two dollars (\$2.00) which pays my subscription to Zion's Landmark to July 1, 1941. I love the Landmark and don't want to miss a copy. I have been reading it for a number of years.

Your sister in hope,

Mrs. M. E. Sutton,

110 West Grainger Ave.,
Kinston, N. C.

LOVES THE LANDMARK.

Dear Mr. Gold:

Enclosed you will find a two dollar (\$2.00) check for the Landmark, which pays until July, 1941. I get so much good preaching out of it. I will be 89 next May.

May God add His blessings, and trusting all is well with you.

Yours sincerely,

J. N. Brim,

Stuart, Va.

**"JESUS CHRIST THE SAME
YESTERDAY AND TODAY
AND FOREVER."**

Heb. 13:8.

My mind has been exercised for sometime on the above scripture, and the Lord being willing and will give me the ability and the liberty, I will try to explain in words, just how its meaning has been presented to my mind.

The word "the same" according to Webster, means identical, exactly, the very same without any change in any way, shape or form, disposition or temper. Therefore if God is the same at all times, how can He change to bless or to curse His people? In Gen. 12:3, "And I will bless them that bless thee, and curse him that curseth thee." How are we going to reconcile the sameness of God with the above two passages of scripture? We know they are true and does not in any way conflict or contradict itself. It has been presented to my mind in this way. When God created the world and the fullness thereof. "He did it knowing every event, every minute thing that would take place. All things were made by Him; and without Him was not anything made that was made." John 1:3. "For by Him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominion, principalities, or power; all things were created by Him, and for Him." Col. 1:16.

Now if you will notice in Gen. 1:31. "And God saw everything that He had made, and behold, it was very good. "Him' being able to declare the end from the beginning and from ancient times the things

that are not yet done, saying my counsel shall stand, and I will do all my pleasure." Isa. 46:10.

Therefore, if God created everything in the world, as the Bible declares and made everything exactly as He wanted it, for He said after each day's work "Good" and was able to declare the end from the beginning, knowing every event that would transpire or take place during the world's existence; He made His laws to conform to each event, in nature as well as in the spiritual world, and they are just as automatic as night shall follow the day or His bow in the clouds shall follow rain.

Therefore when you disobey His law or violate his statute, a certain penalty will automatically register against you. On the other hand when you obey His laws and statutes a blessing registers automatically for you. Therefore God doesn't have to change to "bless them that bless thee, and curse them that curseth thee," you do that yourself by obedience or disobedience. If you cut your finger, it will bleed, or stick your hand in the fire, it will burn. Why? Because you have violated one of God's laws of nature. His spiritual laws are just as sure, everything was made in the beginning and fixed by His almighty power and cannot be changed.

May the Lord bless the truth, and pardon error.

J. White,

Whitakers, N. C.

THE GOODNESS OF THE LORD.

Dear Mr. Gold:

I feel impressed to write about the wonderful rain that I read the

account of in the paper the other day. It was quoted to be worth a million dollars throughout North Carolina. I do not know how much it was worth, but it was a free gift like grace. We felt the need of rain, and the dear Lord sent it in His time. We feel the need of His blessing. I am thinking if there is one out of every ten that thanks Him that all are glad. I am sure that some thank Him, for He will not leave Himself without a witness. Who can forbear to love a God so good and kind. Surely He is worthy to be loved by me and all mankind.

Submitted in love to all the readers of the Landmark.

A little sister I hope,
M. M. Curry,
Stokes, N. C.

MEAT AND DRINK.

Dear Mr. Gold:

As I am sending my dues for the Landmark, would like to say a few words to those that write for it, especially the ministers. There are so many of us who don't get to hear our doctrine often. To us it is our meat and drink. It is meat to eat that the world knows not of. It is a drink in a desert land. It is so encouraging to us when we get so low down in the valley of doubt, and have no neighbor or perhaps no member of your own family as in my case, that believes this doctrine. To sit down and read a sweet sermon, or an experience of grace of one of God's dear saints is such a great comfort and builds up our faith.

I've attended two associations this year, the last one, the Staunton

River Association, at Gretna, Va., held at the church known as Springfield. Elder J. F. Stegall is their pastor. He has had a great ingathering of the saints during the last two years. I saw him baptize nine sisters at one time two years ago, and several since. I heard many ministers preach from North Carolina, and enjoyed them all, and a dear Brother Collins, from Alabama. It is so great to sit and hear the sweet doctrine we love preached by a minister we never met before. I hope those who can write will do so, thereby comforting us poor widows that can't write.

Unworthily,
Mrs. J. W. Knowles,
1822 Grace St.
Lynchburg, Va.

LANDMARK A COMFORT.

Dear Mr. Gold:

Please excuse me for not sending in my renewal before now, for I realized it was time, but owing to the cares of this world, I've neglected my duty.

The Landmark is a source of enjoyment to me, one which I'd hate to do without, as I get to church only occasionally. When I read the soul-satisfying writings of those God-fearing editors and others, it is indeed "manna" to my hungry soul.

Enclosed you will find two dollars (\$2.00) which pays for a while longer. Thanks to you for continuing the Landmark.

A sister, I hope,
Mrs. C. W. Adams,
730 Hamilton Ave.

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 B. S. Cowin, Williamston, N. C.

Elder E. L. Cobb, Wilson, N. C.

Elder T. R. Crawford, Cairo, Ga.

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NO. 18

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WILSON, N. C., AUGUST 1, 1940

THE FOUR GOSPELS, MATTHEW, MARK, LUKE AND JOHN.

In the Gospels, given by the inspiration of God, to men inspired to write them, the Church is given an inspired record of the Person, Birth, Life, Ministry, Miracles, Discourses, Death, Resurrection, Ascension, and unchanging Priesthood of the Almighty Saviour of the world, WHOM TO KNOW IS LIFE ETERNAL.

We read, "It is in Him that we live, move and have being, in time; and it is of Him, only, that any man will live to all eternity, as the saved of the Lord."

The prophets foresaw, and correctly prophesied of the coming of the Lord Jesus Christ, and the angels sang the song of redemption, saying, "Glory to God in the highest, and on earth peace, and good

will to men." (Luke 2:14)

It is said the name Matthew signifies a gift or one given. All the redeemed of the Lord were the gift of the Father. Jesus said, "Thine they were, Thou hast given them me, and of all Thou hast given me I have lost nothing save the son of perdition, and I, said Jesus, will raise them up at the last day."

Jesus spoke of His people, to whom He manifested the Father's name, as the men whom the Father had given Him out of the world, and of such Jesus said: All the Father had given unto Him, must come unto Him, and that, "All that the Father had given, and that came unto Him, He would in nowise cast out; but would raise them up at the last day."

The prophets rejoiced in His coming, yet died before they saw the fulfillment of their prophetic truths. And the same Spirit of Divine revelation caused Mary, the mother of Jesus to say, "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour."

God revealed the coming of Jesus to Isaiah, long years before He came as the Babe in the manger. Isaiah said, "Unto us a child is born, unto us a son is given; and the government (of the Kingdom of God) shall be upon His shoulder; and He shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; and of the increase of His government and peace, there shall be no end; to order it, and to establish it; with judgment and with justice even forever." What more could sinners ask? He is over all, in all, and through all. Jesus said, "I in you, you in me; I

in the Father, and the Father in me. I am the Vine, ye are the branches," etc. What a glorious unity.

As the prophets spoke truly, so did the angels who proclaimed His coming, saying, "Thou shalt conceive; thou shalt bear a son; thou shalt call His name Jesus, for He shall save His people from their sins." He was the Emmanuel, God with us, for us, and in us. God over all, in all and through all.

Jesus, the only begotten of the Father, full of grace and truth, said, "Ye must be born again." Jesus was not only the giver of life; but the preserver of life, here and hereafter. Do we not hear Him say, "Thine they were, Thou gavest them me, and of all Thou hast given me I have lost nothing, save the son of perdition, that the scriptures be fulfilled."

Jesus who was holy, harmless, undefiled, separate from sinners, and made higher than the heavens (Heb. 7:26) became the surety for the church; not part of it; but all of it; when He, who knew no sin, was made sin for us, that we might be made the righteousness of God in Him, whom to know is life eternal. (2d. Cor. 5:21)

What does the sinner know of his true condition? Dead in sins, life must be given. There must be the quickening, the travail and the deliverance. The beginning and the end, is of Him, and to Him be all the glory.

David well expresses the sorrow of a sin cursed heart when it is made alive to its true condition. We hear him say, 'Save me, O God; for the waters are come in unto my soul. I sink in deep mire where

there is no standing. I am come into deep waters, where the floods overflow me.'" Etc. (Ps. 68:1, 2, 3.)

To all such, who are quickened unto a living faith in God, it is consoling to hear that He will call the sons of God from afar, and Thy daughters from the ends of the earth. His Kingdom being established, His people shall come to the banqueting House of God not a hoof shall be left behind, nor will there be one who will not join in the Song of Redemption, in praise to Father, Son, and ever blessed Spirit."

Let us close with this precious testimony, as to His love for the church left behind; and also the tender parting message given to His mother. "He said to Mary, Go to my brethren, and say unto them, I ascend unto My Father and your Father, and to My God and your God." (John 20:17)

Who has power over evil spirits? The devil keeps his palace, and his goods are in peace until the stronger comes in. Christ alone can give true peace to a troubled soul or world. And why? Did not Jesus say, "All power in heaven and in earth is given unto me." So he said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." Amen.

Not only with them to the end of the world; but said Jesus, "I go to prepare a place for you, and if I go I will come again and receive you unto myself that where I am there ye may be also. Thus definitely as-

suring all believers in Christ, security in Him here and that they will meet Him and greet Him in Glory above.

O. J. Denny.

"LET US ALSO WALK IN THE SPIRIT."

"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." —Gal. 5:25, 26.

This day is one of many sad and grievous departures. Paul unto Timothy (1st Tim. 4:1) says "Some shall depart from the faith, giving heed to seducing spirits and doctrine of devils." He solemnly warns him to be on the look out for these things and avoid keeping company with such and avoid their heresies and entanglements, for they like Esau are cunning hunters, a man of the field, (world) who lay snares to entrap the children of God in order to receive them. "They profess to know God, but in works they deny Him," but Paul says, "Thou man of God, flee these things."

This is a day when Anti-Christ's are threatening to overrun the world and send Christianity to the junk heap as a thing that is useless; and indeed it stands in the way of Godless pagan dictators, who have the ambition to rule by any means. They do not value the lives of their own subjects, but freely sacrifice the lives of the innocent to gratify their own lust for power and conquest.

Nations can no more rely upon treaties and agreements with other nations, but after making them they consider them a "scrap of paper" to be torn and given to the wind at

their pleasure. But it is no more true with the nations than it is with individuals, for almost every person is seeking an advantage over his fellow man in order to gain a few of the perishable things that take wings and fly away.

Our Saviour says to "Labor not for that meat that perishes, but for that meat that endures to everlasting life." John 6:27.

According to the plain teaching of the scriptures and experiences of God's children, we never know God only by His Spirit, whom the Father sends in the name of His Son to reprove the world of sin, righteousness and judgment. The Spirit teaches them their weakness and inability to recover themselves from the devil's powerful clutches, it speaks peace to their troubled sin sick souls, establishes relationship between God the Father and sinners that were dead in sin, and seals them until the day of redemption. That is why they pray "Our Father who art in heaven, hallowed be thy name," as they are no more strangers but fellow citizens with the saints and the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone; in whom this building is fitly framed together and groweth unto an holy temple in the Lord. Eph. 2:19-21.

True worship begins with the coming of God's Spirit in our hearts. It is God's free gift for we cannot pray nor sing His praises without it. It is the key to divine worship, and we never feel the need of true prayer without, nor can we say, "Our Father" nor our Saviour but by it. Those to whom this Spirit is given

have it for an everlasting possession. It is not taken from us when we turn away from the path of rectitude and duty, but it is grieved; and we have to pay the full penalty for every departure. The Lord is good and very tender toward His Saints, and does not forsake them when they sin, but chastises them, which brings them to genuine repentance; to confess their sins unto God and one another. They love Him because He first loved them and He lets them know He loved them by giving them His Spirit. This Spirit is to comfort them, to guide them in the way of all truth, to bring all things to their remembrance, to take the things of Jesus and show them unto them, and to abide with them forever. John 14:16, 1, 26.

David committed a grievous sin, for which he was sorely chastised, and while his sin was put away, and his life was not taken away as the law required that murderers and adulterers should be, yet "the sword shall not depart from thy house." That is there should be a continued remembrance of David's sin brought to him for which he had to continue to mourn, and while his sin was put away, yet he could not forget it, though it brought shame and remorse unto him as king of Israel—the sweet singer and a type of Christ.

David wrote out his confession in the 51st Psalm, which shows the low state of feeling, his deep remorse and penitential tears, begging the Lord to restore unto him the joys of God's salvation, and not to take His Holy Spirit from him; showing that while he had lost the joys of it he had not lost his salvation.

If we live in the Spirit, that is, if we are born of God's Spirit, let us also walk in it, let us not desire vain glory for if we so live we will surely provoke one another, but rather walk in the Spirit and provoke one another to love and good works which we are assured are good and profitable unto men, and to glorify God in our bodies and our spirits which are His. 1 Cor. 6:20.

B. S. Cowin.

A FEELING OF GRATITUDE.

I am at home today with my family enjoying the rest that this great holiday (the Fourth of July) affords me. The family and some brethren and sisters are canning peaches and other good eats, with a hope in their hearts that some good Baptist may come in to help consume it.

While I sit by, or play with my buddies (the children) and sometimes walk out on the porch and watch the rain falling gently, which is the evidence of God's mercy to save our crops, my heart swells with gratitude and a feeling of thanks seems to arise from my soul, and I am made to remember that the hand of our God has been over me from my earliest existence to this good hour. I know that the future is what concerns us most, and sometimes I almost lose hope. I almost faint and fall, but for some reason the Lord has brought me over all the hills, through all the valleys and still goes before me, and has fought all my battles and won them all.

I feel that the poet must have felt as I do, when he wrote, and said—

"The Lord has been so good to me
I want to sing His praise;

I want to glorify His name,
All my remaining days.

"The Lord has been so good to me,
I will on Him depend;
And every day, where e'er I be,
I would His truth defend."

And so my hope revives as I read
and rearrange the 23rd psalm in
rhyme. May God keep His people
in a spirit of praise.

Mr. Gold, you will find attached
hereto, two one-year subscriptions to
Zions Landmark. Please try to start
them by the 15th of this month.

T. R. Crawford.

MRS. NANNIE LULA H. FOWLKES

It is with a feeling of much weakness
and sadness of heart that I attempt by re-
quest of our church, Banister Springs,
to write an obituary notice of this dear sister.

She was the daughter of Mr. Jesse Hol-
ley and wife, Delle Holley, and was born
January 19, 1872. She died April 23,
1940, at the age of 68.

She was married to Jestus Samuel
Fowlkes, February 7, 1900. To this
union were born seven children, as fol-
lows: Leffie and Garry Fowlkes, Mrs. Rus-
sell Stowe, Mrs. Marshall Worley and Cecil
Fowlkes, living; one daughter preceded
her to the grave by 14 years, Beatrice,
age 15 years.

Sister Fowlkes united with the church
the fourth Sunday in October, 1919, and
remained a member until death. She al-
ways filled her seat unless hindered by her
health, which had been declining for the
last two years. She would always inquire
about the meetings, saying, "I wish I
could have gone." I believe she dearly
loved the doctrine of our Saviour. It was
my pleasure to know Sister Fowlkes for a
number of years before she united with
the church. She was one of my nearest
neighbors and indeed she was a true one,
always willing to help every way she could.
I missed her so much when she moved,
thought I would visit her whenever I
could. She would meet me with such a
pleasant smile and say, "I've been expect-
ing you, or wishing you would come." She
had many friends and I do believe every
one loved her. Her home was one that
all her neighbors and friends loved to visit.

Mr. Fowlkes and Sister Fowlkes seemed
to enjoy company so much. They would

make everything so pleasant. Their chil-
dren were most obedient to their parents.
They were so kind and sweet to their
mother during her sickness. She was so
patient and sweet in all her suffering. All
was done for her that kind doctors, nurses,
and friends could do, but God's time had
come to call her from this world of sorrow
and suffering to a better home on high,
where we hope to meet some sweet day.

To her faithful and kind husband and
children we say: "Weep not, for she is
sweetly sleeping to awake in Jesus' like-
ness to join that happy band and sing
around God's throne with praises to His
name."

I know you can never forget the sweet
example she left. May you walk in her
footsteps. Yes, we deeply feel our loss,
but not as one without hope, for our loss
is her eternal gain. Sister Fowlkes will
ever be remembered by her orderly walk
and Godly conversation. We feel there
are so many kind things to remember of
her.

Our church at Banister Springs feel we
have lost a kind, loving sister. May God
enable us to bow in humble submission to
His will and say, "Blessed be God, who
gives, and blessed be Him who takes, for
He never makes a mistake, we know."

Written by one who loved her,

Elizabeth Shreve,

Resolved: This letter has been approved
by the church of Banister Springs. It has
been requested that a copy be published
in Zion's Landmark.

Done by order of the church.

Elder J. A. Brooks, Moderator
W. J. Oakes, Clerk.

IN MEMORY OF SISTER CORA W. WEEKS

On June 9, 1940, God saw fit to call
home one of our most beloved sisters, Cora
Worsley Weeks. She was one of the best
women I ever knew. Everybody that
knew her loved her. She was a great suffer-
er, but bore her afflictions patiently. It
was my privilege to visit her often and she
always greeted me with a smile.

I have never seen greater love and devo-
tion between mother and children mani-
fested in any home. She was so thought-
ful and considerate of them and they of
her. All was done for her that earthly
hands could do but none could stay the
icy hand of death.

Sister Weeks was born March 28, 1877
in Martin County, the daughter of Sarah
Long and Nathan Worsley. She was mar-
ried to Mr. G. C. Weeks, December 30,
1903 and came to Scotland Neck to make
her home. Unto this union ten children
were born. Her husband and three chil-
dren preceded her to the grave. Surviving

are Evelyn, Helen (Mrs. Lou Hardy) and Wilbur of Scotland Neck; Pattie of Tarboro; Jack, of Richmond; Robert, of Norfolk, and George of Panama. She also leaves one brother and several sisters.

She joined the church at Kehukee at a Union meeting, Friday before the fifth Sunday in April, 1923, and was baptized Saturday afternoon by Elder A. B. Denson. She remained a faithful member ever after, always filling her seat whenever she could. Due to ill health she was not able to attend preaching for several months before she died.

She certainly let her light so shine that others could see her good works and glorify her Father which is in Heaven. She was so thoughtful of her pastor and knew and performed her duties as a church member. In her home and in the church she will be greatly missed, but in the spirit we hope sometime to be reunited to part no more. Her funeral was conducted at her home by her pastor, Elder A. B. Denson, who spoke comforting words to her bereaved children and loved ones. The Baptist choir sang beautifully several selections. Her body was taken to the Baptist cemetery and laid to rest in the family plot. The beautiful floral offerings and large attendance of friends and loved ones was a wonderful display of love and high esteem.

1st. We, the church at Kehukee, bow in humble submission to Him who doeth all things well, yet we feel that in her passing the church has lost a faithful member, her family a kind and loving mother.

2nd. We extend our heartfelt sympathy to her family.

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

Done by order of conference, Saturday before the third Sunday in June.

Written by Mary D. White.

Elder A. B. Denson, Mod.

Mary D. White, Clerk.

LOUIS SAMMONS

Louis Sammons was born January 9th, 1846 and died December 15th, 1893, making his stay on earth 47 years and six days. He left an aged mother, two sisters (who are members of the Primitive Baptist Church at Ward's Will), and five children, the oldest a daughter, 19 years of age, to care for the younger ones. Their mother died nine months previous.

He seemed to be in declining health for several months before he was confined to his bed and room. He took his bed the second day of December, and suffered untold pain and trouble until the chain was severed, which said thy pains, troubles and toils of this life have ended. He left evidence of a better hereafter. After suffering so much he seemed too weak to talk,

but as he seemed to realize his sinking condition, he was heard by his sister making an effort to sing a hymn, but was too weak for it to be understood what one he was trying to sing, and he apparently tried to make signs of wishing to say a few more words.

He was a good neighbor, kind husband and father, and was ever ready to answer to the calls of the distressed in his race. He never connected himself with any church, but attended the Primitive Baptist Church, when it was possible.

"An honest man, the noblest work of God," should be his epitaph, for if there was one he was.

So thus he is missed from a world of care.

To join the loved ones gone before;
Which we hope have a glorious home to share,

On that bright and beautiful shore.

A Little Cousin,

Ward's Will, N. C.

APPOINTMENTS FOR ELDER BURTON RAWLS

Appointments for Elder Burton H. Rawls, of High Springs, Fla.

August 19th. Social Circle, Ga., at night.

August 20th. High Point, N. C., at night.

August 21st. Clear Springs, Stokes County, N. C., at 11 A. M.

August 21st. Walnut Cove, at night.

August 22d. Luray, Va., at night.

Thence to the Ebenezer Association for three days.

Appointments arranged by Elder V. V. Williard, High Point, N. C.

Elder Rawls writes that he is a reader of Zion's Landmark and likes the paper.

APPOINTMENTS

Appointments for Elder S. Gray and Brother W. C. Edwards, of the White Oak Association, follow:

Bethlehem, Thursday, September 19th.

Concord, Friday, Saturday, and Sunday,

September 20th, 21st, and 22nd.

White Plain Monday, September 23rd.

Flat Swamp, Tuesday, September 24th.

Robersonville, at night, September 24th.

Bear Grass, Wednesday, September 25th.

Hays Swamp, Thursday, September 26th.

Skewarky Union, Friday, September 27th.

North Creek, at Eastern Union, Saturday and fifth Sunday, September 28th and 29th.

Sparta, Monday, September 30th.

Tarboro, Monday, at night, September 30th.

Town Creek, Tuesday, October 1st.

Otter's Creek, Wednesday, October 2nd.

Farmville, at night, Wednesday, October 2nd.

A. W. Ambrose,

J. A. Furlough,

J. S. Salter.

AUG 26 1940

CAROLINA ROOM

ZION'S LANDMARK

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-AT-

WILSON, NORTH CAROLINA

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NO. 19

NEHEMIAH FAITHFUL TO GOD.

"Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor.

But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, besides forty sheckels of silver; yea, even their servants bare rule over the people: but not so did I, because of the fear of God.

Yea, also, I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.

Moreover, there were at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen about us.

Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days stores of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

Think of me, my God, for good, according to all that I have done for this people."—Nehemiah 5:14-19.

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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

**"THERE ARE THREE THAT
BEAR RECORD IN HEAVEN:
THE FATHER, SON AND HOLY
GHOST"**

If I might see the blessed light,
O may I see it in Thy face,
In bright and glowing burning
flame,
A showing me my awful shame.

Then may I see it blessed Lord,
As once You showed it unto me,
When I was fast asleep in bed,
And these sweet words to me You
said.

When I retired on that same day
A wishing I might hear You say,
This is Myself, behold and see,
The Three in One, the Trinity.

I am a wall of fire you see,
Consuming all the dross in thee,
As has been said by those of old
To bring you forth as purest gold.

O may I ne'er forget the scene,
It was one night nineteen fourteen
I asked that I might see the Three
The Bible calls the Trinity.

CONFESSION AND FORGIVENESS

Have mercy upon me, O God,
according to thy loving kindness,
according unto the multitude of
thy tender mercies blot out my
transgressions.

Wash me thoroughly from mine

iniquity and cleanse me from my
sin.

For I acknowledge my trans-
gressions; and my sin is ever be-
fore me. Psalm 51: 1, 2, 3.

What instruction is given con-
cerning confession of sin?

Speak unto the children of Is-
rael, When a man or woman shall
commit any sin that men commit,
to do a trespass against the Lord,
and that person be guilty; then
shall they confess their sin which
they have done. Num. 5:6, 7.

How futile is it to attempt to
hide sin from God?

But if ye will not do so, behold
ye have sinned against the Lord:
and be sure your sin will find you
out. Num. 32:23.

Thou hast set our iniquities be-
fore thee, our secret sins in the
light of thy countenance. Ps. 90:8.
All things are naked and opened
unto the eyes of Him with Whom
we have to do. Heb. 4:13.

What promise is made to those
who confess their sins?

If we confess our sins, He is
faithful and just to forgive us our
sins, and to cleanse us from all
unrighteousness. 1st. John 1::9.

What different results attend
the covering and the confessing of
sins?

He that covereth his sins shall
not prosper; but whose confesseth
mercy. Prov. 28:13.

How definite should we be in

confessing our sin?

And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing. Lev. 5:5.

Remember true confession is always of a specific character and acknowledges particular sins.

They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sin of which you are guilty.

How fully did Israel once acknowledge their wrong doings?

And all the people said unto Samuel, pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins, this evil, to ask us a king. 1st Sam. 12:19.

When David confessed his sin, what did he say God did?

I acknowledged my sin unto Thee and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin. Ps. 32:5.

Upon what did he rest his hope for forgiveness?

Have mercy upon me, O God, according to Thy loving kindness: according unto the multitude of Thy tender mercies blot out my transgressions. Ps. 51:1.

What is God ready to do for all who seek forgiveness?

For Thou, Lord, art good and ready to forgive; and plenteous in

mercy unto all them that call upon Thee. Ps. 86:5.

What is the measure of the greatness of God's mercy?

For as the heaven is high above the earth, so great is His mercy toward them that fear Him. Ps. 103:11.

How fully does the Lord pardon when one repents?

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. Isa. 55:7.

What reason is given for God's readiness to forgive sin?

Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage?

He retaineth not His anger forever, because He delighteth in mercy. Micah 7:18; Ps. 78:38, 39.

How does God manifest such mercy and long-suffering toward men?

The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering, not willing that any should perish, but that all should come to repentance. 2nd Peter 3:9.

What prayer did Moses offer in behalf of Israel?

Pardon, I beseech Thee, the iniquity of this people, according unto the greatness of Thy mercy, and as thou hast forgiven this people, from Egypt even until now. Num. 14:19.

What reply did the Lord immediately make?

And the Lord said, I have par-

done according to thy word. Num. 14:20.

When the prodigal son in the parable repented and turned toward home, what did his father do?

When he was yet a great way off, his father saw him and had compassion, and ran, and fell on his neck and kissed him. Luke 15:20.

How did the father show his joy at his son's return?

The father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat, and be merry, for this my son was dead and is alive again; was lost, and is found. Luke 15:22-24.

What is felt in heaven when a sinner repents?

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. Luke 15:10.

What did Hezekiah say God had done with his sins?

Behold for peace I had great bitterness; but Thou hast in love to my soul delivered it from the pit of corruption, for Thou hast cast all my sins behind thy back. Isa. 38:17.

How completely does God separate sin from his chosen?

Thou wilt cast all their sins into the depths of the sea. Micah 7:19. As far as the east is from the west, so far hath He removed our transgressions from us. Ps. 103:12.

How did the people respond to the preaching of John?

Then went out to him Jerusalem, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. Matt. 3:5, 6.

How did some of the believers at Ephesus testify to the sincerity of the confession of their sins?

And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them and found it fifty thousand pieces of silver. Act 19:18, 19.

Through whom are repentance and forgiveness granted?

The God of our Fathers raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. Act 5:30, 31.

What is the only unpardonable sin?

Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Matt. 12:31, 32.

As the Holy Spirit is the agent that convicts or forgives sin and brings the offer of pardon through the power of God or Word, the denial of the Spirit's work in the

heart of man is the refusal of pardon.

The unpardonable sin is sin which refuses to be pardoned.

Upon what basis has Christ taught us to ask forgiveness?

And forgive us our debts, as we forgive our debtors. Matt. 6:12.

What spirit do we praise and cherish whom God forgives?

For if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. 6:14-15.

Therefore we praise and cherish the spirit of Christ, that is in us who in the flesh died for us.

What exhortation is based on the facts that God has forgiven us?

Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you. Eph. 4:32.

"Remember you must forgive if you expect your Heavenly Father to forgive you your sins.

In what condition is one whose sins are forgiven?

Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile. Ps. 32:1-2.

I have written and submitted the above in humbleness and in love, hoping some might be comforted.

Elder E. P. Gerrard,

P. O. Box 241,

Rocky Mount, N. C.

A MAN AND A TREE.

He shall be like a tree planted by the Rivers of Water.

Who is this man that is like a tree planted by the Rivers of Water?

He is the man that walketh not in the council of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord and in His law doth He meditate day and night.

He is the man that walks right, stands right and sits in the right place.

He is the man that has been taken up out of a vast howling wilderness and planted in the Garden of the Lord.

No wonder then that he can walk in the right way and be found standing in the right place and sitting in the right place seat, because he has been enabled to do so by the Lord himself. When a tree is planted there is some one who does the planting. The one who does the planting, also does the choosing of the tree and the choosing of the place where it is to be planted.

He also has a purpose or a reason for planting the tree. He also has a purpose in planting it in a certain place that he had chosen even before the tree was planted.

The one who plants a tree looks after it and cares for it. He sees that it grows straight and he prunes out the dead branches and digs around it, in order that it will bring forth good fruit to his joy and satisfaction.

The Psalmist David was blessed with the gift of expressing his thoughts in beautiful words. In looking around to find words with

which to picture an upright Godly man I don't think he could have chosen any other words quite so beautiful as the ones he used in the first Psalm: 'He shall be like a tree planted by the Rivers of Water. His leaf shall not wither and whatsoever he doeth shall prosper.'

David did not say: He shall be like a tree by the riverside. But he said he should be like a tree planted by the Rivers of Water.

I have been in the State Forest Service for several years and I am very much interested in trees. I find that a tree by a River of Water that was not planted there looks very nice off a distance from it but when you get to it you sometimes find it has a crooked body, one that has lots of dead branches in it and sometimes a poison vine is entwined around about it. Other trees are under its branches. No children go there to play and no weary traveler stops to rest under its shade. Its fruit, if it has any at all, is usually small and bitter. It is not to be compared at all to the tree that was chosen by some one and planted and cared for by some one.

In nearly every neighborhood and community we find men whose life is such that it can be said of them 'They are like a tree planted by the Rivers of Water.' They are known by their fruits; such as kindness, gentleness, love, mercy, truthfulness and helpfulness to those who need help.

I have in mind at this moment of writing a man of this kind in the County of Wayne. My friend Dr. Will Crawford. A good old-time country doctor who has been a blessing to the community and the

county in which he lives. So strong is his faith in the Lord and so honorable and upright has been his walk as he has gone in and out among his people that he reminds me of a large beautiful oak tree that I once saw in a friend's yard that had been taken up out of the wilderness while small and set out or planted near the well in the yard. It shaded the well and kept the water cool. It kept the back porch and kitchen cool. Children played and enjoyed themselves under its shade. Under its shade neighbors and friends would meet and family reunions were held. When the storms would strike with all its fury it was never uprooted because its roots had gone down deep into the solid earth which acted as an anchor to the tree. During a storm the branches and top-most bows would humbly bow before the fury of the storm, but when the storm was over there stood the Oak Tree, stronger, fresher and more beautiful than ever. So with my friend Dr. Crawford and hundreds of other good men I know, whose faith and hope is so rooted and grounded in love that sickness and death of loved ones, the loss of homes and property, wars and rumors of wars and things present and things to come are not able to separate them from the love of God; for they have been brought to know that their lives do not consist in the abundance of the things they possess in this world.

This tree that David had in mind that was planted by the Rivers of Water must have been a beautiful tree and a fruitful tree and a useful tree because a good man was lik-

ened unto it. Yet the owner of this tree probably found its way out on the mountain-side in a waste, desolate place, a poor, ugly little tree that was crowded nearly to death by the other trees of the wilderness and did not get much light of the sun.

The wild beast of the forest as they passed by would stop to sharpen their claws on its rough body. Yet the owner of this tree found it on his domains and took it up and planted it in his garden by the rivers of water and it grew and brought forth good fruit, and its owner got much pleasure and comfort from it.

So it is with man in his wild natural state. He cannot grow into a beautiful tree and bring forth fruit that will be acceptable to his creator until he has been planted in the Garden of the Lord.

As one of old has said: He found me in a waste howling wilderness and brought me into his banqueting hall and placed his banner over me which was love.

The tree David spoke of was planted by the Rivers of Water. There is only one water but there are many rivers that carry this one water.

In my ignorant and weak way I am unable to place probably the right spiritual meaning on this Scripture. All I can do is to interpret it as I have seen and felt and understand it.

This water, as I understand, is the Water of Life that flows from the throne of God and the Lamb. This water is distributed according to the reading in rivers. We are able to drink these fountains or rivers of water only by faith and by the grace

of God. For it is by grace that we are saved through faith and that not of ourselves: it is the gift of God.

Therefore, Faith and Grace are the gifts of God that enable His people to partake of the waters of life.

I believe that the faith once delivered to the saints has been handed down from generation to generation and one of the places where the Gospel of the Lord Jesus Christ is preached in this day and time in its fullness and beauty is in the Primitive Baptist church.

The Primitive Baptist church, I am persuaded to believe, is one of these Rivers of Water where the Lord's poor and afflicted people can meet and drink of this water without money and without price. Oh! What a blessing it is to have a church like the Primitive Baptist church that for generations has kept alive the gospel doctrine of salvation by grace. Man has made great efforts to save himself and his fellowman but when we see the conditions of the world today we have to admit that man has made a failure. No doubt but what there are other men and women, who like me, have almost lost all hope and have become disheartened and discouraged and even disgusted with the world and some of the churches of today.

In my awful condition of unbelief and almost loss of hope my mind was made to dwell on the church that my grandmother was a member of at Old Nahunta, in Wayne County. I was made to feel that this old church had been planted there by the Rivers of Water by the Lord himself and that my grandmother and others of my kindred

and friends had tasted of the life-saving power of this water at this old church. I was to have a great desire and longing to be planted in this old garden of the Lord, the old church at Nahunta where I now sit at the feet of the brethren under the drippings of the sanctuary and sometimes feel like I can almost hear the rippling of water in the River of Water as it flows by on its way to make glad the City of God, and by the eye of faith I am made to behold that river of water that John saw when he said: 'He showed me a pure river of water of life as clear as crystal proceeding out from the throne of God and the Lamb.

Those of you who read this and who believe in the Gospel as it is preached in the Old Primitive Baptist churches of our country and have never yet joined the old church you love so well: The old church that your mothers and fathers and your grandmother and grandfather belonged to; let me beg you to yield to this drawing, pulling power of the Lord, not waiting to feel worthy to join, because if you feel unworthy and feel like everybody else is better than you are and that your sins are many and that your life has been one great failure, and you have been made willing to beg for grace and mercy and the forgiveness of your sins and have felt that Godly sorrow that leads to repentance, you may feel assured that the Lord is in the whole matter and that He is digging you up root and branch, and will plant you in His garden (the Primitive Baptist church) by the Rivers of Water where you will grow and wax strong in the Lord, and it may sometime be said of you

in the beautiful language of King David: He shall be like a tree planted by the Rivers of Water, whose leaf shall not wither, and whatsoever he doeth shall prosper.

You will then be able to walk in the right way, and will be able to stand in the right place and will be able to sit in the right seat.

Your delight then will be, not so much in meditating on the Law of the Lord, though that is very essential, but your delight will now be more in thanksgiving and praise unto Him who has given us all things through our Lord and Savior Jesus Christ.

Edmund D. Ham,
Pikeville, N. C.

CHILDREN OF GOD

My Dear Brethren:

I love you. It is not because of your numerical strength nor for self righteousness, but it is because you are the Children of God, and I hope we are closely related. Children of the same parents are brethren and sisters. Have I got a reader who has children, that will let one of them go barefooted, because of their disobedience? I want to hear from all that uses that as their rule of action toward their children. I predict that I will not get a letter.

It is conceded that the mother will look closer after her offspring than will the father. Has any of my readers ever known a mother to go to the sleeping children and pull the cover off from the little freckled-faced mischievous lad? Come on now, let us be honest. We are investigating wonderful

things and we are using nature and the Bible to prove what we write. When Johnnie, who is rather harem-scarem as a little boy, gets sick, does mother withhold medicine from him? We wonder would the mother of twins suckle the quiet, peaceable baby and withhold from the one that gave her trouble?

Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee (Isa. 49:15). A mother may do it but God will not do it. Now we understand why some of our own precious brethren and sisters are conditional about the blessings of time. God has said the mother may forget her child. He has said He would not. In my meditation of the subject before us I would not think a single reader would forget their child but they are quick to grasp a doctrine that says God will do less for His children than they do for theirs.

Jesus tells us that the kingdom of heaven is composed of little children. It is not composed of adults and babies as our Methodist and Presbyterian friends say but it is little children. Now a little child can go to its food, get its own water, change its garments, know and avoid dangers. No, no, that is what has disturbed the Baptist family. Telling the little children that Jesus has provided for them but that they must make the proper use of them. It is pure Armimianism in an entirely new dress. It does not belong to the Old Baptist. They

have always believed in good works and, as a whole, have maintained them, but they have always been referred to as fruits of the spirit and flowing out of a saved state.

Conditional time salvation can never be true without impure motives prompting God's children to obedience. I have seen parents give presents to their children in order to get them to take medicine or other acts of obedience. They soon learned how to get more and more. So it is with those who believe they get blessings for obedience. The reward receives more attention than the Giver. Then the fear of punishment causes many to run when not led of the Spirit. But the Children of God are moved by more precious things. It is love. We love God because He first loved us and love does not call for pay nor shun persecution.

In the last fifty years we have a new expression coined, Passive in regeneration, active in obedience. Will this stand up under close scrutiny? Passive in regeneration means that the sinner is helpless, inactive and acted upon. God is the only active agent in this. Very good. Active in obedience means that God is inactive, passive and acted upon. The sinner is the only active agent in this. Oh, my soul, is such a doctrine palatable to God's Children? How could it be?

In conclusion of this series of letters on salvation by grace for time and eternity, I want to say that if out yonder in the future I can ever get the Lord paid for

what He has already done for me, then I expect to become a convert to conditional time salvation, but feeling that I am so deep in debt to Him and sinking deeper every day and knowing that I never will get paid up in time nor eternity, I beg to remain a sinner saved and kept by grace.

W. D. Griffin,

Fayette, Ala.

7TH CHAPTER OF JOSHUA

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

I am enclosing a good letter that I received from Sister Annie Higgins, a letter filled with inspiration from God. I feel that the Good Lord has wonderfully blessed this sister and has endowed her with much wisdom and knowledge and I feel that her letter would be of much interest to God's little ones, his humble poor.

Mr. Gold, I want you to publish this in Zion's Landmark in order that others may glean from the crumbs that fall from the Master's table. I feel to say that God in His infinite love and mercy has ordained from all eternity such gifts as this sister. God's purpose is that His little ones be fed thereby. I implore God's richest blessings upon all such gifts. May they be kept by the power, love and mercy of God. This is the desire of a poor sinner saved by the grace of God, if saved at all.

Very sincerely,

T. D. Rhue,

Stella, N. C.

Dear Brother Rhue:

As you have requested that I

write my views on some things that are recorded in the 7th chapter of Joshua, it is now in my mind to try to do so, although at the time you asked me, I had no view, but I have read it over several times and thought on it with the best ability the Lord has given me at this time. It seems I have found some good thoughts on it, which thoughts agree with our experience and also what little light I hope to have gleaned from other Scriptures. Now I fear very much that I may not be able to present this with understanding enough to be of any service to any one. I feel like you could do this better than I. But whether I fail or not, may the Lord have all the praise.

The question you asked was concerning the goodly Babylonish garment and the two hundred shekels of silver and wedge of gold that was hid under it as recorded in Joshua 7:21.

Now if I know anything about what the word revelation means, it means to be given the spiritual light of the Scriptures, which to the natural mind are material and very good material reading as they always hold up good and condemn evil. So let us first consider the material side of this chapter as I think it has some very good points on Christian behavior in the church.

Achan, who committed this crime against the Lord God of Israel was an Israelite, therefore a type or figure of a member of the true church of God, and the goodly Babylonish garment that he coveted seems to me to be a type of office of high standing in the

world, whereby he would do great things or big self-righteous works; also we notice the coveted money was hid under this Babylonish garment, or high standing in worldly places.

Israel was a very poor and afflicted people, but Achan was not satisfied with this, when he thought to be clothed with what seemed to him a goodly Babylonish garment which also had much money hidden under it.

Israel was in much trouble because of this sin, so they must needs to stone him to death that sinned this sin. This seems to me to be a type of the present existing troubles among the churches of today. There is that among us that covets a high worldly standing, and often because money is hid under it, and often this stays buried in that one's tent a long time and finally he must be turned out to the visible church here in the world, which to me is a type of Achan being stoned to death.

(Brother Rhue, I had thought I would not write on existing troubles of today, as many able writers have already covered this ground. I only bring this in to explain how this Scripture is presented to me.)

I think there is a very good moral lesson in this, that we that hope to be of spiritual Israel should not covet the high standing and riches of this world, for as surely as we do we are apt to bring trouble in the church.

This as I see it is material trouble. Now if the Lord permits, let us look with an eye of faith at the spiritual interpretation which

brings this home to our own personal experience, which is the sweetest of all to me, as it is the tie that binds us in fellowship one with another, and gives us hope that we have been touched by the finger of God's love.

In our experience we are very poor and needy, very much afflicted in heart and often fear our mind also; so poor in spirit that it seems at times we will faint by the way, and we look at some person of worldly religion (as represented by the goodly Babylonish garment), and this person seems to be full of good works and has a self-satisfied expression on his face, and has the great riches of a contented mind and untroubled heart (the gold and the silver shekels), and we that are so poor often covet that self-satisfied way and riches of a contented heart, so we try by our own good works of self-righteousness to obtain them for ourselves, and we only succeed in bringing more trouble and sorrow to our own selves; riches in spirit should be consecrated unto the Lord. Joshua 6:19.

When the Spirit that discerns the thoughts and intents of the hearts, searches us out and reveals that we have those hidden covetous thoughts, O how we go down in the valley of death, because we have sinned against our God. And we would cry out with Job, "O, that I knew where I might find Him."

Brother Rhue, there seems to be so much in this that I cannot write, but if I know my heart, I don't at this time desire anything that I must hide, but let all the riches

of grace, mercy and truth be consecrated unto the Lord God of Israel.

I felt like you wanted me to write this for publication, but seems like I am not able, but I am willing for anyone to read this that wants to, and I should like very much to hear someone else comment upon that passage of Scripture as I find it very interesting.

Pray for me as one poor in spirit.

Annie Higgins,
Newport, N. C.

LET YOUR LIGHT SO SHINE

I attended our regular meeting Saturday and Sunday at the Falls and enjoyed all of it. The singing was sweet to me as I entered the church to shake hands with the sweet singers in Israel. Bro. A. B. Denson and his son, Bennie, both preached good sermons both days. As I beheld them in the pulpit, father and son, proclaiming the wonderful Word of God and the Savior, I was reminded of God and his dear Son, Jesus Christ, who is the Spiritual life to the world. Christ said "Let your light so shine that others may see your good works and be constrained to glorify the Heavenly Father." The church is a light to a community and has its influence for good, if they are in Jesus and love one for another and are letting their lights shine. The church of God is a light to a country when the people are faithful and true to God and the Saviour of the world. But when they seek the world entirely as so many are doing today and

neglecting so great a salvation as was the case with the Jews. They were a happy and prosperous people as long as they followed the Lord Jesus and the Almighty God. Their light was shiny then and God blessed them in baskets and in store, but when the Saviour was born, they turned away from Him, and said "Away with Him. We don't need Him." So the enemies were allowed to take their country for disobedience and not letting their light shine. People are seeking the world for pleasure, but the sweetest and happiest moments are in the service of Jesus and the communion of the dear Saints of God. The sweet smiles and handshakes of the dear Children of God are worth all the worldly silver and gold, which will perish with the using, but that heavenly love will last forever. When we see Christ and be like Him and be satisfied. I enjoy the letters in The Landmark from brothers and sisters and the editorials from the pen of the different writers. It is very comforting to me when I get my Landmark. I read nearly all of it before I stop. Love to all the dear Saints of God. Pray for me that my faith fail not and I may fight a good fight to the end.

W. H. Worsley,
Rocky Mount, N. C.

GOOD MEETING AT WHITE OAK

Mr. J. D. Gold:

Dear Friend, seems that I should say Brother. I want to try to write to the dear old Landmark something of my two days meet-

ings at my home church, White Oak, last Saturday and Sunday. Oh, such happy time to poor old me to be there once more. I'm the oldest member that's able to be there now and you may know it's a sad feeling to me. Though I cry with joy that I'm yet enabled to go. I was with my son Manley during the meeting not far from the church and Saturday night we had Elder Key there and Sister Pheebe Morton and Brother Killingsworth and wife. We had beautiful singing and I sang in my way till my head and throat hurt and was late in getting to bed and too, Brother Killingsworth went out after the sing and fell down, and hurt his foot and got hurt some under one eye. We doctored him and all soon went to bed. Sunday morning he was better but limped. I gave him one of my walking sticks. I told him to stay with me for I didn't feel that I was able to go, but I changed my thoughts or the blessed Lord did and I went, for how could I stay away. We had Brother Gurganus and Brother Key and Brother Humphrey and Brother Eubank to preach for us. They all did preach so well. I missed Elder Pollard. I think he was too feeble to be there and too, the weather so warm. I was so glad I could be there. 'Tis my greatest pleasure to be with the Primitive Baptists.

Susan Higgins,

Maysville, N. C.

P. S. We had a joiner Saturday and was baptised Saturday. It was Sister Conway.

THANKFUL FOR THE LORD'S MANY BLESSINGS.

Dear Brother Gold:

I want to write you a few lines to thank you for sending the Landmark to me. I sure do enjoy reading it, especially your good pieces in it. I have received only two. I looked for the one on the 15th of this month, but have not received it. Guess some one else got it. We have no mail route, and we live four miles from the postoffice and our mail gets misplaced lots of times.

Brother Gold, I have been very low since I last wrote you. I was in bed about eight weeks and the doctor said I would have to be operated on, and the doctor took me to the hospital, and I was operated on the 24th of May. For four days after I was operated on it seemed I was never to get well any more, but when I began to come to I tried to pray the best I could that if it was the good Lord's will I would get well, and if not, I was prepared to go. I feel sometim's like I am still a poor weak sinner, but then I try to brace up and pass it all off. Seems like I am one to myself, for I am deaf and can't hear anything. Then I get to thinking what the Bible says, that the Lord loves us all and I only put my trust in Him that He will guide me in the right way, for without His help from above we can do nothing.

Dear Brother Webb sent me a good book and some good papers to read. They were sweet to my old heart to read, for I can't hear the preaching, and it is good to read the sermons that are in the good papers. I get mighty lonely here, with just my husband and children with me.

I have three girls married and one boy. Then I have nine with me and six gone where I hope to meet them some sweet day. I do love to read Sister Higgins' pieces in the paper. She is a dear sweet woman. I have known her for a long time.

Well, I could write you a whole tablet full, but I must stop now. I am getting on very well now, but still am weak from my operation, but I am so thankful the good Lord has helped me so far to bear it all.

Brother Gold, pray for me and if any one cares to write me I will sure appreciate their letters. It cheers me up so much.

From a little sister, if one at all,

Mrs. Mary E. Justice,
Folkstone, N. C.

TO READ LANDMARK IS TO LOVE IT.

Dear Mr. Gold:

Enclosed find check for one dollar to pay subscription to Landmark that has been coming to Mrs. Sallie Eubanks, to January 1, 1941. You can change address to G. L. Eubanks, Maysville, N. C.

I paid her subscription as long as she lived and by so doing I have learned to love the reading of its pages so much I want it to continue to come.

Sincerely yours,

G. L. Eubanks,
Maysville, N. C.

GRATEFUL FOR LANDMARK.

Dear Mr. Gold:

I want to write a few lines to you and all to thank you for the Landmark. I received the first one July 1. I sure am some thankful that you are sending it to me. It will be

lots of company to me in my lonely condition as I continue here. I have had another serious operation, on the 24th of May. I am getting along very well so far, but I am not able to do anything yet, and I get very lonely sitting around, and I am proud of the good book to read. I hope I can be able to send you the money for it some day. I am closing with a sisters love to you and all.

Mrs. Mary E. Justice,
Folkston, N. C.

BEAR CREEK ASSOCIATION.

Bear Creek Primitive Baptist Association in the 108th annual fall session is appointed to convene with the church at Liberty in Union County, North Carolina, on Friday, October 4, before the first Sunday in October, 1940. Liberty church is three miles south of Monroe, N. C.

Those needing further information can communicate with Elder Oscar Broome, Route 4, Monroe, N. C., or Brother J. S. Edwards, Route 1, Wingate, N. C. A cordial invitation extended to orderly Primitive Baptists and their friends to attend. Elder H. L. Almond is appointed to preach the introductory sermon, with Elder J. T. Jones his alternate. Please remember the session begins on Friday, October 4, 1940. Elder Edwards is our moderator.

J. W. JONES, Clerk.
Peachland, N. C.

THE FLINT RIVER ASSOCIATION.

The Flint River Association will meet with Mt. Olive Church near Iron City and Donaldsonville, Ga., on the A. C. L. Railroad between Bainbridge, Ga., and Dothan, Ala.

This meeting will convene on the first Sunday in October, 1940—Friday and Saturday before. We extend an invitation to all peace-loving Baptists everywhere.

We have no business to attend to other than our Father's business (singing and praying, preaching, hearing and rejoicing). We hope to have a goodly number of you North Carolina Baptists and may God bless us with prayer as we approach Him at all times.

For information write Elder R. K. Blackshear, Donaldsonville, Ga.

Yours in hope,
T. R. CRAWFORD,
Cairo, Ga.

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 B. S. Cowin, Williamston, N. C.

Elder E. L. Cobb, Wilson, N. C.

Elder T. R. Crawford, Cairo, Ga.

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WILSON, N. C., AUGUST 15, 1940

TRUTH VS. FALSEHOOD.

The one is set over against the other. Cruden says, Truth is taken for what is opposed to falsehood."

Solomon said: "He that speaketh truth, sheweth forth righteousness, but a false witness deceit." (Prov. 12:17) He also said: "Let not mercy and truth forsake thee." He gave his reason for such admonition, saying, "Bind them about thy neck; write them upon the table of thine heart; so shall thou find favor and good understanding in the sight of God and man."

Trust not in man. Trust not in thine own understanding. But, says he, "Trust in the Lord with all thine heart; and lean not unto thine own understanding." What then? "In all thy ways acknowledge Him, and He shall direct thy paths." "Be not wise in thine own eyes; fear the Lord and depart from evil."

Have we any obligation to others? Solomon said: "Withhold not good from them to whom it is due, when it is in the power of thy hand to do it." "Devise not evil against thy neighbor," and "Strive not with a man without cause, if he hath done thee no harm." None are perfect; but many are falsely accused and suffer at the hands of wicked men.

David realized the need of a reviving Spirit, which God alone can give. He said: "Wilt thou not revive us again; that thy people may rejoice in thee?" He did not ask for justice; but said, "Shew us thy mercy, O Lord, and grant us thy salvation."

Salvation is of the Lord. His word is truth. Nothing of falsehood emanates from Him, for we read: "God is light, and in Him no darkness at all."

"Mercy and truth are met together, righteousness and peace hath kissed each other." It is a blessed manifestation of God's abounding mercy, that sinners are saved by His blood and righteousness. There is salvation in no other.

Not only do we read that mercy and truth hath met in Christ; but grace and truth came by Jesus Christ, for He is the Only Begotten of the Father, full of grace and truth. How was this accomplished? "In the beginning was the word, and the word was with God, and the word was God. In Him was life, and the life was the light of men. And the word was made flesh, and dwelt among us, full of grace and truth, therefore being full of grace and truth, there was no room for falsehood."

Solomon says "The fear of the Lord is to hate evil; pride and arrogance, and the evil way, and the froward mouth do I hate." (Prov. 8:13.)

David in his complaint, as to the wickedness of his enemies, says in part, "His ways are always grievous. He hath said in his heart, I shall never be moved, for I shall never be in adversity. His mouth is full of cursing and deceit and fraud. Under his tongue is mischief and vanity." The wicked is said to say, "God hath forgotten, he hideth his face; he will never see it." (Psalms 10th. ch.)

There is neither mercy, truth nor justice to be had from the wicked. Under such trial, David said: "In the Lord put I my trust; how say ye to my soul, flee as a bird to your mountain, for lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart." He then asks, "If the foundations be destroyed, what can the righteous do? Note his answer. "The Lord is in His holy temple, the Lord's throne is in heaven; His eyelids try the children of men." "The Lord trieth the righteous; but the wicked and him that loveth violence, His soul hateth."

Let us, like David, be faithful in confessing our sins. God is faithful to forgive all our iniquities if we are indeed His children. None are perfect. Let truth prevail. May we not all say, with David: "Teach me thy way, O Lord, and lead me in a plain path. Deliver me not over unto mine enemies; for false witnesses are risen up against me, and such as breathe out cruelty."

How did he bear such unjust persecution? Let him answer. He said, "I had fainted, unless I had believed to see the goodness of the Lord, in the land of the living."

Therefore he said, "Wait on the Lord. Be of good courage, and He will strengthen thine heart: wait, I say, on the Lord." (Ps. 27th. Ch.)

Solomon said: "The lip of truth shall be established forever; but a lying tongue is for a moment." Deceit is in the heart of them that imagine evil; but to the counselors of peace there is joy." Paul said. "God is not the author of confusion, but of peace as in all the churches." "Lying lips are an abomination to the Lord; but they that deal truly are His delight."

May the Lord guide us in the way of truth, and keep us from every false way.

O. J. Denny.

MAGGIE L. WORSLEY.

A tribute of love and devotion to the memory of our beloved mother, Maggie L. Worsley who departed this life January 23, 1940. Funeral services were conducted by her pastor, Elder A. B. Blount, after which she was laid to rest in the family burying ground.

She was born in Edgecombe county, July 16, 1879 and was the daughter of Dempsey W. and Jennette Brake Calboun. On the fourth Sunday, October 26, 1913, she joined the Primitive Baptist church at Pleasant Hill, Edgecombe county, and was baptized by the late Elder George Boswell where she remained a faithful member until death.

On February 22, 1899, she was married to Joseph N. Worsley and to this union were born five children. Her husband and oldest son preceded her to the grave many years ago.

Those left to mourn their loss are Mrs. Florence W. Joyner, Catherine J. Worsley, Mary Lee Worsley, Marion L. Worsley and five grandchildren.

Dearest mother, she has left us,
Gone to her loved ones above to dwell,
Resting in the arms of her dear Savior,
But we miss her, and always will.

Mother, you're gone but not forgotten,
 Never shall your memory fade,
 Sweetest thoughts will ever linger,
 Around the grave where you are laid.

You have toiled and labored with us,
 It was hard to see you go,
 But we know your trouble is ended,
 And you are resting on the other shore.

Our lives are oh! so lonely,
 Our hearts are troubled so,
 You dearest presence only,
 Could make us weep no more.
 You've gone from us to Heaven,
 Our loss is hard to bear,
 The sacred tie is broken,
 Since you have left us here.

Sleep on, dear mother, take thy rest;
 We miss you most, who loved you best,
 God took you home it was His will,
 But in our hearts you're living still.

Now she feels no pain or sorrow
 That she suffered in this world of woe,
 But our joy of living was ended
 On the morning that we saw her go.

Oh! yes, we hope to meet you, mama
 On that great eternal shore,
 And there we'll live together,
 Where parting comes no more.

Days of darkness still come o'er us,
 Years of sorrow will silently flow.
 But fond memory keeps you near us.
 Tho' Heaven claimed you only a few
 months ago.

—Mary Lee Worsley.

SISTER ALICE GURGANUS

Sister Alice Gurganus departed this life March 14th, 1940. She was born September 24th, 1871, making her stay on earth sixty eight years, five months and nineteen days.

Sister Gurganus united in marriage to Brother J. K. Gurganus, who preceded her to the grave in 1939. To this union were born five children. Sister Gurganus professed a hope in Christ and was received in fellowship at Skewarkey Primitive Baptist Church, January 1901 and wa baptized by her pastor Elder Sylvester Hassell. She attended church unless she was providentially hindered and was a firm believer in salvation by grace.

Her funeral was preached at Skewarkey by her pastor, Elder B. S. Cowin and she was laid to rest in the church cemetery beside her husband.

Done by order of church in conference Saturday before the second Sunday in May, 1940.

B. S. Cowin, Moderator,
 W. S. Peele, Clerk,
 Annie Edwards, Committee.

CHRISTIAN E. SAMMONS

Please publish the death of my beloved wife, Christian E. Sammons, who died March 24, 1893. She was born October 4, 1846, making her stay on earth 46 years, 5 months and 20 days, of which time she spent nearly 20 years with me, though the time seemed very short.

She was the mother of eight children, five of whom survive her. She never knew what it was to enjoy good health from childhood. Up to the time of her death she suffered very much from neuralgia, but she bore her affliction with great fortitude, and now she has gone to that brighter world to wear the crown of glory, where sorrow and afflictions are unknown. She told me two days before she died that her time was near at hand, and that death would bring her such sweet relief. She united with the Primitive Baptist church nearly seventeen years ago, at Ward's Will on Saturday before the 4th Sunday in February, 1886, and was baptized the following day by Elder Job Smith, and remained a consistent member of that church up to the time of her death.

There was nothing she seemed to enjoy better than the company of her brethren and sisters. She never tired or complained though suffering with afflictions, to provide for her meetings. But it hath pleased Almighty God to call her to that Great Association that will never break up, nor Sabbath never end; there to sing the praises of her great Redeemer while eternity rolls its endless rounds.

She was a great lover of vocal music. While on earth she would often ask me to sing some hymn for her. She said the following lines were precious to her:

"When we've been there ten thousand
 years,

Bright shining as the sun,
 We've no less days to sing God's praise,
 Than when we first begun.

And many others, but she made special mention of these. I will close with these lines:

"Jesus Lover of my soul,
 Let me to Thy bosom fly."

Lewis Sammons,
 Marines, N. C.

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NO. 20

TRIED TO TRAP NEHEMIAH.

"Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein, (though at that time I had not set up the doors upon the gates,)

That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief.

And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

Yet they sent unto me four times after this sort; and I answered them after the same manner.

Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

And thou has also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah; and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart."—Nehemiah 6:1-8.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- Wilson, N. C.

ELDER T. R. CRAWFORD ----- Cairo, Ga.

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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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

7TH CHAPTER OF DANIEL.

Eldër B. S. Cowin,
Williamston, N. C.
Dear Brother Cowin:

A long time ago I promised to write you some of my views of the seventh chapter of the prophecy of Daniel, and have made two attempts to comply with that promise, but there being so many things about it that I didn't understand, there being missing links so that it didn't make sense all the way through. But now I hope, by the grace of God, to do better.

I do not know that I am qualified to speak or write on such an important subject, knowing as I do that there are more skeptics and unbelievers than believers, but as Jesus said upon one occasion, "I thank the Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." So these things are not for those who are too wise to be caught believing any such rot, but for those who are little enough in their own eyes to know that they do not know it all, and for that reason they search the scriptures and watch the times, knowing that Jesus said, "Watch, for ye know not what hour the Son of Man cometh."

As the wise virgins kept their lamps trimmed (that is, they watched the scriptures and the times, and so knew what was going on and also believed God, and so, as the faith of

Abraham was accounted to him for righteousness, the faith of the wise virgins is accounted to them for righteousness, but this faith is of God, and they will be saved from the great spiritual famine that is now almost upon us, just as Amos in the 8th chapter is made to say, "Behold the days come when there shall be a famine in the land, not for the want of bread or the thirst for water, but for the word of God.") This is what Jesus meant in the 24th chapter of Matthew when he said, "Woe unto them who are with child and give suck in those days." The disciples upon one occasion asked Jesus why he spoke to the unbelievers in parables and His reply was "Unto you it is given to know the mysteries of the kingdom of heaven, but unto them (that perish) it is spoken in parables." So Jesus didn't mean that the women naturally would suffer more in child bearing and suckling in those days, but that the woe would be in a spiritual sense, and here is the famine again, the suckling mother (the preacher) will be shut up, and the child (those who feed on the crumbs that fall from the Master's table) will be cut off, and so both will suffer, hence, the woe unto them.

Among other things Daniel said, "The four winds of heaven strove upon the great sea. And I saw four great beasts rise up out of the sea, diverse one from another. The first

was like a lion and had eagle's wings. I beheld until the wings thereof were plucked. And it lifted up from the earth and made stand upon its feet as a man, and a man's heart was given to it.' To understand what these things mean we must know what each of these figures mean. The great sea is the new age that began September 16, 1936, it being the age in which Jesus was to return to receive His redeemed family and set up the spiritual kingdom, which is to be an everlasting kingdom, and which there is to be no sorrow, no sin and no trouble. Since the creation of Adam the world has passed through three of these great ages of something over two thousand years each.

The four winds of heaven are the four great organized bodies of people under the four principal forms of government as constituted today, viz: Democracy, Bolshevism, Fascism and Nazism. All diverse one from the other. They all rose up out of the age preceding the great age. The lion and eagle's wings is Democracy, which includes England, which is called the lion, and the two Americas under the 'Monroe Doctrine' and all other democracies. Daniel saw the wings plucked and it was lifted up from the earth, and made stand upon its feet as a man. That is, it was raised up and changed from natural to a spiritual state and a man's heart was given it—they were all made as one man, that man, Jesus Christ, and is a part of the first resurrection, when all the redeemed family of God will be pure, holy and righteous, as He is pure, holy, and righteous.

"And behold another beast, like

to a bear, and it raised itself up on one side, and it had three ribs in the mouth of it between the teeth of it, and they said thus unto it, arise, devour much flesh." As all the world knows, Russia is called the bear. The three ribs in the mouth of it, between the teeth of it, are the parts of three nations which it has devoured, viz: Finland, Poland and Rumania. The three ribs, being only parts of man, show that he was only to get a part of three nations, not the whole of them, which is just what happened.

"After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given it." This is the third beast or form of government to come up, and is the Fascist under Mussolini, and the four wings of a fowl represent four parts of the world in which it is to have dominion. The four heads seem to be four men who are to rule the four wings. For the help he has given the fourth beast he is to be given dominion and is no doubt one of the two horns of the second beast spoken of in the 13th chapter of Revelation.

"After this I saw in the night visions, and, behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns." This, I believe to be the Nazis which are not yet complete in growth and strength, and won't be until it has conquered and has dominion over

seven nations with ten rulers, (eleven, including Hitler, who is the little horn or ruler, and had the eyes of a man and a mouth speaking great things and before whom three fell. See 8th verse.)

The 9th, 10th, and 11th verses tell of the second coming of the Lord Jesus Christ, and the resurrected saints who ministered and stood before him. Daniel beheld because of great words which the horn (Hitler) spoke (against the Most High, knowing he had but a short time), Daniel also beheld until the beast was slain and his body (Hitler's?) destroyed and given to the burning flame.

The 12th verse, I am sure, goes back to the time preceding the coming of the ancient of days, when all the world is to be under the dominion of Hitler, and the second beast as told by John in Rev. 13th chapter. The 13th and 14th verses tell of the second coming of Jesus and the setting up of His kingdom, which shall be an everlasting kingdom which shall not be destroyed.

The remainder of this chapter, I am satisfied, is but a recapitulation of what of the interpretation as above. In much tribulation I have come to these conclusions, and believe them to be right. I feel that I am utterly unworthy of the great blessings which the Lord has bestowed upon me in revealing these things to me and counting me worthy to suffer for His great name's sake.

As I have learned by bitter experience that I cannot keep myself, I am now asking the prayers of all the saints who may read these imperfect lines that the Lord may keep

me by the power of this Holy Spirit unto the redemption that is in Christ Jesus, our Lord.

J. Ira Hawkins,
Hurdle Mills, N. C., R. 1.

A WHOLE AND COMPLETE SAVIOUR.

Dear Brethren and
Sisters In Christ:

For some time now I have had an impression to write to you, but have put it off from time to time because I had plenty else to do, and feeling like if this impression was of the Lord it would stay with me, and today I am not well enough to do other things, so will try to write, hoping the Lord has put it in my mind and heart to do so, and if He has, He will also give me something to write, as His way is to do things wholly and completely; and these thoughts bring me to the tree of the cross, how Jesus died before those that were crucified with Him and the soliders came and broke the legs of the others, but they did not break the legs of Jesus. This, to me, portrays a whole, a complete Saviour, One that saves to the uttermost. We that are crucified with Him are the ones with broken legs; yea, we are crippled and must needs to call on a whole and complete Saviour.

This brings me to a subject sometimes used by Old Baptists, that they call "conditional time salvation," which expression, I think, should be left for wordly denominations, as it is a man-made expression, and not found in the scriptures, (or at least I have not found it). And if I understand what they mean by that expression, it is that our walk and talk in this life controls our welfare and

joys in this life, but I don't understand the scriptures when taken wholly and completely as the whole body of Christ portrays to mean or teach in the least degree any such. To make an example, I have heard this quoted "Work out your own salvation." And to leave this scripture this way is like trusting in our own broken legs, but when we quote on, "For it is God which worketh in you both to will and to do of His good pleasure," (Phil. 2:12-13) then we are giving glory and honor to a complete Saviour, who is the Author of every good word and work. We find many deliverances from the snares of Satan in this life, and they often come through the words of a kind brother or sister, but, dear child of God, the will and do is of the Lord every time. I have never yet had a joy of salvation but that I felt it to be a direct gift from the Giver of every good and perfect gift.

I can't understand that Paul met up with any conditional salvation of any kind. When he asked, "Lord, what wilt thou have me to do?" there were no conditions in the answer, "Arise, and go into the city, and it shall be told thee what thou must do." And when we read on about what he must do, we do not find that it was to receive pleasures. But "He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel. For I will shew him how great things he must suffer for my name's sake." (Acts 9th Ch.)

This is an affirmative statement of the Lord who cannot lie, that Paul must obey Him and also suffer for His name's sake; which the

scriptures bear witness that Paul did the thing he was told to do, and suffered greatly, having his life in almost constant danger, in prison, beaten with stripes, shipwrecked, hungry, cold, found himself to be "chief of sinners," miserable, yet through the mercy of God was able to say, that in all these things we are more than conquerors through Him that loved us, and there is not any creature able to separate us from the love of God, which is in Christ Jesus, our Lord. (Romans 8:37-39.)

Then sometimes we that call ourselves Old Baptists are afraid to use the word "predestination," and some say they must use it "limited," fearing if we use it alone that we make God the author of sin. How feeble we are; seems as if we that have been taught of the Spirit to do things that we before determined not to do, should learn by this time that we can't make God the author of sin, that we can't make God anything, neither can we change His will or purpose by anything we may believe or try to teach. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

Therefore, should we in our weakness use the words "limited" or "absolute" as co-words of predestination, does not in the least affect God's purpose one way or another.

"He declared the end from the beginning, and from ancient time the things that are not yet done, saying, "My counsel shall stand and I will do all my pleasure." And when we read on to find out what that pleasure is, it is to bring salvation to an afflicted and poor people, for His great mercy's sake. "I will

say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory."

Therefore we find there is an elect or chosen people, which the Lord pleases to call out from all the nations of the earth, to bear witness that He is the Lord, and beside Him there is no God. May God grant that I never forget the sweet moment when, after having fought the troubles that were raging in my breast until it seemed my heart would burst within me, and I could live no longer, out of the storm came the command to "Be still, and know that I am God." In that blessed moment I was willing to live or willing to die, just so I could praise the Lord for His great mercy to the children of men.

Sin came by man, and righteousness by the Lord, Jesus Christ, whom Peter declared was delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands and crucified and slain." What a great love God has for sinners to determine beforehand to give His Son to be their Saviour. He has chosen them, called them out, reveals His loving mercy to them, preserves them, predestinates them to be conformed to the image of His Son, and keeps them to praise Him in life eternal.

What a beautiful doctrine of a complete Saviour, One that saves to the utmost. Oh, I love the doctrine of predestination and election, as I believe I know it is the only way to

bring the joys of salvation to this vile, sinful creature either in time or eternity.

And now I humbly hope that I have not written this for any contention or confusion, but an honest desire to comfort some one of the poor and afflicted, and if I have written anything that is untrue, may God forgive me, and I desire the prayers of all the saints.

From the least of all,
Annie Higgins,
Newport, N. C.

TIME SALVATION (Continued)

"Take heed to thyself, and to the doctrine, continue thou in them, for in so doing thou shalt both save thyself, and them that hear thee." Paul, do you tell me that if I will follow your advice as given above, that I will both regenerate myself, and them that hear me? That in this way dead alien sinners are born of the water and the Spirit? If this is the truth, isn't it a fact that you were born again, through the insincerity of the preached word? If this be the truth, were you not mistaken when you said, "I never received it of man, neither was I taught it by man, but by the revelation of the Holy Ghost?"

Then, too, would not the so-called churches be right and we Old Baptists be wrong? For this is exactly what they are preaching, that sinners are regenerated through their preaching, that God uses preachers as instruments in the salvation of alien sinners, thus taking, "Time Salvation" for regeneration or eternal life.

When I was a young man, I was

very zealously advocating this doctrine, and whenever I got in conversation with an "Old Baptist" on the subject of salvation, and began quoting scripture which seemed to justify my position, they would say, "That belongs to the live, active sinner, the believer in Christ, and it is not meet to take the children's bread and cast it unto the dogs (aliens). But I didn't understand what they meant then, but I hope I do now. I see a vast difference between those born again and the dead sinner; and if there isn't any difference, how on earth are we to know the apple from a bramble bush?"

"How knowest thou, O wife, whether thou shalt save thy husband, and how knowest thou, O husband, whether thou shalt save thy wife," etc. What, can a believing wife regenerate her unbelieving husband; and can a believing husband regenerate, or cause his unbelieving wife to be born of the Spirit? Surely you will not advocate any such doctrine. But do you realize that you are doing this very thing when you deny that there is no such doctrine as "Time Salvation"? You who are guilty, will you not please "Stop, Look, and Listen"? Will you not search with an open mind the sacred scriptures to see if these things be true? I trust that you will.

"For it hath pleased God, by the foolishness of preaching, to save them that believe." To save them in what sense, Paul, in the sense of regeneration, or the new birth? Of course not. What do you mean then by "Save"? At this time the people were laboring under the de-

lusion that they had to keep the law in order to be saved, were they not? They still thought they must be circumcised, did they not?

Well, then, here is where the benefit of preaching comes in. They are, by the foolishness of preaching, to be saved from such erroneous notions and practices and does not refer to eternal life, or the new birth, but to a timely salvation, or "Time Salvation." A saving from error, idolatry, and false doctrine, which are the commandments of men. "Come out from among them and be ye separate, saith the Lord, and I will receive you, etc." From among whom? False religionists of course. The promise, "And I will receive you," is conditioned on your coming out, is it not? If not, why not? Who is it addressed to, the dead sinner? No, to the believer, of course, for it is written, "Come out of her my people, that you be not partakers of her sins." Do not the Lord's people save themselves from the sins of Babylon by coming out of her? They had been born again, before they came out, had they not? Then regeneration was not in reference, was it? And if it wasn't it must have been a timely saving. I am persuaded that lots of God's people remain in Babylon all their lives and therefore are partakers with her, of her sins until God takes them out by death, or I can't see how He could have a people among every nation, kindred and people. "Come out from among them, etc.," was constantly in my mind until I came out; and I found great consolation in coming out. I never could have found, had I remained.

"He that knoweth the will of his

master and prepareth not himself, shall be beaten with many stripes, etc." I would say to those who have been ensnared by Babylon, and have been made wise unto salvation, if you would save yourselves from her idolatry, come out of her and go home to your friends, telling how great things the Lord hath done for you. I have never regretted coming out yet, and never expect to.

Again, "I am made all things to all men, that by all means, I might save some." Save them how, by regeneration? No, of course not. Save them from idolatry, false doctrine, error, etc. Otherwise, the Arminians are right and "Old Baptists" are wrong. For they do not believe in but one salvation, and that it is administered through the preached word. And if there isn't but one, they are right just as sure as you live. Better watch, or you will be on their platform. "What I say unto you, I say unto all, watch." Oh that I might make you see it!

Some seem to think grace is excluded in Time Salvation, but it isn't. What say you, Paul? "Unto me, who am less than the least of all saints, is this grace given, that I might preach among the Gentiles the unsearchable riches of Christ." It was an act of grace on the part of Christ, in putting Paul into the ministry, was it not? Then his preaching is mixed with grace, isn't it. Then no wonder he could say, "That by all means, I might save some."

Then Time Salvation is by grace, too, is it not? Certainly it is. Then when we are about to engage in something unbecoming in one pro-

fessing Godliness, and a brother whispers in our ear saying, "You can't afford to do that as it will hurt the cause, etc.," and we heed him, has he not saved us? Was it not an act of grace on his part Certainly it was. Then whether eternal or time, all our salvation, from first to last, is by grace.

May the God of all grace give us an understanding in these things, is my great desire.

Obe Tingen,

Apex, N. C.

A MESSAGE FROM THE PAST.

Being in a state of low spirit and declining years and my health somewhat having failed, I feel impressed in spirit to write, if it is the will of God to direct my understanding and a spirit of prayer in my heart to write something that would be comforting to the dear children of Zion, but it seems that I am in a cold lukewarm state. It seems that the impressions of the Spirit within me are weak. I feel that there is something undone that should have been done. I feel with my mind I want to serve my God, but evil steps in the way and prevents me from performing the good part. Oh wicked man that I am; who shall deliver me from this body of death?

Brothers and sisters, is it so with you? Sometimes I feel like singing a hymn of praise to my God. The tune and words are humming in my mind but, alas, my voice has failed. But I trust, though I cannot sing, my heart's desire is to praise Him for His goodness and tender mercy wherewith He first loved us and with loving kindness have drawn us and given us evidence of His grace

shed abroad in our hearts. The seal of adoption of children heirs and joint heirs with Jesus Christ, the obedient Son of the righteous Father.

Brothers and sisters, when we can view the great results that spring from the evidence of a pardoning God through and by the shedding of the Saviour's blood for our transgressions, how it strengthens our little hope and He tells us that He will not leave us nor forsake us though we have to pass through these fiery trials here below. He is even able to go with us through death's dark gloomy valley and make our beds as soft as downy pillows are and take us in His arms of care and let us breathe our life out sweetly there and take us home to glory, where we will ever be present with the Lord, and there praise Him as we ought and grief and pain will know no more, for ever. Brothers and sisters why should we hesitate to trust in a God like this? Let us be more Christ-like and show the love of God dwelling in us. See how tenderly, how lovingly our Saviour spoke to the apostles, let brotherly love continue amongst them, even just before He was crucified. How he cautioned them against the deceitfulness of man. The attempt would be to draw them off from the pure love of God to the lust of the flesh, and if it were possible deceive the very elect. But let us not be carried about by winds of doctrine, but hold fast to the faith once delivered to the saints. Let brotherly love continue. Let us not be slack concerning the promise, but hold fast to the little hope that God has given us in Christ Jesus. Let us

put on the armour of faith and endure the hardships as good soldiers for Christ's sake, speaking words of comfort to the weak and humble. Thereby we have gained his or her love, and brethren, if we know the truth as it is in Jesus Christ, we shall be free indeed, and if we have once known this truth, let us not be entangled again in the yoke of bondage to destroy our peace, but let peace dwell in our churches, trusting God to be our helper that He may guide us in the way of the truth.

Written about the last of March, 1901 by

H. G. Worsley.

Mr. Gold: This was found in an old Bible, and was written by my father, who has been dead many years. Please print it in the Landmark.

W. H. Worsley,
Rocky Mount, N. C.

WHY WE THIRST AFTER GOD AND RIGHTEOUSNESS.

Dear Mr. Gold and
Landmark Readers:

As the old year was passing, winter here, it seemed I was abstracted, my mind for awhile (seemed age) was centered on the life on this earth, with the anxieties, cares, of sickness of loved ones and dreads that attend them, of everyday needs and how they would be supplied; of church meetings (of which I looked forward to) and how I would get there, seemed there would be no way—then the thought: Did I know anything about the scriptures? Why I hungered and thirsted after righteousness? Even—Am I one of the little ones of the Ai-

mighty God? Though I get hungry naturally—yea these words come so comforting to me: "I do not live by bread alone," etc. And there was a great turning about, and as I meditated on the power of a wonderful God and His mercies, and this brought about quite a different state of feelings in my troubled breast. I was made to know—He is a merciful God and will not let me die. Who is it that would not dread to freeze to death? (Though there are times I am made willing to die). I said to my children: I will get some coal and do without even the scanty supply we had been having, for we had passed through the chilly fall of the year. I had neuralgia till my eyes would close. O, the half cannot be told. But when the Comforter came, I could sing: I would not live always, I ask not to stay, etc. And the still small voice whispered to me: There was a better place prepared for me. And, as it seemed, I died, and then was living in a brighter day, and I was made to rejoice—I only exist here. My life is hid in Christ. He is my Friend. (A sister in Christ sent me two bags of coal. O, I felt, surely this is through the mercy of my dear God, who is too wise to err, and whom I trust, but the half cannot be told.)

Yes, mercy opens a wide and beautiful door to every poor, mourning soul who sees in himself no merit. These poor mourning ones shall, through mercy, be made joyful in God's great power, mercy, and love.

Thy mercy, my God, is the theme of my song. Sometimes I sing out loud in words of sublime adoration and praise to my Lord, and well can

I say, as one of old: 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. I love His ways, His mercy, His loving-kindness, O how great.

"I love thy church, O God!

Her walls before thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand," etc.

"Yet doubts still intervene,

And all my comfort flies;
Like Noah's dove, I flit between
Rough seas and stormy skies.

"He spoke and storms did cease

While sweetly o'er my gladdened
heart

Expands the bow of peace.

Peace to my poor soul."

The doctrine of Christ. To me this is a most precious doctrine. It is glorious to know that in all events and over all things, "The Lord God omnipotent doth reign. "As in the case of Job, so is the case of all the Lord's people." He designs all their trials, and the cause and manner of them, and no "enemy" can go beyond the limits of God's purpose in His power to afflict, and all the wicked designs of men and devils shall result in the final good of the Lord's people, and in His own declarative glory.

Jesus said to Pilate, "Thou couldst have no power at all against me, except it were given thee from above."

Job recognizes only God's good hand in all the evils that came unto him, through the devices of satai.

("Shall we receive good at the hand of the Lord, and shall we not also receive evil?")

Jonah was cast overboard the ship—but the Lord had prepared the fish to swallow him, and convey him to dry land—O, then Jonah was made willing to go to Ninevah.

Joseph's brethren thought evil against him, but God meant it unto good, to save much people alive.

"O Lord, our God, how excellent is thy name in all the earth! Who hast set thy glory above the heavens."—Psalms 8:1.

"I will be glad and rejoice in thee: I will sing praise to thy name, O thou, Most High."—Psalms 9:2.

"The wicked shall be turned into hell, and all the nations that forget God. For the needy shall not always be forgotten: the expectation of the poor shall not perish forever."—Psalms 9:17-18.

Arise, O Lord; O God, lift up thine hand: forget not the humble."—Psalms 10:12.

"For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright heart."—Psalms 11:2.

Read the remainder of this chapter, also chapter 12:2-3.

The Lord is the refuge of the poor. "Blessed are the poor in Spirit: for their's is the kingdom of heaven."

I will close with much love to the poor and needy. May God be with you.

A sister in hope of the bright beyond.

(Mrs.) Allie Blalock White.

BEYOND LIFE'S SUNSET.

Just beyond life's evening sunset
There's reserved a rest for me,
Where, throughout the endless ages,
From pain and sorrow I'll be free.
Fain would I lose life's weary burden,
And fly to realms of bliss above,
And meet the loved ones gone before me,
Blest in the presence of a Saviour's love.

There amid the heavenly hosannas
Angel hands are beckoning me;
Soon, ah soon, my frail life's barque
Will drift out in eternity's sea.

Even then, in the valley of the shadow,
His presence will dispel the gloom,
And with the dawn of eternal morning,
I'll be safe in my heavenly home.

Why should our hearts be sad and gloomy?

We have nothing on earth to fear;
Simple faith in His precious promises

Assures us He is always near.
Foes may hate, and friends deceive us;

All earthly ties may prove untrue;
But the peace which "passeth understanding"

Will strengthen our faith, and hope renew.

Life's care may crowd our weary footsteps,

And fill our hearts with pain and woe;

Each trial overcome, and victory won

Gives life's sunset a more radiant

glow.

Our every sweet has had its bitter,
And every pleasure had its pain.
Life would indeed be a dismal sham
Were it not for heaven to gain.

Cheer up, faint heart, cease repin-
ing;

There comes a brighter, more glori-
ous day,

And through the mists which now
overshadow,

It soon will drive the clouds away.

Cheer up, faint heart, the Life Eter-
nal

Assures us of the blessed thought,
That far away, on Calvary's moun-
tain,

Redemption, with His blood, was
bought.

The evening shadows now are
lengthening;

We are drawing near the sunset's
glow;

There's not an iota of peace and
comfort,

Which His great love does not be-
stow.

Step by step we approach the dark-
ness,

Sweetly sustained by an unfaltering
trust,

Our captive spirit will mount to
heaven,

And this frail body return to dust.

Then death will be swallowed up in
victory;

Surely the grave is not our goal.

Blessed be the thought! Eternal Life
Is promised our immortal soul.

Then let our hearts still grow in
grace,

Faith—Hope, and sweet assurance
bring;

O Grave, where is thy victory?

O Death, where is thy sting?

—Dr. Will Crawford,

Oak-Glenn, Goldsboro, N. C.

(Written from sick bed a few
years ago, when all looked dark
and gloomy here, but bright and as-
suring BEYOND LIFE'S SUNSET.)

INQUIRER.

Tell me, ye winged winds that round
my pathway play,

Knowest thou some spot, some
island far away,

Where miserable man may find the
bliss for which he sighs,

Where sorrow never lives and
friendship never dies?

The loud winds dwindled to a whis-
per low,

And sighed for pity, and answered,
"No."

Tell me, thou mighty billows that
round my pathway roar,

Knowest thou some spot where mor-
tals weep no more,

Some lone and pleasant dell, some
valley in the west,

Where miserable man may find per-
fect rest?

The loud waves rolling in perpetual
flow,

Stopped for awhile and answered,
"No."

And thou, serenest moon, that with
such lovely face,

Dost look upon the earth, asleep in
night's embrace,

In all thy round hath thou not found
some spot

Where miserable man might find a
happier lot?

Behind the cloud the moon with-

drew in woe,
And a voice, sweet but sad, respond-
ed, "No."

Tell me, my secret soul, O tell me
Hope and Faith,

Is there no resting place from sor-
row, sin and death;

Is there no happy spot where mortal-
als can be blest,

Where grief may find a balm and
weariness a rest?

Faith, Hope and Love, best boon to
mortals given,

Waved their bright wings and whis-
pered, "Yes, in Heaven." —Anon.

ENJOYED THE LANDMARK.

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

Dear Mr. Gold:

Enclosed you will find a two dol-
lar (\$2.00) check for the Land-
mark, which pays until November,
1940, for Mrs. Howard Woody. This
was among one of her last remarks
while still able to speak. For al-
most a week she has been at the
point of death in a Danville hos-
pital. She has been ill about three
years.

Mrs. Woody read the Landmark
as long as she was able to read and
listened to others read it after be-
coming disabled to read and en-
joyed every word of it. I feel sure
she would be better able to praise
and express herself than I.

Her daughter-in-law,
Mrs. Elma Woody,
Route No. 2, Chatham, Va.

A FRIEND OF THE LANDMARK.

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

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excuse me for not sending the
money before now, as I am not able
to work much. I hope the Lord
will bless you and all readers of the
Landmark.

Yours truly,

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of love for the Landmark and want
you to have it as long as you live.
The extra 25 cents has been creditea
to your time.

May the Lord continue to bless
you.

John D. Gold.

ZION'S LANDMARK

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

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SALVATION.

The salvation of the Lord's people is clearly the work of God, through Christ and by the manifestation of the Holy Spirit.

In order to understand the momentous work of salvation, we must consider the sad condition of man sold under sin, dead in trespasses and sins, the new birth, or quickening by the spirit of God into a new understanding of the deplorable condition in which fallen men are found, and the glorified end of the work of grace, redeeming from sin, and raising up in Christ unto a life of faith and hope, in time, and in the end of earthly dominion; the whole family of God shall be presented to the Father, cleansed from sin, and made acceptable to the Father in glory.

(1) "The world by wisdom knew not God."

"Wherefore, as by one man sin

entered the world, and death by sin; and so death passed upon all men, for that all have sinned."

Paul said, "I was alive without the law once; but when the commandment came, sin revived, and I died." (Rom. 7:9) A multitude of scriptures show the deplorable condition of man sold under sin, and under the condemnation of a righteous law. Paul, in his writings, made it clear that the unregenerated know not the way of peace, there is no fear of God before their eyes." And says, "Now we know, that what things soever the Law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." "Therefore by the deeds of the law there shall no flesh be justified in His sight." "For by the law is the knowledge of sin." Paul said, "I was alive without the law; but when the law came sin revived and I died."

All the people of God are condemned in the flesh, and can only be spared by the imputation of the righteousness of Christ. "For all have sinned, and come short of the glory of God." (Romans 3:24.)

How truly are we made to see the need of a Saviour. And may we not say with the poet, "Earth hath no sorrow that heaven cannot heal."

(2) "What of the remedy?"

"There is a fountain opened, that proceeds from beneath the throne of God and the Lamb, that flows into the garden of His Grace, and waters the plants of His pasture."

Do unregenerated men seek the cleansing of the only waters of life? No. Jeremiah said, "Be astonished, O ye heavens, at this, and be

horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:12-13)

In whom is there hope? Hope thou in God, for He is the Fountain of Life. Therefore "being justified freely by His grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time His righteousness; that He might be just, and the justifier of Him which believeth in Jesus." (Rom. 3:24-26)

Paul's addresses, as a rule, are to the saints. Let us quote. "To all that be in Rome, beloved of God, called to be saints," etc. He did not give the children's bread to the unregenerated. And all the appointments and promises of the Lord, to the Church of Christ, all being members of His mystical body, is chosen to be conformed to the image of Christ, in all things, including a share of His sufferings, for if ye suffer with Him ye shall also reign with Him, as taught in the scriptures. He being the first born among many brethren; all things must, and can do no other, but "work together for good to them that love God, and are the called according to His purpose."

"The God of all grace, who hath called you unto His eternal glory by Christ Pesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To

Him be glory and dominion forever and forever." Amen. (1st Peter 1:10).

O. J. Denny

MRS. MITTIE E. WALKER.

It is with a sad heart I attempt to write the death of my dear mother. She was born September 23, 1870, and died May 21, 1940—making her stay on earth 69 years, seven months and 29 days. She was the daughter of Jordan Bowden and Elizabeth, his wife. She was married to William B. Walker December 8, 1895. To this union were born eight children, three dying in infancy, five survive her. They are as follows: Mrs. Lessie Davis, Spring Hope, N. C., Route No. 1, Rufus, Harry, Zettie and Hubert Walker, all of Spring Hope, N. C., Route 2. Also her husband.

Mother was a very good mother to all her children at all times; also a good, kind and loving wife to her husband. She was a kind friend to all her neighbors and friends. They all seemed to think real well of her and showed her much kindness in her last sickness. Also to father and we children of which we did appreciate and hope that the Lord will bless all of them. Mother joined the Primitive Baptist church at Peach Tree, was baptized by Elder M. B. Willford, the pastor at that time, and lived a dutiful member until death. She always filled her seat if not hindered by sickness or death. She always seemed to enjoy the brethren and sisters from the church visiting in her home at all times. She said she enjoyed hearing them talk about religion and their experiences for her hope seemed to be so little that she sometimes had to hope that she had a hope but would not take the whole world for it. She died in Park View Hospital from pus in her chest, a high blood count and a bad heart. I know her body is not suffering and I feel like and believe her soul is at rest, which is so much consolation to me.

Her funeral services were conducted by her pastor, Elder J. B. Murray, and former pastor Elder J. T. Williams. She was laid to rest in the family cemetery at her home beneath a mound of flowers. May the good Lord bless father and us children; lead and guide us so that we may meet her in that eternal home of rest when He calls us hence. It was with much love for mother that I have written these lines and I hope the good Lord has guided me.

Written by her daughter,

MRS. LESSIE DAVIS.

RESOLUTIONS OF RESPECT.

Whereas it has pleased our Heavenly Father to remove from our midst our beloved sister, Edith Parrish, who died April

4, 1940. Her stay on earth was 80 years and 10 months. She united with Middle Creek Primitive Baptist Church August, 1903. She was loyal to her country neighbors and friends and especially to her church. The church at Middle Creek will miss her so much because she always filled her seat when able to go.

Therefore let us bow in humble submission to Him who doeth all things right and according to the counsel of His own will. Although we feel by the death of Sister Parrish the church at Middle Creek has lost a true and faithful member and her children a loving mother—nevertheless we hope our loss is her eternal gain. First we resolve that we extend our sympathy to the family and friends.

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

Done by the order of Middle Creek church in conference. Elder E. C. Jones and C. L. Dupree, committee.

ELDER E. C. JONES, Moderator,
ELDER C. L. DUPREE, Church Clerk,

MRS. J. P. WOODALL

Dear Mr. Gold:

I am enclosing a poem I composed in memory of Aunt Jennie.

The subject of this poem died September 8, 1939. Her daughter, Mrs. J. P. Woodall, of Roxboro, sent the telegram. When I received it, it seemed I could not read it. I asked the telegraph boy to read it for me, and he did. He turned and went away. I sat there in deep meditation. During this time it seems I saw Aunt Jennie as a very little child, or baby, resting in Jesus' arms. Oh, I've no doubt in my mind but that she is resting in God's love in realms of heaven above.

Aunt Jennie loved me, and this is great consolation to me.

She leaves a husband, W. H. Blalock three children, and several grandchildren to mourn their loss. Grieve not for her, dear sorrowing ones. She is far better off than we.

Submitted in love and tears, from one who loved her,

Allie Blalock White,

2017 1/2 Chapel Hill Blvd.,
Durham, N. C.

Aunt Jennie

Aunt Jennie is gone. We all do miss her,
But she's happy, far happier than we;
While we are weeping, sadly weeping,
She's praising the Almighty—Three.

She is sleeping, sweetly sleeping,
Sleep on, dear one, take your rest;
We are weeping, yes we're weeping,

The Triune God knows what is best,

He took her because he loved her,
He knows we loved her, too—
Our heavenly Father doeth all things well,
We know He will carry us through.

Then He'll take us on to meet her,
We'll be happy around the throne,
We will all be like Dear Jesus,
We'll sing and sing, and then sing on.

Submitted in love,
Allie Blalock White.

**APPOINTMENTS FOR
ELDERS SUMNER AND WYATT**

Appointments for Elder J. F. Sumner, of Blacksburg, Va., and Elder J. W. Wyatt, of Martinsville, Va., follow:

Clement—Friday, Saturday and Sunday, September 20, 21, 22, Little River Association.

Middle Creek—Monday, September 23.
Willow Springs—Tuesday, September 24.

Angier—Tuesday, September 24, at night.

Sandy Grove—Wednesday, September 25.

Bethel—Thursday, September 26.
Fellowship—Friday, September 27.

Little Creek—Saturday and Sunday, September 28 and 29, Angier Union.
Old Union—Monday, September 30.

Bethany—Tuesday, October 1.
Beulah—Wednesday, October 2.

Upper Black Creek—Thursday, October 3.

Upper Town Creek—Friday, October 4.
Falls—Friday, October 4, at night.

Bear Grass—Saturday, Sunday and Monday, October 5, 6, and 7, Kehukee Association.

Robersonville—Tuesday, October 8.
Tarboro—Wednesday, October 9.

Lower Town Creek—Thursday, October 10.

Autrey's Creek—Friday, Saturday and Sunday, October 11, 12 and 13, Contentnea Association.

Farmville—Monday, October 14.
Mewborn—Tuesday, October 15.

Kinston—Wednesday, October 16.
Newport—Thursday, October 17.

Morehead City—Friday, October 18.
North East—Saturday, Sunday and Monday, October 19, 20 and 21, White Oak Association.

Ward's Will—Tuesday, October 22.
Sand Hill—Wednesday, October 23.

Aycock's—Friday, Saturday and Sunday, October 25, 26, and 27, Black Creek Association.

These brethren will need conveyance.

Elder T. F. Adams,
Elder E. L. Cobb.

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THE SKEWARKEY UNION

The next session of the Skewarkey Union will be held (D.V.) with the church at Morrattock, in Washington County, near the town of Plymouth. Elder William E. Grimes to preach the introductory sermon, with Elder R. B. Denson, alternate. All lovers of truth, especially ministering brethren, are invited to come and be with us.

W. S. Peele, Union Clerk,
Williamston, N. C.

SEVEN MILE ASSOCIATION

The Seven Mile Primitive Baptist Association will convene with the church at Bethsaida beginning Friday before the third Sunday in September and continuing through Sunday, being September 13, 14 and 15. Elder Xure Lee is appointed to preach the introductory sermon and Elder L. A. Johnson, his alternate.

Bethsaida church is located between Benson and Coats, about 2 miles from Benson and about 6 miles from Coats.

An invitation is extended to all true Primitive Baptists and friends.

L. W. Turner, Assistant Clerk,
Erwin, N. C., Box 205

LITTLE RIVER ASSOCIATION

The 111th annual session of the Little River Primitive Baptist Association will be held with the church at Clement, in Johnston County, beginning on Friday before the 4th Sunday in September—September 20th, 21st, and 22nd.

This church is located only a short distance off Highway No. 210, leading from Smithfield to Angier. Those coming from the North and East will come to Smithfield, N. C., take No. 210 highway toward Angier, go about 4 miles and take left hand road and go about 3 miles to the church. Those coming from the West and Southwest will follow highway No. 210 through Angier, leading toward Smithfield for about 13 miles to Chester Barbour's store, turn to the right and go about 3 miles to the Church. Those coming from the South will go to Four Oaks on Highway No. 301, take dirt road out by the schoolhouse and go West about 6 miles to the church.

All lovers of the truth are invited to be with us, and especially the ministering brethren of our faith and order.

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

CONTENTNEA UNION

The next session of the Contentnea Union is appointed to be held with the Church at Hancock's, Pitt County, N. C.

Elder J. E. Mewborn was chosen to preach the introductory sermon and Elder W. B. Kearney in case of failure.

The Church is situated about three miles East of Ayden, N. C.

A special invitation is extended to ministering brethren.

J. E. Mewborn,
Union Clerk.

CONTENTNEA ASSOCIATION

The One Hundred and Tenth Annual Session of the Contentnea Primitive Baptist Association is appointed to be held with the Church at Autrey's Creek, Edgecombe County, N. C., commencing on Friday, October 11th, 1940, at eleven o'clock, A. M.

Elder J. E. Mewborn was chosen to preach the introductory sermon and Elder W. B. Kearney was chosen as alternate.

The Church is situated on the Farmville-Tarboro Highway about three miles north of Fountain.

A general invitation is extended and a special invitation to our ministering brethren.

J. E. Mewborn,
Association Clerk.

ASSOCIATION NOTICE

The White Oak Primitive Baptist Association will convene with the church at North East, Onslow County, N. C., Saturday before the third Sunday in October. Those coming via Kinston will take No. 12 out to No. 17, turn to the right; via Wilmington, take No. 24 at Jacksonville, turn left Pine Green. Those from Pollocksville turn left one mile below Belgrade, at filling station.

We give a general invitation to orderly Baptists.

L. E. Bryan, Clerk.

KEHUKEE ASSOCIATION

The 175th annual session of the Kehukee Primitive Baptist Association will be held at Bear Grass, Martin County, North Carolina, October 5th, 6th, and 7th, 1940.

The church is located at the end of a hard surface road leading off from Highway No. 17, six miles south of Williamston, N. C.

All lovers of truth are invited.
A. B. Denson, Moderator
B. S. Cowin, Clerk.

p 286.4

SEP 27 1940

CAROLINA ROOM

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIII. SEPTEMBER 15, 1940 NO. 21

THE WORK WAS BROUGHT OF GOD.

"For they all made us afraid saying, Their hands shall be weakened from the work that it be not done. Now therefore, O God, strengthen my hands.

Afterward I came unto the house of Shemaiah the son of Delaiah, the son of Mehetabeel, who was set up; and he said: Let us meet together in the house of God, within the temple; and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.

And lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

My God, think thou upon Tobiah and Sanballat, according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God."—Nehemiah 6:9-17.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- 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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Wilson, N. C.**

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

"THE LANDMARK, A LIBERAL SHEET."—Elder O. J. Denny

"Who will dare say there are no conditionalities in this? Just as sure as we live, just that sure, the enjoyment of our salvation here in this time state is conditioned on how we live, walk and talk; for, 'By your words ye shall be condemned, and by your words, ye shall be justified.'" Obe Tingen, Zion's Landmark, July 15th, page 259.

"Yes, your faith looks up to Him and you are consoled by the thought that He has absolutely and unconditionally elected and chosen His bride in His Son. But wait a moment! Here are all of our spiritual blessings bestowed on us absolutely and unconditionally. We are blessed with them according as (notice that little word) He hath (this hath is like the one in verse 2, both past tense, both a finished work) chosen us in Him before the world began. Now, if there is such a thing as conditional time salvation, then the moment we believe that, at that moment according to language, we believe in conditional choice and election." W. D. Griffin, Fayette, Ala. Same Landmark, Page 264.

"When the church fails to adjust its differences and splits up and divides on non-essentials, it seems to us that it is not doing any better than the nations at war (Amen. J.A.M.), who, in seeking the destructions of other nations at which they are at war, and the domination

of the world, they are destroying the word of God, and His earth, and bringing death and destruction to all the world, and the degradation of its people, for every revolution originates in an economic condition." John D. Gold, same Landmark, Page 261.

Brother Tingen quotes Acts 16:30-31; Acts 2:37-38; Phil 2:12; Gal. 6:7-8 and 2 Cor. 6:17, with occasional references to other scriptures, to support the theory of "Conditional Time Salation," while Brother Griffin relied upon Eph. 1:4, to support the theory of "Unconditional Time Salation." There were abundant expressions in each of these articles to prove each of them are committed to the time honored principle of "Unconditional salvation by grace," as it relates to any and all the things it takes to save us and keep us saved for Heaven at last, but the differences are as to the method employed in the salvation of His (God's) children after they have been created or made "new creatures in Christ."

The friction or strain so far as fellowship is concerned, seems to exist at this point. Various efforts have been made to repair the damage done by the constant wear and friction here, and happily in places relief has been obtained, but other sections, the patches have given way, and fellowship has broken down.

As we understand Elder Sylvester

Hassell, he openly taught the conditionality of many texts of scripture, and applied them in a very similar manner as Brother Tingen, but never used the expression "Conditional Time Salvation." Elder P. D. Gold, the former worthy and lamented Editor of the Landmark, was thoroughly in accord with Elder Hassell in his advocacy of these points, but seldom if ever using the expression, "Condition" or "Conditional" with reference thereto.

"The absolute predestination of all things that come to pass," is of a more ancient coinage (But not old enough to be a part of the inspiration of divine truth), than the expression, "Time Salvation," and later "Conditional Time Salvation," which seems to have come into use to take the wear or strain off the subject of "Predestination."

The coinage of the former phrase on Predestination, placed an unusual and unscriptural wear upon the subject, so much so that adherents for and against it began to take form, with such clearness, Elder Hassell estimated about 10% for it, with 90% against it.

The coinage of this phrase on Predestination was the out-growth of the controversy of "Conditionalism" in the salvation of sinners, introduced by the Mission people, finally bringing a separation among the great Baptist family. The phrase was used principally in the New England States from which source it originated, to defend the principle of unconditional election unconditional regeneration and salvation, met but little opposition by those of the "Old School" at the time, for each of them had all the

war they could take care of with the introduction of these Armenian principles from all sources.

However, this phrase was never adopted among the Baptists in the Kehukee Association in North Carolina, nor the south, but they preferred to use only scriptural language in combatting these false doctrines, and with fewer and less able men as preachers, the Lord gave them a much greater victory than was enjoyed by our New England brethren.

After the confusion and noise of the war, brought on by this division, had died away, the southern brethren voiced their objection to this unscriptural expression on predestination, but the New England brethren offered their defense or rather apology for it, explaining that the "All things" did not mean sin, nor the works of satan, but the "All things" as in Romans 8:28, or Ephesians 1:11. "All things" under consideration, and generally accepted as pertaining to the salvation of God's chosen ones to grace and glory. The ministers generally urged their congregations to good works, and made appropriate use of the alleged "Conditional" texts for that purpose.

If "all things" here mean the same as in Romans 8:28, then it means only those attributes and qualities, and those only that are enumerated in verses 29 and 30), foreknowledge, predestination, conformation to the image of the Son, calling, justification and glorification. "What shall we say to these things (all things)?"

"If God be for us, who can be against us? (Rom 8:31) Old Bap-

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tists accepted that then, and do now. The "All things" here were not only predestinated, but "worked after the counsel of His own will," from time, in time and after time, from the start to the finish of the salvation of all His children. No work of theirs, friends, churches nor preachers was necessary to accomplish this.

We've read from the pen, and listened to the ablest of the so-called Absoluters, and they, as they were honestly compelled, gave about the same interpretation to the scriptures quoted by Brother Tingen, without calling it "Time Salvation" or "Conditional Time Salvation," but their arguments lead to the same conclusion. On the other hand, we've listened to the so-called "Conditionalists," upon the subject of Rom. 8:28, 29, 30 and 31, Ephs. 1:11, and their arguments were as strong and forceful as any "Absoluter" could possibly make it, but he would denounce with vehemence the "Absolute predestination of all things that come to pass."

Elders Hassell, Gold, Burch, Broadway, Ashburn and a host of others, under whose ministry we were reared, were agreed upon these fundamentals, but urged a tolerant spirit, and not to use an ugly or unbrotherly spirit toward each other. Elder Hassell urged that 90% of the Old Baptists favored his view on "Conditions," but that there were some scriptures that seemed to teach the view occupied by the 10% and so we should not draw arbitrary lines.

However, since the death of Elder Hassell, the friction continued, and fellowship in most places was

broken down. In a way, it may be best for often the spirituality of the meeting was destroyed by a debate upon this question, and, if the issues had been clearly defined and avowed, so that every one could have determined his place and felt free to occupy it, we now would feel it best, but in many places, the 90% are in complete control by the 10%, and this control was gained because of the unwillingness of the 90% to submit to bars, and because the issues have not been clearly defined. In most places, the reverse is true, none of the 10% seem to be in evidence at all.

In Brother Griffin's section, we are told that he has perhaps less than the usual 10%, and is not in fellowship at all with the other 90%. No offense is intended here, but to illustrate the general condition the land over. And too, it illustrates the liberty brethren take, in condemning the other; whereas, if we were in fellowship and loved our brethren of the contrary view, we'd use more gentleness in approaching the subject.

What we intended to say, as we began this article, that it really appears refreshing that we can find in the columns of the Landmark, the different views entertained by different factions of Old Baptists, as well as by those who are members of none, as presented by Mr. Gold, the publisher of the Landmark, but the truth published by it has always been dear to his heart, and doubtless would have enjoyed the fellowship of the spirit at the Lord's table, but for the friction here mentioned. This, indeed, should be a rebuke to war-mongers, and striving about

words and things to no profit.

Perfect agreement is too much to expect in this world, but we should magnify more the beauties of those things upon which we agree, and say less about the things upon which we disagree, and our differences will in a large measure disappear. The separation has taught fellowship-loving Old Baptists a lesson, and we believe they will be more careful with their bars in the future.

Brother Griffin, the "All spiritual blessings," Eph. 1:4, may be the "All things" of Rom. 8:29, which all Old Baptists agree are unconditional. The fact that all the blessings and things done for the chosen in the past on up to their "creation in Christ Jesus" is unconditional, is no proof there are no conditional blessings to come after such creation, for in Eph. 2:10, it is said, "We are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." God did the choosing and creating, and gave us the ordinances, and then says: "Ye should walk in them." He surely puts the will in them, gives them the urge and the desire for spiritual things and makes them love the brethren, but they are many times disobedient, for which they must suffer. There are so many scriptures dealing with the question, and so plainly portrayed therein, it seems unthinkable that any should take a contrary view.

May God bless truth, pardon error, give us more zeal of the right kind, and more love for each other, is the prayer of a poor sinner, saved

by grace, as I humbly hope.

J. A. Monsees,
38 Buckhead Ave., N. E.
Atlanta, Ga.

**THE PROVIDENCE OF GOD.
(A Stay To The Mind in Perilous
Times.)**

Our attention has been drawn to this extract of Calvin, Editor of The Friendly Companion, Supplement of the Gospel Standard, J. H. Gosden, Editor, London, England, July 1940.

What are God's works of providence? The answer—God's works of providence are His holy, wise and powerful preserving and governing all His creatures, and all their actions. On this great subject, Calvin writes:

"The moment I think of speaking upon that providence of God by which he governs not only the vast machinery of the whole world, and each smallest part of it but also the hearts and actions of men, a mighty and complex subject presents itself before me. By Providence, we mean, not an unconcerned sitting of God in the heavens, from which He merely observes the things that are done in the world; but that all-active and all-concerned seatedness on His throne above, by which He governs the world which He Himself hath made. So that God, as viewed in the glass of His providence, is not only the Maker of all things, but the perpetual Ruler of all things which He hath created. That providence, therefore, which we ascribe to God, pertains as much to His operating hands as to His observing eyes. When, therefore, God is said to rule the world by His providence, we do

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not merely mean that He maintains and preserves that order of nature which He had originally purposed in Himself, but that He holds and continues a peculiar care of every single creature that He has created. And true and certain is the fact that as it was the wonderful wisdom of God that originally made the world, and disposed it in its present beautiful order, so, unless the omnipotent power of God, ever present, sustained it thus created, and disposed it, it could not continue in its designed order and form one hour. That the sun rises upon us day by day, that in a course so rapid his rays should be so tempered and his degrees so adjusted; that the order of the stars, so wondrously arranged, should never be disturbed; that the vicissitudes of the seasons should recur so continuously; that the earth should open her bowels with such annual regularity for the nourishment of man; in a word that the fecundity of nature should never be worn out nor fail;—all this marvellous operation, cooperation and continuance, can surely never be thought to proceed from any other cause than from the direct hand of God. What else is the 104th Psalm but a loud and long praise of this universal Providence? The apostle Paul lauds this same Divine Providence when he says, "In Him we live, and move, and have our being." Wherefore as the one only God has an essence peculiar to Himself, so that living principle of vegetation by which all creatures subsist, and without which they must soon perish, must be considered, by faith, a secret infusion of God. But the knowledge of a general and uni-

versal Providence is vague and confused, unless we hold at the same time the belief and indulge the contemplation, that God covers under the wings of His care each single one of His creatures. To teach us this glorious lesson was the object of Christ when He said that not a sparrow falls to the ground without the Heavenly Father's knowledge. As the course of the divine Providence lies in the dealings with men, as beings endowed with reason, its conduct assumes a surer light and a brighter glory. For marvellous are the judgments of God,—at one time in punishing the wicked; at another in teaching the faithful, patience; at another, in purging out the wickedness of the world; at another in awakening the sleep and sloth of many; at another, in breaking down the arrogance of the proud; at another, in making the wisdom of the wise a laughing-stock; at another, in destroying the machinations of the malicious. On the other the surpassing goodness of God is brightly displayed in succoring the distressed, in protecting and defending the cause of the innocent and in coming to the assistance of those who are in despair of all help. The 107th Psalm contains a glorious description of that conduct of the providence of God which is manifested toward men.

But we must take a view of other and loftier steps of divine Providence. For, though God thus shows Himself the Father (Ruler) and the Judge of the whole human race, yet, as the church is his sanctuary in which He resides, He there manifests His presence by clearer and brighter proofs. He there

shows himself as the Father of His family, and condescends to give a nearer view of Himself, if I may so speak. The scriptures are filled with the testimonies of this: "The eyes of the Lord are over the righteous." Psa. 33:21. "He preserveth the souls of His saints." Psa. 97:10. He "careth for you." 1st Peter 5:7. "Even the very hairs of your head are numbered." Matt. 10:30.

Therefore, that we may take a comprehensive view of the whole divine matter, our eyes must rest, first, on that general government of the whole world by which all things are cherished and caused to vegetate, that the natural state of them all, collectively and individually, may remain and be preserved, the same. Secondly, our eyes must rest on the watchfulness of God, in ruling and guiding the single parts and particles of all those created things; which watchfulness is such that nothing occurs in them or concerning them, unknown or unnoticed. Thirdly, we must look at God's more especial care of the human race, which is such that the life and death of men, the public destinies of kingdoms and nations, and the private case of individuals and whatsoever men usually ascribe to fortune, are under His heavenly rule and disposal. And lastly, we must contemplate that peculiar protection by which God defends His Church, in which protection He more expressly manifests His presence and His power.

The vast and multiform utility of this doctrine no words can adequately express.

Nor will any one profitably contemplate the providence of God, as it is set before us in the scriptures

and seen by faith, but he who, feeling he has to do with his Maker and the Creator of all things, bows the head with that awe and reverence and with that humility which becomes one standing before such stupendous Majesty. (Sent by A.C.A.)

(Copied Aug. 3, 1940, by J. E. Miller.)

EXPERIENCE.

Dear Sister Higgins and
All To Whom It May Concern:

I see your writings in the Landmark, and saw you at White Oak Association and got acquainted with you all, and for some purpose best known unto the Lord, I am burdened to write you all. This leaves all up, but I am suffering with bronchial trouble awfully bad. The rest are all well. And I hope and pray if it is the blessed good Lord's will, this finds you all well and enjoying your lives.

I have been in some awfully good meetings since I was at White Oak, and that was one good meeting down there.

Dear sister, I fear to try to make the attempt to write, sing, pray, or preach in fear that I won't be blest; I cannot do anything, I am a poor sinner; yet I have been blest to do a lot of writing. I have been blest to compose and write two hundred and one hymns. But I havent been blest to get the money to have my hymn books made yet. I hope to be able to have a bunch of hymn books made some day.

I do not know why I am burdened to write you, and I know if the Lord doesn't bless me I cannot comfort you; but if Jesus sees fit to look

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down from His lofty habitation, and opens up the window of Heaven and measures out His gift to me, I can. We can do all things which He appoints for us to do, by His divine grace. We know that His bountiful store house is full of grace and truth. And it doesn't make Him any poorer to give to us, and it doesn't make Him any richer to hold back from us. He has promised to supply all of our needs, and He will. Lots of times we think we need more than we get, but we don't. We get every blessing that we stand in need of, naturally and spiritually. This is the kind of a Jesus we are ever looking to. This is the Jesus that came all the way down from Heaven and took upon Himself a body of flesh like unto ours, with sin excepted, and bled and died for His children that His Heavenly Father gave Him in that holy covenant of grace. His Heavenly Father sent Jesus from Heaven, and over-shadowed the virgin, Mary, and she was found with child. She was told that she should bring forth a child, a son, Jesus; a governor and a ruler over His people. And Joseph was a man of God, and he was going with Mary, and he saw she was going to bring forth a child, but he had not been warned that a Saviour was going to be born, and he was minded to put the Virgin Mary away and say nothing about it. And Joseph went away and left Mary and lay down and went to sleep, and God, the Father, sent an holy angel unto him while he was asleep in a dream, and the angel told Joseph to fear not, and for him to go and take the Virgin Mary unto himself for his wife, for what was con-

ceived in her was the Holy Ghost. And Joseph minded the angel and went and took the Virgin Mary for his wife, and no man knew Mary until after Jesus was born, and Jesus was born as poor as any of us were. He was born in Bethlehem of Judea, and He was laid in the manger with the beast of the stall. And Jesus said when He was on earth, our elder brother, our Savior, a preacher and a teacher of His people. He said, "The foxes have holes and the birds have nests," but He had nowhere to lay His head, and we are the same way—we have nowhere to lay our heads. This world is not our home. It is just a little while a staying place and a suffering place, but we are ever looking unto Jesus, who is able to hold us up by His grace, and is able to keep us from falling. This is the blessed Jesus we are looking to now.

Dear sister, He came to me many years ago and showed me what I was by nature, and what He was able to make me by His grace. I never remember when I began to study about my lost and ruined condition, but just as far back as I can remember I was studying about my soul, where would Jesus send me to if I was to die. But when I was about twenty-four years old, I had been weakly for a long time. I had the appendicitis, and one day I was struck down in my yard, and it looked to me like I was bound to die with my side, and I was praying for God to have mercy on me, or I was bound to die and hell would be my home after I died. So they got the doctor, and he said to me, "You are bound to die if you don't go to the hospital and be operated on."

Well, I thought if I was put to sleep on the operating table the next time I waked up I would wake up in hell, but when the doctor started home I hollered to him and asked him if I could live without being operated on. He said, "You are bound to die if you don't go on to the hospital." So they carried me on, and before they put me on the table I was made willing to be put to sleep. I was made to trust in Jesus and believe that if I never waked up no more in this world, I would wake up in Jesus' arms. So they operated on me and I came home, and suffered 16 years and had to go back again. But after I came home the first time I wanted to know where the church of God was. And my wife, she had been changed, too, and we were both seeking to know where to go to meeting. So we both began going to Sunday School, and to the worldly meetings, and we could get no food there, so she said to me, "I can't go any longer, I can't get any food there." I said the same. But we did not know where the church was. But one day there was an Old Baptist preacher to preach a funeral in about two miles of home at what they called a Christian church, and for some purpose best known unto God, I was sent to that funeral. So I went and took a seat way back and it looked to me like every word that Old Baptist preacher said was to me. Every time I would look at him, it looked like he was preaching to me. So I went back home and I said to my wife, "I have heard something today and seen something, too. I have never seen before or heard before what I have today." She said, "What was it?"

I said, "I heard the gospel today and saw where the true church was." She said, "Where was the church?" I said, "Up yonder at Old Pierce's Chapel, that Old Baptist Church." So we went to meeting the next meeting day, and we found what our poor souls had been hungering for. O, dear sister, it looked to me those old gray-headed people were feasting and that old preacher preaching and there we sat burdened to death almost, and did not feel like we were fit to even be in the meeting house, much less asking a home with them. So we went on to meeting to that church, but we never went back to worldly churches, but kept going to the Old Baptist church, and my wife got in such a fix she said to me, "I am bound to die or be baptized one or the other." And she asked me if I would take my clothes and be baptized with her. I said, "No, I am too mean. I am not fit. You go ahead. You art fit." So when she was baptized it looked like to me I was bound to die standing out on the bank. I thought to myself, she has a home with the people of God, and I am glad of it, but I am too mean to go home with her. Now it looks like we are parted. I am not fit to live with her. O Lord, what shall I do? I can't live. I can't die. I am so mean and the rest are so happy. So we went on home and I began to walk the floor day and night begging the Lord for mercy. I want to be baptized, but wasn't fit.

So the next meeting day we went to the church, and I took a seat way back in the house, and I would look at my wife and the rest of the Old Baptists feasting. O Lord, it looked

Widow Springs to S

like I was bound to die, and when the preacher finished preaching he said "While we sing, if there is any one here who would like to talk to the church, they will hear them and wait upon them." And the first thing I knew I was up in the stand with that old preacher and if I could have held to every bench in the house they would have gone with me. He said to me, "Go ahead and tell what you hope the Lord has done for you." I said to him, "I can't tell it, only I know one thing. I know I had to come." They said, "That is enough." So, how they have put up with such a sinner as I am I don't know, but they have given me a home at Old Pierce's Chapel for nearly twenty years, and my membership is there yet, and I try in my weak way to serve them with the best ability that the Lord gives me, and all they have done for me makes me feel less and less.

They liberated me to speak in public, and oh, how little I felt. Then they ordained me for a deacon, and I felt less. Then in April, 1935 they licensed me, and when they handed me my license, I said, "Thank you, Brethren," and I had to leave the house and cry. Then in eight months, in December, they ordained me for an Elder, and that day I felt like I was sinking through the floor. So I feel like I am under the church, not over it at all.

So, as I told you, I had to go back to the hospital again, and the Old Baptists said when I went the last time I would never come back any more, I was so sick. They turned me down four or five months, fearing to operate on me, but finally decided that I was bound to die if

they did not operate on me but I believed that I would live to preach some more. So they put me on the operating table again, and I grabbed that doctor by the hand, and said, "I want to pray before you operate on me." He said, "This is a serious time for that, but go ahead." So, if God ever blessed me to pray, He did there, and when I finished praying I was so full I just had to preach the gospel before I went to sleep, and they began to put the ether to my nose to keep me from surging around and preaching, but God's power was so strong the ether would not take effect on me. I just kept preaching. So, when I got through preaching I went to sleep, and the next thing I knew I was upstairs. They had taken me up there. I was lying there on my ether bed. When I awoke a minute or two and I saw my wife and oldest son standing in the door, and that nurse was holding me on the bed, and she said to me, "Mr. Jarrell, you must not be a-surging around. You have been cut open." I was preaching again to the top of my voice, and when she said, "You must be still," I pointed my hand toward heaven and said to her, "God has got so many sermons laid up in heaven for me to preach, and I am going to preach them before I die." And my wife said that was the sweetest preaching she had ever heard, and I was dead under ether except a minute or two when I woke up and told the nurse what I did.

Now, dear sister, this is the Jesus we are looking to for all of our sustaining grace. O Lord, bless us to believe this doctrine. O Lord, lead and guide us, for we are not able to

keep ourselves. O Lord, bless us to live in peace, if it is Thy Holy Will. O Lord, keep us humble; make us feel like little folks. O Lord, bless us to look over each other for good and not for evil. O Lord, bless us to see the beam in our own eye instead of us trying to pull the mote out of our brother's or sister's eye. O Lord, bless us to sweep our own door clean instead of us trying to sweep some one else's door. O Lord, bless us in our homes, and in our churches. Bless our old fathers and mothers in Israel in their old days, and make them as happy as their youths have been. Bless them, O Lord, to trust in Thine own arm, that has brought salvation to their poor and needy souls, and bless us, O Lord, us younger ones, to come along in our old fathers' and mothers' tracks. O Lord, we would love to, if we could, walk in Thine own precious tracks when Thou was on earth, but, dear Jesus, we cannot live perfect like Thou didst. But, dear Jesus, bless us to walk as near Christ-like as Thou can see fit. O Lord, bless our loving children, if it is Thy will, to pray with us, sing with us, preach with us. Let us hear their prayers, O Lord, if it be Thy will. O Lord, we have been left here for some purpose, we know not what; but Thou hast seen fit to call our old fathers and mothers away from us, and they have left the vacant seats in our homes and in our churches here, and we hope to be blest to fill them in a Godly way and manner. We believe, dear Jesus, that Thou hast called our old fathers' and mothers' and children's spirits back to heaven and they are resting in paradise with Thee, and

their old bodies are lying in their graves, resting and going back to dust, but we believe, dear Jesus, Thou art coming again and will raise our bodies up and will fashion our bodies like unto Thine own glorious body; then place that ever blessed spirit back, that breath, that soul, that Thou hast in heaven, will be placed back into a body like unto Thine own body. Then we will be enabled by the grace of God to sing Thy praise.

Well, I must stop. I see no end, I know not what is the matter with me. You may get tired of reading this now. I don't know what I have written, as I have written it so fast until I don't know whether you can read this or not. If this is any comfort to you all or to whosoever may read it, you all can answer it. If not, throw it in the waste basket. I will not think the least bit hard about it, for I am nothing but a poor sinner, and can do nothing only as I am blest from heaven. This from the biggest sinner and the least brother, or I hope I am a brother, in hope of mercy in this world and in hope of a sweet home in heaven. When done traveling in this world I hope to meet you all in heaven; where there will not be any sickness or death or pain to be felt or feared any more; where the old will be made young and where the babes will be made as big as anyone and where the poor old black people of God will be made white; where we (all that are redeemed by Jesus' blood) will sing praise to His name; where all shedding tears will be over; where Jesus has a bottle to hold all the tears we have ever shed; where we will all sing equal

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and undivided praise with Jesus and His family. We hope to hear the welcome applause said by God the Father, "Come in, Son, and bring all the children I have given you. They are all welcome." Then we will sing His glorious praise forever and ever in that world that shall never end. Amen.

Praise the Lord, O my soul, praise His Holy Name. Praise Him from Whom all blessings flow. The Lord is my Shepherd and I shall not want. He leadeth me beside the still waters. He maketh me to lie down in green pastures, but I fear no evil. Surely, His goodness and mercy will be with us all the days of our lives, and we shall dwell in the house of the Lord forever. Praise His Holy Name.

W. E. Jarrell,
Thomasville, N. C.,
R. F. D. No. 1.

CORRECTION.

Dear Sir:

Will you please correct the mistake made in Maggie L. Worsley's obituary, which was in the August 15, 1940 issue.

In the first paragraph it reads: "Funeral services were conducted by her pastor, Elder A. B. Blount," which should be Elder A. B. Denson.

Thanking you kindly, I am,

Yours Truly,
Mary Lee Worsley,
Rocky Mount, N. C. R. 2.

MRS. LOUISA JAMERSON

On April 21, 1940 our hearts were made sorrowful when our dear mother passed away. We have every evidence to believe she is with Jesus, where her precious body will feel no more pain, neither sorrow any more. Yet her passing brings sorrow.

Mother was loyal, patient and true. There never lived a better person or one more lovable. She was faithful to her family and kind to everybody. She was a great sufferer before she died. She would praise God in her affliction. She said the day before she died, "I want to go where the Lord is." She manifested true motherly love by her every word and deed. She would say, "Take care of yourself." I have thought of those dear words many times since she died. No one cares quite as much as mother. There is a vacancy that never can be filled. I only hope to meet her on that peaceful shore. She was loved by everyone who knew her. There was only kindness in her heart.

She was born July 4, 1850, united with the Primitive Baptist Church at Danville, Va., the second Sunday in July, 1913 and was baptized by Elder A. B. Philpot, who was her cousin.

She leaves to mourn a husband, W. B. Jamerson, two daughters, Mrs. Mary Herndon and Mrs. Sallie Butcher, all of Danville, Va., and one son, D. M. Jamerson, of Detroit, Mich.

Blessed are the dead who die in the Lord.

There is a scene where spirits blend
Where friend holds fellowship with friend
Though sundered far, by faith they meet
Around one common mercy seat.

High in yonder realms of light
Dwell the raptured saints above
Far beyond our feeble sight,
Happy in Emmanuel's love.

The funeral services were conducted by Elders W. R. Dodd and D. V. Spangler. They spoke comfortingly.

She was laid to rest beneath a beautiful mound of flowers in Highland Burial Park to await the coming of our Lord and Saviour.

Written by her daughter,

Mary J. Herndon.

WHITE OAK UNION.

The White Oak Primitive Baptist Union meeting will convene with the church at Maple Hill, on Saturday before the fifth Sunday in September, 1940.

Church situated one mile north of Maple Hill Post Office, near State Highway No. 53. We extend a cordial invitation to all brethren and sisters of our faith and order to come and be with us, especially the ministers.

Elma J. Pollard, Union Clerk.
Verona, N. C.

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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 E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

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WILSON, N. C. SEPT. 15, 1940

CONFUSION AND PEACE.

The one being set over against the other, causes us to search the scriptures, as to the origin and effect of each.

To deny that confusion reigns, with its misunderstandings, its misrepresentation, its jealousies and contentions, with its chain of evil effects, would be a denial of facts.

To deny that peace reigns in the hearts, minds and lives of many of the Lord's people would also be a denial of experiences.

Paul sought to teach his hearers in such a direct, and simple manner as to be fully understood, and though he said, "I thank my God, I speak with tongues more than ye all, yet, in the church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue."

If all religious leaders had the spirit of Paul, there would be much

less confusion, and it was in this connection that he said: "For God is not the author of confusion, but of peace, as in all the churches of the saints." (1st Cor. 14:33). A careful reading of the entire chapter shows the cause of his admonitions to the Corinthian Church.

Job said, "If I sin, Thou markest me, and Thou wilt not acquit me from mine iniquity. If I be wicked, woe unto me, and if I be righteous, yet will I not lift my head. I am full of confusion; therefore see Thou my affliction, for it increaseth much."

Job felt it would have been better if he had been carried from the womb to the grave. (Job 10:19) It was his own sins that so troubled him, and not the sins of others. He was blest to see and acknowledge his own sins, and said, "My confusion is continually before me, and the shame of my face hath covered me." And says, "Judge me, O God, and plead my cause against an ungodly nation; O deliver me from the deceitful and unjust man. O send out Thy light and Thy truth: let them lead me and guide me, and bring me unto Thy Holy Hill and to Thy tabernacles."

David said, "Let all those that seek Thee rejoice and be glad in Thee; and let such as love Thy Salvation say continually, LET GOD BE MAGNIFIED." "But," said he, "I am poor and needy. Make haste unto me, O God; Thou art my help and my deliverer." Is this not the desire of the man of God today? "He shall judge the poor of the people, He shall save the children of the needy, He shall come down like rain upon mown grass; as showers that watereth the earth." "He

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shall have dominion also from sea to sea, and from the river unto the ends of the earth." (Psalms 71st Ch.) Isaiah said of the Lord, and His overruling presence, "I am the Lord, and there is none else, there is no God beside me: I girded thee though thou hast not known me."

God, through the prophet, Jeremiah, says, "A voice was heard upon the high places, weeping, and supplications of the children for Israel; for they have perverted their way, and they have forgotten the Lord, their God." Yet, "Truly the Lord our God is the salvation of Israel, unworthy as they were and as we are. For shame hath devoured the labour of our father from our youth. We lie down in our shame, and our confusion covereth us, for we have sinned against the Lord our God, and have not obeyed the voice of the Lord our God." (Jer. 3rd chapter)

Much confusion is the result of ignorance. Cruden says, "Ignorance signifies want of the true knowledge of God and heavenly things."

To believers, in Ephesus, Paul said, "That ye henceforth walk not as other Gentiles walk, in the vanity of their minds, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts, who being past feeling have given themselves over unto lasciviousness with greediness, but ye have not learned Christ." He admonishes those who have known Christ, to put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind:

And that ye put on the NEW MAN, which after God is created in righteousness and holiness."

"For," says Paul, "we were some sometimes darkness, but now are ye light, in the Lord; walk as children of light; for the fruit of the Spirit is in all godliness, righteousness and truth; PROVING WHAT IS ACCEPTABLE UNTO THE LORD, and have no fellowship with the unfruitful works of darkness, but rather reprove them."

Paul, in showing the difference between the righteousness under the law, and under grace, says: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." But to the believer, it is said, "For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13.)

Therefore, let us conclude by saying, "That which is born of the earth is earthy; that which is born of God is Spiritual, and bears fruits of the Spirit. Confusion comes from benighted flesh and the devil. Righteousness and peace is from above, therefore, all your righteousness is of me, saith the Lord."

Paul's letters to the several churches show that this labour of love was to the men, out of the world, yet in the world, who were called to be saints, and He said "Peace be unto you." See Romans 1:7; 1st Cor. 1:3; 2nd Cor. 1:2; Gal. 1:3, and many other scriptures,

which show to whom his letters were addressed.

Jesus said: "My peace, I leave with you, My peace I give unto you, not as the world, give I unto you." The world gives for reward. Christ gave for the love He had for His beloved people.

Let us conclude by reference to Paul's letter to the Philippians, in which he says, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Those things which ye have both learned and received, and heard, and seen in me, do: and the God of peace shall be with you." For, "God shall supply all your needs, according to His riches in glory, by Jesus Christ." (Phil. 4th. Ch.)

O. J. Denny.

We desire to commend this editorial of Elder Denny's. When the Saviour came to the world what was the object of His mission? The people of the world, Jews and Gentiles, did not understand the loving kindness and goodness of God, and mercy of God to sinners. They thought only of developing the natural passions of men, the satisfaction of their lusts for money, power, and the organization of armies that they might go out and take, and destroy those who would not bend or yield to their selfishness and greed.

Though the prophets foretold the coming of Christ, the Jews were being governed by an ecclesiastical organization which had been built up through the priests of the supposed church, a relict of the old order under Moses. God had said

that they had lost all of their love for the truth, they had squeezed all the religion out of their hearts, they had tied themselves to the world and forgotten Him, in their lust for earthly power and gain. The Saviour rebuked the Jews for their shame and for their desire to cling to their old broken down ideas and ideals and showed them that they had even forsaken the law of Moses, and had resorted to devices of their own, thus eliminating God and His Son from their thoughts and substituted a religion of their own which was not a religion either as far as He was concerned or the treatment of their brethren, the Jews.

In answer to all this He told them He was tired of the blood of bulls and goats, and the tithing of sparrows, for the poor had been oppressed, and knew in their hearts they were not receiving justice at the hands of the leaders of the Church. God accused them of thinking they could offer their sacrifices on Sunday and devour widow's houses on Monday and pretend to think they could make restitution, in the death of a sheep, and so He told them that He would make good His declaration made ages before, that He would send His Son, of His own mind and the blood of Adam, crowned with knowledge and love of God, for the forgiveness of sinners, and thus draw men to Him through His loving kindness. And what did they do? Did they deal with Him any better than the heathen Romans dealt with those who opposed them? Not much. They crucified Christ, and the curse was put on them and it is following them to

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this day.

Be sure your sins will find you out. It were better that a mill stone were placed around your neck and you were cast in the midst of the sea than to offend one of my little ones. And who is to say who are God's little ones? Vengeance is mine, I will repay, saith the Lord.

Christ was supposed to be an example to all of us. Is what He said of no avail to the church today, when a brother will not forgive a brother simply because he has the leadership in the church and prefers to exercise this leadership under a rule of order of his own making or a form of theology he has set up which becomes a defense which he justifies to bolster his cause?

Oh, if we could only see our faults as much as we can see those of others. Why not confess to Christ that you are just as weak and sinful and need Christ's mercy as much as the one with whom you are offended? Christ prayed that even those who crucified Him should be forgiven. Christ explicitly tells us that nothing shall stand in the way of forgiving your brother, and no sacrifice is too good to bring him over to your side with love and fellowship, not in your justification, but in that of the Saviour, who died for you and your brother also.

If we shall be built up in the holy faith in the Lord, how can we do anything else?

Christ did not tell the folks when He was on earth that a certain kind of a church or a certain form of religion was right. He laid down the principles of love and kindness and fellowship and commanded us all to love one another as I have loved

you. He gave His life for us. You are not asked to be crucified on a cross, but to crucify your aspirations to rule and boss one another, and I am saying this to the world as well as the church.

Look around and see what that is doing to the world. It is destroying the economics of this country as well as the world. We have lost our markets by reason of the same sort of thing that obtains in the hearts of rulers supported by their people, which would not be possible but for their followers who have been educated to do the same things we do to each other, in the church and in our private lives.

Not until the peace that the Saviour gave by His example, reigns in the hearts of men, will the world ever come to its senses, and it must reign in the hearts of men as well as in nations, for a nation is merely an aggregation of individuals, and a church is an aggregation of individuals, all united in one common brotherhood to overlook the faults of others, and show them the right way in love and mercy. The Saviour did not say we should boss our brother, but that he who would be the Master must be the servant of all.

Let's pray for the peace of Zion, and peace in the hearts of men, for a peace that passeth all understanding, "that I give unto thee, not as the world giveth give I unto thee," and you just can't have it until you forgive your brother, and we are all brethren from one end of the world to the other, for the world is proving we cannot exist without the help of the others. Wars have destroyed the substance of the world

and brought poverty even to America and if persisted in it will bring poverty to the church.

I feel that God has been so good to me in forgiving my sins and shortcomings that if I do not forgive my fellowman, He will punish me for that disobedience, which I think is the greatest disobedience of all. How can I expect continued mercies from Him unless I am merciful? He has been good to me beyond what I deserve. How can a man feel He is better than his brother if he recognizes he has been saved through the grace and mercy of God, for He is not saved by his own righteousness, but through the imputed righteousness of Christ.

Let's all recognize we are sinners and that God is the one to condemn, to punish, and to justify through the remission of sins. That job was finished by the Saviour when He died on the cross, and we continue to crucify His dear heart when we crucify each other. What is the rule that He applies to you? "Ye have passed from death unto life because ye love the brethren." You cannot love unless you forgive. An order that is without love and mercy is hollow mockery.

J. D. Gold.

BLACK CREEK UNION.

The Black Creek Union was appointed to be held with the church at Goldsboro, N. C., Saturday and fifth Sunday in September, 1940. Elder W. E. Turner was chosen to preach the introductory sermon, and Elder W. B. Barnes to be his alternate.

The church is situated on East Spruce Street, between Center and John Streets. It has been a good while since the Union was held with this church, and I feel that they would be glad to have a goodly number of ministers and other brethren and sisters visit them at this time. Elder L. E. Bryan is pastor.

Isaac A. Lamm, Union Clerk.

MILL BRANCH ASSOCIATION.

The Mill Branch Association is to convene with the church at Pleasant Hill, Horry County, S. C., Friday before the first Sunday in November, 1940.

Those coming by Wilmington can take highway 17, 78 miles to Myrtle Beach.

Those coming by Tabor City, go by Conway, S. C.

For further information, write G. W. King, Myrtle Beach, S. C.

Lovers of truth are invited.

M. Meares,

Tabor City, N. C.

THE BLACK CREEK ASSOCIATION

The next session of the Black Creek Association is appointed to meet with the church at Aycock's, and hold the fourth Sunday in October and Friday and Saturday before, which are the 25th, 26th and 27th.

The church is located four miles east of Fremont, and twelve miles south of Wilson.

Those coming from the south by way of Fremont, can enquire the direction at Fremont. Those coming from the north towards Fremont will turn left on a dirt road where you will see a sign pointing to the association some three miles to the church.

We invite all lovers of the truth, and of the same faith and order to meet with us, and especially the ministering brethren.

E. L. Cobb, Clerk.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union will be held with the church at Tar River, near Berea, N. C., beginning Saturday before the fifth Sunday in September, 1940. Elder N. D. Teasley was chosen to preach the introductory sermon. Elder O. C. Hawkins, alternate.

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

Clyde Satterfield, Union Clerk,

Timberlake, N. C.

ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the church at Little Creek, Johnston County, Saturday and Fifth Sunday in September, 1940. Elder T. F. Adams is chosen to preach the introductory sermon and Elder R. B. Parrish is alternate. Little Creek church is located about three miles southwest from Clayton. Anyone desiring further information may communicate with Brother J. J. Batten, Smithfield, N. C.

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

W. F. Young, Union Clerk,

Angier, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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OCTOBER 1, 1940

NO. 22

NEHEMIAH NUMBERS THE PEOPLE.

"Now it came to pass, when the wall was built, and I had set up the doors, and the porters, and the singers, and the Levites were appointed.

That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many.

And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

Now the city was large and great; but the people were few therein, and the houses were not builded.

And my God put into mine heart to gather together the nobles, and the rulers and the people, that they might be reckoned by genealogy: and I found a register of the genealogy of them which came up at the first, and found written therein,

These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city."—Nehemiah 7:1-7.

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE RIGHT SPIRIT.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Enclosed you will find resolutions of respect for Brother W. D. Yarbrough and Brother G. L. Rhew, which please publish in Zion's Landmark. I am also enclosing check for \$8.00, for which credit me in payment on the Landmark for \$4.00; the other \$4.00 add to your list of those who are not able to pay for it. I feel sure there are many of God's little ones who enjoy reading the Landmark, and perhaps that is all the preaching they get and they are not able to pay for it, and it is a pleasure to me to help in the expense of sending it to them. We get a great comfort when we feel that the Lord has given us a mind to help some unfortunate one with our worldly goods that He has blessed us with, for we are told that it is more blessed to give than to receive.

Mr. Gold and readers of the Landmark, for sometime the word "Love" has been lingering with me, which to me is one of the sweetest words in the Bible, and the older I get the more precious the word Love is to my poor heart. Oh what manner of love the Father has bestowed upon us that we should be called the children of God.

How wonderful it is when we are blessed, as we hope, by an eye of

faith to look back as it were through a glass darkly into the shining courts of glory and feel that God is love. How He has ever loved His people, and back before as we call the beginning of time He looked down from the high courts of glory and saw His bride and for the great love He had for His people, to send His darling Son down in this sin-cursed world to suffer, bleed and die on the Roman cross that we "through His poverty might be made rich," and redeem them that were given Him in that great covenant.

When God's people are humble and brought down where they can behold the wonderful love and mercy of God and can look back through the ages of time and see the great chain of God's love, how He has shielded and protected them from danger, both seen and unseen, and how wonderful and tender He has been with us in our unrighteousness and feel and know that He has kept us day by day, if we should do a good deed, have a good thought, speak a kind word it is prompted by the great love of God. How wonderful to behold, then no wonder the poet could say,

"Oh for such love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Saviour's praises speak."

He has always loved His people

when they were dead in trespasses and sin and when He manifests Himself to them and gives them a hope in Christ then if I know anything about it, that love of God is set up in the heart, makes us humble and thankful people and feel that is "an anchor to the soul both sure and steadfast." We are made to love one another and esteem others better than ourselves and keeps them at the feet of the brethren.

Oh it is this great love as we hope that is given us that makes us willing to pray for our enemies and look over one another for good and not evil, and to visit the sick, widows and orphans, for we are told that is pure and undefiled religion. It is this love that we hope is set up in our hearts that makes us enjoy hearing the gospel preached and shaking hands with the brethren and sisters and talking about the wonderful goodness and mercy of God. This is a wonderful blessing and pleasure that I feel like we have, the world knows nothing about and how thankful we ought to be that we are blessed to worship a true and living God, one who has the power and doeth His will both in heaven and earth. He has the power and does communicate with His little ones whenever it is His will. Even in the dead hours of night, He speaks peace to their troubled souls and says, "Fear not; it is I." We are told in the scriptures that "we know that we have passed from death unto life because we love the brethren." There is the great word "Love" again, and sometimes when I am down in the grounds of sorrow that is about all I have to cling to, for, if I know my heart, I do love the

brethren. It is my meat and my drink to mingle with those I think to be the children of the most high God, and feel that love that flows from heart to heart.

I am down very low in my feelings most of the time, but sometimes I hope the Lord opens the windows of heaven and gives me a little glimpse into the kingdom of His love.

Here I will relate something that took place the third Saturday in last November or December, I have forgotten which. Sister Tilley, who is a member at Camp Creek, has a daughter that I have talked with many times and told them I had fellowship for, as I felt like I had seen the very image of Christ in their faces, I had on many occasions got a feast seeing them enjoy preaching. I had hoped to see them join the church. One of them lived near Durham but I do not think she had lived there long. Anyway not many of the members knew her. This Saturday that I spoke of, I had a mind to go to Durham church Saturday evening to preaching, but somehow it did not suit my business to go and also my wife did not feel like going; but something kept pressing me to go. I was late getting off and knew that service would be started when I got there. I rode along all the way wondering what I was going over there for. I had not thought of anyone offering to the church, but as I thought, the service had started, and at the close of the service this lady was there, but I had not seen or thought of her that day. She came up and asked for a home. It seemed that few, if any, of the male members knew her, and

it was my pleasure to tell them who she was, and also the feeling I had had about her. She was received and that was one happy afternoon with me. I shall never forget it. I came back home shedding tears and rejoicing, and at that particular time if all the world had told me the Lord did not direct me that way I would not have believed it, for there is nothing in this world that I enjoy any better than to see God's little ones coming home and going down in the liquid grave. This sister's mother was at the baptizing Sunday morning, and I think about as happy a person as I ever did see, and she has another daughter I think will not stay much longer.

I enjoy these things so much, and Elder Cobb knows it. He is often writing me about his good meetings and baptizings, which I appreciate very much. I feel like I know all these things are too good for me, yet sometimes it is a feast to this poor heart of mine to see this love manifested so plainly one to another. It is an anchor to the soul both sure and steadfast. It brings His little ones down at each other's feet and they look over one another for good and not evil. I think I have seen

the last few years how God has manifested His love in such a way and given His people a heart of forbearance one with another, that peace and love abounds among us, of which I hope I am thankful for. I feel like I do love peace and if I know my heart I want to live peaceably with all mankind. We are told in Ephesians, "With all lowliness and meekness, with long-suffering, forbearing one another in love." Paul tells us, "Let brother-

ly love continue." It is said of one of old, "Love worketh no ill will to his neighbor, therefore love is the fulfilling of the law," and I am sure when we are in possession of that great love of God, we love and strive for peace. I know we are in the hands of an all-wise God and He alone can bring about these things. He doeth His will in heaven and on earth, and none can stay His mighty hand. Sometimes I am made thankful that I believe in such a God, one who knows all about us, knows even our thoughts, and all our needs, and promised to supply all our needs but not our wants. He watches over and protects us even when our minds are not on Him and He keeps us from danger both seen and unseen and looks over our infirmities and remembers that we are dust.

Oh, such a wonderful God! I wish sometimes I could have a heart to praise Him as I feel like I ought. After realizing such a loving and merciful God, I would like to live a perfect life, but I know I cannot do that, for I am weak and do so many things I ought not to do, and I know unless I am kept by His mighty power I will fall by the way, yet I know the Lord has been wonderfully good to me in many ways. I cannot understand why, for I know I am an undeserving sinner. He blessed me with health and strength last year and made it possible for me to go to church every Sunday last year and to many Associations. I kept a record of everywhere I went to church, and who preached at churches and Associations. I averaged five sermons every Sunday. I hope no one will take it that I am

boasting, for I am not. I am only telling you this to show you how good the Lord has been to me, for which sometimes I hope I have a thankful heart and praise Him for His wonderful godness to me. I cannot say that I enjoyed all the preaching I heard, but if I am not blessed to hear preaching I do enjoy mingling with the dear saints of God. I have heard it said that the Primitive Baptists preached a narrow doctrine. I cannot see it that way, for I believe that every one that ever has or every one that ever will feel in deed and in truth the need of a Saviour's love, will some day be made like our blessed Saviour and rest in heaven above.

I must bring this to a close. I did not intend to write this much. I know I have been scattering, but wrote such things as came to my mind. I wrote most of this last spring and have thought many times that I would burn it up as it looked so much like myself, imperfect, and do not see how it would be of interest to any one. However, it is some relief of mind. I hope all who may read this will have a mind to pray for me that I may be faithful and have strength to be of some little service to the people I so much love, and to keep me in the straight and narrow path and humble at the brethren's feet. I know I am an imperfect being, not worthy the notice of God's little ones and I feel like if they knew me as I know myself they would not have any fellowship for me. Yet the greatest joy I get out of this life is the sweet love and fellowship I have for the brethren and sisters and what I hope they have for me. I do hope and pray

that God will continue to manifest His love, forbearance and forgiving spirit among us, that we all may be united in one great humble love, esteeming each other better than ourselves, ever looking unto Jesus, the author and finisher of our faith.

We not only have a God that watches over us while we live, but when it is His will to take us from this world of sin and sorrow He watches over our sleeping dust, and on the resurrection morn, He will raise these vile bodies, fashion them like unto His own glorious body and on that day I do not think there will be any crippled, feeble minds, or wrinkled faces or blind, but all will be just like Christ and be satisfied, and won't that be a glorious day.

When we've been there ten thousand years,

Bright, shining as the sun,
We've no less days to sing God's
praise,

Than when we first begun.

May God's richest blessings be with you all. I hope some day to be carried with you to that home above where all is peace and love and where we can be with the saints above, where we can sing His praises forever and ever.

F. D. Long,

Roxboro, N. C.

The above letter strikes us as being as near right, and according to the word and will of the Saviour as could be written. It evinces a love for the people of God, fellowship and consideration for the members of the church, and a desire to bear one another's burdens, as

Christ has borne ours.

We appreciate the friendship that Mr. Long has always entertained for the Landmark, and for his desire to help send it to those unable to pay. A tower of strength in his church and community, he is a friend worth having.

John D. Gold.

LORD UNDERTAKE FOR ME.

Mr. John Gold,
Wilson, N. C.

My Dear Friend:

Are there not times when you desire to speak, yet the words sit silent on your lips? If so, we have fellowship, for such is my state of impression and desire. I feel I must speak; yet how, and what am I to say? Oh Lord, undertake for me; be my door of utterance. Yea, speak, that I may speak the truth in righteousness; that I may not be found a false witness of thee.

There is so much that is taking place; happening in this sin-cursed world, that one is at his wit's end, both temporal and spiritual. Such things ought not to be. It would seem that all those professing to be the followers of Christ—I said professing. Yes, lip service. Such with their hearts far from God, but possessors. Their heart is in the right place—yes, has been wrought upon by the power of God. Yes, regenerated, and has tasted of those good things that are yet to come, now in store for them, being treasured up in Christ, are not conformed to this world, oh no, but are transformed by the renewing of their minds that they may prove what is good and acceptable and the perfect will of God.

They do that by an orderly walk and a Godly conversation, letting their light shine, not under a bushel, oh no, but on a candlestick. Why? That other beholding it, the light their life, may by that know that they have been with the Lord and have been taught of Him. One taught of the Lord has no desire to think of himself more than he should, oh no; but there is where so much trouble lies today, in the camps of Israel. And, I tell you, when you find such conditions, bear in mind that there is someone in the camp that has not been taught of the Lord.

“By their fruits ye shall (not may) know them.” That is a true mark. All those taught of Him feel and know that they are the least, are not desiring to find followers. Oh no, nor are they hunting for motes, but just longing for a seat at the feet of all. Yes, even a door-mat in the house of their God. They are not easily offended, nor preparing false charges. That is the work of the flesh and the devil, for they are ever offended, in direct opposition to the truth. A child of God is never offended at the truth. Oh, no, but rejoices in it. It is their meat and their drink. That is why they are not turned from the truth and turned unto fables. They have never seen occasion to depart from their first love, for it is shed abroad in their hearts and souls, by the wonder workings of the Holy Ghost, whereby they are sealed unto the day of redemption, having no confidence in the flesh, abhorring themselves, often repenting in sackcloth and ashes, desiring to ever be found walking orderly, humbly and cir-

cumspectly before their God, having a good report of them that are without. There are some that have such an evil report that they are a disgrace to the pulpit, and bring reproach upon the cause, even denying the very Christ. Their lives are such that they drive people from going to hear those that do have a good report and preach the truth. But God in His own time will make bare His arm, and deliver from such apostates those that desire the truth.

Pray for me. Yes, I need the prayers of all the redeemed family of God, for there is so much of my time that I can't pray. When I'm so vile, so full of sin and uncleanness, that I dare not approach unto a sin-avenging God, feeling sure that He will turn aside, yes pass me by. I often quake and tremble to approach Him, yet I feel I must, for I am a beggar, yes indeed, for mercy. That is what I long for, for justice would sink me forever into midnight darkness, where no eye could pity, nor arm extend mercy. So I know that God is full of mercy, and tender compassion. I trust that I am a happy, blessed recipient of same. If so, while in poverty's vale, I am by far richer than any king. Surely I would not exchange.

Your sister in bonds of love,
Effie H. Carawan,
Swan Quarter, N. C.

PREDESTINATION.

Christless predestination:

The doctrine of people known as Necessarians, is that: "All actions, both good and bad, are strictly necessary—thus every circumstance cannot be otherwise than it is

throughout the creation of God."

Mohammedism, more commonly called the doctrine of Mahomet:

This man born in the sixth century, claimed to have received a special revelation from God, that there was but one God, and He, Mahomet, was his sole prophet. About 200,000,000 people in the world are his disciples. They believe in a Christless predestination.

They claim to believe in an invisible, all-wise, everlasting and unchangeable God.

"Not only man's fortunes; but his deeds, and consequently his present and future rewards or punishments, are irrevocable, and thus unavoidable, pre-ordained." No fall in Adam and no redemption in Christ, is necessary in their belief, since it was all fixed from eternity, in the decree of God. We often hear the doctrine of Mahomet preached by those who perhaps know nothing of Mohammedism.

Predestination—as revealed in Christ:

"He hath blessed them with all spiritual blessings in heavenly places in Christ. He hath predestinated them unto the adoption of children by Jesus Christ unto Himself. He hath predestinated them unto an inheritance incorruptible, and undefiled, that fadeth not away. He hath ordained them unto eternal life, He chose them unto salvation, to redemption by the blood of the Lamb of God, who verily was fore-ordained before the foundation of the world. He hath chosen them to be holy and without blame before Him in love. He hath predestinated them to be conformed to the image of His dear Son. He hath

called them unto His eternal glory by Jesus Christ. "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?" (Rom. 8:30-31.)

"For behold I show you a mystery, (saith the apostle, Paul) 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, and we shall be changed," etc.

This shall be the crowning act of our redemption, to-wit: the redemption of our body; the creature then; in spirit, and soul and body be delivered from the bondage of corruption into the glorious liberty of the children of God, then we shall be conformed to the image of God's dear Son. We shall bear the image of the heavenly. The effects of believing this doctrine has not been as a license to wickedness. "Ah, sin burdened I have been before the Lord, and more than once there have been suggestions, and taunting darts, thrown into my mind, the language of which has been, Never mind, it had to be, take your fill of sin." These dreadful thoughts have pierced me and made me shudder years before I ever heard the lips of man utter them. I have known a few men who talked in this way, which has persuaded me that the spirit in which they talked was not of God. Does any one imagine God's predestination is an excuse, license, to commit sin? If there is such a person let him know that he does not know the grace of God,

and let not his seared conscience flatter him that all is well with him, for the grace of God is an effectual teacher. (Read Titus 2:11-14) and the "us" of whom the apostle speaks find this grace effectual to denying all ungodliness and worldly lusts. It teaches that we must not encourage sinful thoughts, intents, emotions; God's grace is a continual, lifelong teaching, and the fruits will appear in the lives of the "us" who are taught by the grace of God.

Instead of wickedly imagining that we have license to sin, because grace abounds, if we know the grace of God in truth, (Col. 1:6) we shall exclaim, "God forbid." (Rom. 6:2) I hope by God's grace to loathe myself because of sins. My spirit, compassed with infirmities, has asked the Lord many foolish questions: I have said, Why this? Why that? I delight in the law of God after the inward man; but I see another law in my members, warring against the law of mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with my mind I myself serve the law of God: but with my flesh the law of sin." (Rom. 7:22-25)

(The above are excerpts from an ably written treatise on the subject of Predestination by our living and able minister of the word, F. W. Keene.)

I KINGS XIX:4

"But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself

that he might die; and said, It is enough; now, O Lord, take away my life." I Kings XIX:4.

The poor, tried, tempest-tossed child of God, methinks, can plainly trace his own travail of soul and experience in the hardships and trials and vexations of spirit through which the great man of God had been passing and has often, no doubt said like Elijah, "It is enough; now, O Lord, take away my life."

It appears to my limited understanding that the prophet was experiencing the same trials and bitterness of soul that Job and other Godly persons did; and that the Christian must suffer in this world is verified by the self-sacrificing, sorrowful life of Jesus, who went mourning all His days, and who was a "man of sorrows and acquainted with grief."

The life and experience of the prophet, Elijah, has been sweetly comforting to me during the past months. The straits he was brought into, and the marvelous and striking manner in which God cared for him showing that His little ones are indeed of more value in His sight than many sparrows, is such a comfort and strength to me.

Again, when he was brought so low that he wished to die alone in the wilderness, fleeing from a wicked adversary, how good and gentle and compassionate was our dear Lord, when He sent an angel not only to touch him, to arouse him from sleep, but to feed his famished soul, to strengthen his weary fainting body, so that he went forty days on the strength of that food. How

often the child of God goes to sleep when under great worldly trial. How sweet it is then to be touched or awakened by the Spirit, who gives us food and soothes and comforts us as one whom the Father comforteth. After a long spiritual fast or hunger, weary with our journey, wishing the last scene were over, how strengthening is that food from above, the manna from heaven, the precious gospel truth which so strengthens the soul, and refreshes and buoys us up for many long days. Oh, the blessedness of that food, of which if a man eat he shall never perish, but shall have everlasting life; and the efficacy of that water of which if we drink, we shall thirst no more. Oh that I could be fed more freely with that wondrous bread; that I could drink more freely from that glorious fountain, whose pure crystal waters alone can satisfy one's spiritual thirst; that I could come nearer and nearer to the great throne of grace where even such poor creatures as I can find rest and help in all their sorrow and need.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him." So the Lord pitieth us in our weakness, temptations, shortcomings 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."

Commending you all to the faithful care of the Saviour, I am, your little sister, I hope,

Mrs. Bessie Brooks Gay,
Farmville, N. C.

**"KNOWING THEREFORE THE
TERROR OF THE LORD, WE
PERSUADE MEN."**

This scripture will be found in I Cor. 5:11.

This scripture has been on my mind for sometime and I can't get clear of it. So I thought I would express a few thoughts that came to me. Let's take a look at the grand old Primitive Baptist Church, that I love so dearly. This church has wielded a great influence "for good" in the community where ever they are situated. Now what do we find in viewing our churches? The country over they are diminishing in membership. The preacher goes regularly and preaches good sermons, but no one joins except a few very old people. A church that has no new births coming into it but a few old people will dwindle down until the preacher will have only a few members to preach to. The church is like a family name that has no births, it will decrease. We have unions and associations with large congregations and all the good things to eat and great social meetings, but all the churches report no increase or very little and most all of them have decreased in members. What is wrong? Has God forgotten us? We have many good people that love the church and attend regularly and seem to have an experience of grace, but will not take up their cross and follow Jesus in the liquid baptism and unite with us and give their influence in a church capacity. Christ says, "Take up your cross and follow me and you will find rest to your soul."

Let us consider the first part of the above scripture, "The terror of

the Lord." Terror means trouble or tribulation. Christ says: "In this world you shall have tribulations, but in me peace." Here is pictured two places—"in the world" and "in Christ and the church." I know many people that love the church and help to entertain the church meetings and seem to have a good hope, but they are out in the world where the terror and tribulations are.

Some will say, "I can be as good a Christian out of the church as in." Christ says not. If that is so, why did Christ organize the church? We cannot go out in the world and make Christians. God alone can do that. When Christ turns on the light in a sinner's heart, he can see how sinful he is. He is no more a sinner than before, but the light has been turned on so that they can see. God has been the good work with them, and if they continue out of the church in the world and in disobedience they will receive that terror, but Christ says, "Take up your cross and follow me in the liquid grave, and you shall find rest to your soul." Some think the church is only a place of sorrow and trouble, but Christ says "in me peace." The sweetest pleasure I know is in the church with love and fellowship with the dear saints of God.

Now the last part of the above scripture—"I persuade men." We need to encourage and persuade those that are deeply concerned to "take up their cross" and come left! what great things the Lord has done for them, ask a home with the Lord's people, the sweetest place on earth. Why wait to be brought in with some great terror? When

Paul was converted he came immediately to Christ and the church and said, "What wilt Thou have me to do?"

Let the preacher preach long and gentle persuasion and less doctrinal sermons. I like the sincere milk of the Word that I can digest.

W. H. Worsley,

1119 Hargrove St.,
Rocky Mount, N. C.

**LIBERTY IN CHRIST IS THE
BEST OF ALL.**

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

Dear Friend:

In reference to your noble article in Zion's Landmark of recent issue, that the Primitive Baptist Churches of our section are in a bad way is beyond denying. When all the world is going wrong then is when we need a sane leadership in our churches most. It has not always been that we have had the privileges that we have today to worship God in our own way. It was just a few years gone by that our preachers, brothers and sisters were haled into court, tried and severely punished for preaching the gospel of Jesus, and today we can all but see Elder Isaac Baker and others as they trudged the long road from Boston to Washington, D. C. to lay their cases before Thomas Jefferson, then President of these United States, to gain the freedom to worship God in our own way. That freedom was dearly bought to save its members from the lash and from shedding blood at the places of torment to which they were carried in chains.

These conditions were not in some

heathen land, but were right here in free America as we know it, when both men and women were tied up to the whipping post and beat unmercifully, for no other reason than to worship God in their own way. Sometimes they were deprived of their sight and their limbs, and women's breasts were cut off from their bodies, and they were burned at the stake. Nothing was too cruel to heap upon one that was caught worshipping God in this way. All other religious orders went free except Old Baptists, and today we find that we are on our way back to these same old conditions, and are placing ourselves in this same old bondage. Only it is not the state this time, but the church itself that is writing its own judgment. Our religious freedom is sorely disturbed, and some are worshipping Paul and some Apollos, some absolute predestination of all things, some conditional time salvation, which are both wrong. We are so cut up and divided that there is no place for the peaceful man of God who wants to live and let live. He has got to bow down to one false God or another if he gets in on either side, and when he does get in he has got to shape his own belief to conform to the rules of the majority or be cast out.

Where there is confusion there is every evil work. When one is confused he is more or less in a state of insanity, while his whole desire may be to do the right thing. Then is when he is most sure to take wrong for right and right for wrong, and he will do things that he would not do for the whole world if he could have seen the results in time.

Jesus Christ built his church and cleansed it with his own blood, and he prayed his own as well as his Father's blessings upon it and it is the only place of freedom in this world, and now if the children of the most high God cannot look to the church for comfort and freedom, to whom may they look?

There is no other name given to whom we may look for these great blessings that are promised to those that love and obey him. We are forbidden to have any other God besides Him.

Submitted in love,
W. L. Parker.
Schoolfield, Va.

**"COME UNTO ME, ALL YE THAT
LABOR AND ARE HEAVY
LADEN."**

This scripture will be found in Matthew 11:28.

This is the language of the Saviour.

Let's consider the first part—"Come unto me." That's an invitation addressed to somebody. Who is it? It is those that are heavy laden and labor. What are they heavy laden with? It is the knowledge of being a sinner before God and the Saviour. They are those that love the church and attend the meetings regularly, but will not take Christ at His word and come in the church and tell what great things the Lord has done for them, and receive that blessed rest unto their soul. They will plead that they are unworthy. They will find the worthiness in Christ and the church that they will not find out in the world. "Come unto me," says Christ,

"and you will find rest unto your soul." Don't keep on laboring with the burden of sin, but take His yoke, for it is easy; His burden is light when you have done your duty and followed Him in the liquid grave and come among your friends. Out in the world you will have tribulations, "but in me peace." Why not come into the church and lay down that heavy burden that you are carrying and laboring under? This is addressed to those that have been touched by the finger of His love feeling that they have no home and want a home among the dear people of God. I don't understand this invitation is addressed to the true church member, but to those outside of the church that have a sweet hope in the blessed Saviour, but have not cast their burden on the Lord, who will carry it for them.

If you prepared a dinner and invited your guests, it would be to those that had not come. If they had already come you would not tell them to come for they are already come.

I see many people every day that love the word and I think have a good hope, that should be in the church. You need the church and the church needs you. Christ says, "Come in and sup with me, and I will sup with you."

This subject has been on my mind for sometime and don't know whether it is of the Lord or not. If so, some one will receive comfort. May the Lord bless all of His dear children.

W. H. Worsley,
1119 Hargrove St.,
Rocky Mount, N. C.

LONDON CONFESSION OF FAITH**Chapter IV—Of Creation.**

(1) In the beginning it pleased God, the Father, (John 1:1-5; Hebrews 1:2; John 26:13) Son and Holy Spirit, for the manifestation of the glory of (Rom. 1:20) His eternal power, wisdom and goodness, to create or make a world and all things therein, (Colossians 1:16; Genesis 2:1-2) whether visible or invisible, in the space of six days, and all very good.

(2) After God had made all other creatures He created (Gen. 1:27) man, male and female, with (Gen. 2:7) reasonable and immortal souls, rendering them fit unto that life to God, for which they were created, being (Eccles. 7:29; Gen. 1:26) made after the image of God, in knowledge, righteousness and true holiness; having the law of God (Romans 2:14-15) written in their hearts, and power to fulfill it; and yet a possibility of transgressing, being left to the liberty of their own will, which was (Gen. 3:6) subject to change.

(3) Besides the law written in their hearts they received (Gen. 1:17; Gen. 3:8-10) a command not to eat of the tree of knowledge of good and evil; which whilst they kept they were happy in their communion with God, and had dominion (Gen. 1:26-28) over the creatures.

A GOOD LETTER.

Dear Mr. Gold:

Enclosed find money order which is to pay past dues and one year in advance to the Landmark. We have failed to receive the Landmark for the past three or four months.

and we have missed it very much. I will try to be more prompt about sending my renewal hereafter.

I hope the Lord will bless you to write more for the Landmark as I enjoy your pieces very much. I hope the Lord will bless you to continue to publish the Landmark and keep it free from those things that would make for its downfall. May the Lord bless you and yours in this life and give you a home in the world beyond when you have come to the end of your journey on earth.

Lester E. Lee,

Dunn, N. C., R. 5.

READING LANDMARK AT 84.

Dear Sirs:

I am enclosing check for (\$2.00) two dollars, to renew my subscription to the Landmark until September 1, 1941.

I am now 84 years old and still have my eyesight and enjoy reading the Landmark and feel that the Lord has been wonderfully kind to me. May the other readers be blessed.

Mrs. Wright Goodwin,

Lowland, N. C.

READING LANDMARK 60 YEARS

Dear Mr. Gold:

Please find enclosed a two dollar check, which pays for the Landmark up to September, 1941. I have been reading the Landmark for sixty years and like it very much. Would be glad if the associate editors would write more, as their writings are very interesting.

Yours truly,

C. W. Dodson,

1401 S. W., 11th Terrace,
Miami, Fla.

THE LANDMARK A COMFORT.

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

Enclosed you will find check to pay for the Landmark another year, if I am spared to be here. I have been through great affliction for the past year. I had arthritis and neuritis, and was not able to dress myself, but I feel thankful I am improving and have gone to church of late.

I enjoyed the Landmark so much when I could not go to church, but feel like the blessed Lord has answered my feeble prayers I tried to offer up to my blessed Jesus, though I do not feel worthy. A good portion of my time I could not hold my paper in my hands, but I hope I feel thankful I can hold it now, but I can't use my hand so good.

I enjoy reading the good writings you all write. Hope you will all write more. I will have to stop as my hands are stiff.

Hope those who read this will remember me, a poor sinner saved by grace if saved at all.

Love to the dear children of God.
Mrs. Mittie Bright,

Route 3, Box 188,
Greenville, N. C.

READING LANDMARK AT NINETY-FIVE.

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

Enclosed find money order for \$2.50, which will pay for my Landmark until October 1941, also for Semi-Weekly Times one year. I don't wish to miss a copy of the dear old Landmark. It's a great comfort to me as I don't get to attend church regularly. When my

subscription for the Landmark expires, I will have reached my ninety-sixth birthday, and I hope while I stay here I may continue to get it.

Mrs. M. T. Clayton,
Route 1, Box, 30,
Roxboro, N. C.

RESOLUTIONS OF RESPECT

A tribute of love and devotion to the memory of Sister Challie Sadler. She was born July 31, 1877, and died August 6, 1940, making her stay on earth 63 years. She was a good mother and a devoted Christian. She was received in the church at Concord by profession of faith Saturday before the fourth Sunday in March, 1940.

Resolved, First, that the church has lost a very good and loving sister and her family a good mother.

Resolved, Second, that we mourn with the bereaved children and also the entire family in their loss.

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

Done by order of Conference on Saturday before the fourth Sunday in August, 1940.

S. Gray, Moderator,
A. W. Ambrose, Church Clerk.
Creswell, N. C.

RESOLUTIONS OF RESPECT FOR W. D. YARBROUGH

First—That Roxboro Primitive Baptist Church has not only lost an active member but a good deacon and a useful citizen and we feel that the church has sustained a great loss.

Second—We know we are going to miss his wise council, the cheerful smile and hearty hand-shake and that humble and Christ-like spirit which he possessed.

Third—We extend to the bereaved family in this sad hour our heartfelt sympathy and hope that God will enable you by His grace to bow in humble submission and feel that the Lord giveth and the Lord taketh, and blessed be the name of the Lord, and that he may enable us to try to emulate the beautiful life that he was blessed to live.

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

Done by the Order of Conference on April meeting, 1940.

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

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert, Dade City, Fla
Elder B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

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WILSON, N. C., OCTOBER 1, 1940

GOOD AND EVIL.

"And behold, one came, and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why callest thou me good? There is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal," etc. (Matt. 19:16-18.)

The testimony of Jesus, that none is good save the Father, precludes argument. It is true, and all that can be called good in the sight of God emanates from Him, through Christ, and the Holy Spirit. God is a Spirit and seeketh such to worship Him as doth worship in Spirit and in Truth.

The fruit of the Spirit is Holy as God, the author of it, is holy.

Jesus said, "Every good tree bringeth forth good fruit.' And if the tree be good, his (its) fruit is good." And said, "He that soweth the good seed is the Son of Man: As to where the Son of man soweth the good seed, we are not left in doubt, for Jesus said, "The field is the word; the good seed are the children of the Kingdom; but the tares are the children of the wicked one." Who is the wicked one? Jesus said, "The enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels."

Jesus said, "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." (Matt. 12:33)

This shows the source from which cometh good and evil. Jesus said, "I speak that which I have seen with my Father. (Who is above) "And ye do the things which ye have seen with your father.' To these evil doers, Jesus said. "Why do ye not understand my speech: even because ye cannot hear my word." "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, he speaketh a lie, he speaketh of his own, for he is a liar and the father of it." (St. John 9th chapter.)

From whence cometh good? Not from satan nor from man, for we read, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God." They are gone aside, they are altogether

become filthy; there is none that doeth good, no not one." (Psalms 13:2-3.)

If we need further proof as to the apostate condition of the human race, let us read, (Gen. 6:5-8.)

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." No good here, only as the flesh is abased, and the Spirit exalted.

And He repented that He had made man. "And it repented the Lord that he had made man on the earth, and it grieved Him at His heart."

"And the Lord said I will destroy man, whom I have created, from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."

"But Noah found grace in the eyes of the Lord."

"Grace first ordained the way,

To save rebellious man,
And all the steps of grace display
Him, who drew the wondrous plan."

"Good," and its derivative words are used several hundred times in the scriptures; but all things that are good in the sight of the Lord, are of Him and to Him be all the praise.

As good is often spoken of in connection with acceptable service unto God, and unto each other, so, also, evil is spoken of in many scriptural readings.

As light is set over against darkness, so good is set over against evil.

All spiritual light, life, and glory is from Him who is light, and the light of His people.

"This is the message which we have of Him, and declare unto you, that God is light, and in Him no darkness at all." (1st John 1:5) The withholding of light creates darkness. "If ye say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." But if we walk in the light, 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." (1st. John 6:7.)

Evil ways, evil days, the evil of punishment for sin, punitive evils, evil surmisings, evil communications, and many other things called evil are to be found described in the scriptures.

Jesus taught His disciples to pray, "Deliver us from evil, for Thine is the Kingdom, the power and the glory, forever, Amen." Matt. 6:13) God is light, and in Him, no darkness. Christ is sinless, and the only one who can deliver from sin is our sin-bearer, if we are the children of God.

Jesus saith, "Let your communication be Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil." (Matt. 5:37.)

Solomon said, "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats." Why not be social? "For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee." (Prov. 23:6-7.)

Evil days, Solomon said, "All the days of the afflicted are evil."

"Better is little with the fear of the Lord, than great treasure and trouble therewith." Yet, in God there is hope; for we read, "Though many are the afflictions of the righteous, the Lord delivereth them from them all."

Jesus said, "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be in the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast into the furnace of fire, (the wicked) there shall be wailing and gnashing of teeth; but the redeemed shall be gathered around the throne of God, shall cast their crowns at His feet and crown Him Lord of All." All because they have found grace in His eyes.

O. J. Denny.

RESOLUTIONS OF RESPECT

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

It has become our sad duty to write a few lines in memory of our dear sister, Linzy Bell Pulley. She was born February 2, 1875. On June 2, 1940 she was transplanted to that beautiful home above, where she will rest from her labors and sing praises unto Israel's God.

She united with Tarboro church on Saturday before the first Sunday in August, 1924, and was baptized by the pastor, Elder C. F. Denny. She lived a faithful member until death.

She was married to James J. Pulley, January 28, 1896. She was a loving wife and mother, and a very dear sister to all who knew her. At all times she manifested that love which is shed abroad in God's little ones, by Christ Jesus, our Lord. The attributes of pure womanhood were hers, the radiance of which cast sunshine into

the lives of all with whom she came in contact. With her sweet smiles of angelic loveliness, she always greeted the brethren and sisters when she was blessed to fill her seat. While her seat is vacant she still lives in the mind of her church, her family, and friends. May the strong arm of the Lord keep her bereaved family within His walls of loving protection, and teach them the way of life eternal.

Her funeral was conducted by her pastor, Elder Joseph D. Fly. He spoke words of comfort to her family and friends. Her body was taken to Greenwood cemetery, and laid under a mound of beautiful flowers.

Therefore be it resolved:

First, that we bow in humble submission to Almighty God, who giveth and taketh away. Blessed be His Holy Name.

Second, that we extend our deepest sympathy to her bereaved family and pray the guiding hand of the Lord will comfort them.

Third: It was agreed to place a copy of this resolution upon our church minutes, send one to the family and one to Zion's Landmark for publication.

This done by order of Tarboro Church, Saturday before the first Sunday in July, 1940.

Elder Joseph D. Fly, Moderator
Mrs. J. D. Harrell, Clerk.

RESOLUTIONS OF RESPECT FOR BROTHER G. L. RHEW.

Resolved, First: In the death of Brother Rhew, who passed away August 12, 1940, the church has sustained a great loss, he having served our church as deacon for many years and filled it well. He had the interest of the church at heart and we will miss his hearty hand-shake and cheerful smile. We will also miss him in the singing as he did enjoy singing so much.

Resolved, Second: We extend to the family and friends our heart-felt sympathy in this sad hour and trust that God will enable you by His grace to be reconciled to His will and say that "The Lord giveth and the Lord taketh, and blessed be the name of the Lord." We will miss him, oh so much, yet we think of him as mingling with the saints that have gone on before.

Resolved, Third: That a copy of these resolutions may be spread on our church records, a copy sent to the family, a copy to Zion's Landmark, and to the county papers for publication.

Done by Order of Conference, August 31, 1940.

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

OCT 21 1940

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST**VOL. LXXIII.****OCTOBER 15, 1940****NO. 23**

READING GOD'S WORD TO THE PEOPLE.

"And all the people gathered themselves together as one man into the street, that was before the water gate; and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel.

And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

And he read therein before the street that was before the water gate, from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Ananiah, and Urijah, and Hilkiah, and Maaseiah on his right hand; and on his left hand Dedaiah and Mishael, and Malchiah, a Hashum and Hashbadana, Zechariah, and Meshullam.

And Ezra opened the book in the sight of all the people; for he was above all the people; and when he opened it, all the people stood up.

And Ezra blessed the Lord, the great God. And all the people answered Amen, Amen, with lifting up their heads: and they bowed their heads, and worshipped the Lord with their faces to the ground."

—Nehemiah 8:1-7.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- Wilson, N. C.

ELDER T. R. CRAWFORD ----- Cairo, Ga.

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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All 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

THE KEHUKEE ASSOCIATION.

We had the pleasure of attending the Kehukee Association, held with the church at Bear Grass, in Martin County, the first Sunday in October, and heard ten good sermons during the day, five in the morning before dinner and five in the afternoon.

Elder A. B. Denson, the Moderator of the Association, introduced the ministers, and commended the large and attentive audience on their good behavior and the splendid order observed, and thanked the people of the community for entertaining the visitors so hospitably.

Accompanied by my sister, Mrs. Gilbert Clark, it was our pleasure to spend Saturday night in the home of Elder B. S. Cowin, and we deeply appreciate the kindness and attention received from Elder Cowin and his devoted wife and children.

It is estimated there were from three to four thousand people present, and we have never seen closer attention or better behavior, and it is remarkable that so many people could sit and hear ten sermons in one day. It is evidence that the people like to hear preaching, regardless of denomination, and to hear the word of God, the "living bread" explained, for after all the soul of man is the most important part of him, and the spiritual part of him must be fed and nourished, for blessed is he who hungers and thirsts after righteousness.

The first speaker Sunday morning was Elder L. E. Bryan, of the White Oak Association, who said, in part, that neither Paul nor any other minister could preach the gospel without the power of God.

Some people, he said contend that the Primitive Baptists preach Christ and some preach Paul, but Paul plainly tells us that what he uttered came from on high and that he was directed by the Holy Spirit, and that he received it by revelation. And, my brethren, it does not come any other way.

Not until this change came did Paul know anything about Christ. We find him persecuting the saints and going up to Damascus with letters from the high priests, condemning to prison and death the saints of God, when he was stricken and shown the error of his way. Then he was proud to preach Jesus and Him crucified. At that time the world knew little of God, and these disciples of Christ, converted by the Holy Spirit, were shown their weak and condemned condition as was Paul, who condemned himself for stoning Stephen. Paul was in Christ and Christ in Paul, ready to be revealed in God's own good time, and these two are so closely interwoven in the child of God that it is difficult to tell where one begins and the other ends.

So this is our sacred relationship with God, and when we sit under

the drippings of the sanctuary and hear it in the Spirit, we are built up in that most holy faith.

All of our uprisings and down-sittings are from God, and since God and His Christ and the Holy Ghost are one, and when the Spirit of God permeates the mind and heart of the sinner, then you can see his countenance illuminated with joy, and hear it in his words.

The experience of the Apostle Paul is the same as ours, and Elder Bryan referred to the experience of a sister, which he read in the Landmark, and he had fellowship for her though he never knew her. It is through these wonderful things we are joined together in the unity of the spirit and the bonds of peace, and know them in the spirit.

Those who are thus united we find them in the same spirit and preaching the same gospel in the same spirit and power. They love you for what God has done for them. I love you for the same hope that Jesus loved His Church, the pillar and ground of the truth.

God's people are all little children. They gather around these promises and sit in heavenly places in Christ. Everything we have is treasured in Him. Reprove and rebuke with all long suffering. So be instant in season and out of season, preaching Jesus all the while, which will bring comfort to the heart of the poor sinner.

Elder J. F. Sumner followed Elder Bryan, and stated that he had been with the Old Baptists for forty years, and that he had a desire to come here and visit this Association. He once heard the late Elder Posey Green Lester say when he preached

he felt that it was from the Lord, and this was a comfort to him.

We preach Jesus Christ 'unto the Jews a stumbling block and unto the Greeks foolishness.' If we fail to preach Jesus, the power and wisdom of God, then we are not preaching true religion. I like to preach first so that if I leave any knots, the others who come after me can smooth them out.

The 8th chapter of Hebrews tells about the two covenants, how the light of God was brought out in the Old and established in the New, and the latter is the one in which we are more interested, and this is contained in the 8th verse: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." 10th to 12th verses: "I will put my laws in their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."

The two principles in the two covenants were shown to me one night by a beautiful white hand that was outstretched to me. The Old covenant was the schoolmaster to bring us to Christ, but this covenant having been done away with and supplanted by Christ, His hand was stretched out to save me.

The Bible says that if a man speaketh not according to the law and the testimony, there is no light

in him. When the light vanishes there is darkness. God fixed His light in the Heavens, the Sun, the moon and the stars. It takes light to see with, and the new covenant brings the child of God into the light of His presence. We did not keep the law for we were sinners, saved by grace, and not by works, lest any man should boast.

He is merciful to their unrighteousness, and their iniquities are forgiven and washed away in the blood of the Lamb. Therefore there is now no condemnation, for Christ came into the world to cleanse us from all sin. He gave His life for us and redeemed us, and while the church stands in that perfection we are all brought together in love and sweet fellowship. "I will put my laws in their mind and write them in their hearts, and they shall not teach every man his neighbor and every man his brother."

So here is a holy law which we have not been able to keep, for God keeps His children, and they do not keep Him. I do not want a religion that I can put aside when I want to and take it up again when I like. You can't tell why you love the Old Baptists, but you do and it is because the love of God is in your hearts and you are one in Christ.

Once I did not love them as I do now. Once I thought it was foolishness. I went to the church and told them I wanted to be buried in the water as Christ was. This baptism is a type of the burial and resurrection of Christ.

That resurrection day is going to be a beautiful day. Our bodies go back to the dust to be raised in the glorious likeness of Christ. There

is not going to be any maybe about it. I love to speak of the things that are so comforting to me.

No man or woman who has this love can live the life they once lived and be satisfied, for they are called not according to their works but according to the will of God. He doubled the inheritance of the child that was not able to understand. Before He showed His face to me I had no God and no hope in the world. He gave us this new covenant, to bring us back to Him. You are created in Christ a new creature, therefore it is not a burden for Old Baptists to go to meeting.

God is able to do all things. I do not fear men, but I do fear God. But I do not want to offend my brother or sister. Those who stay out of the church because they feel they are unworthy are mistaken. He that loseth his life for my sake shall find it. You are kept by a higher order of life, and you are trying to live up to it. I have a body of death and I hate that life. We eat natural food to be able to develop our natural bodies and we eat spiritual manna in order to develop our spiritual life. God's people are admonished to live the very best life possible, though we cannot reach to the heights of our spiritual life here below. The higher order of life comes from Christ. Nicodemus climbed the tree in order to get a better vision of the Savior, but we must be humbled and come down to His feet and then confess our sins. So Nicodemus was commanded to come down from his high place. We find Jesus down here with us and it is a sweet consolation.

Elder T. A. Stanfield came next

and said that Jacob was found in a waste howling wilderness and was led about and instructed. In Deuteronomy he spoke of this inheritance which is in Christ and fadeth not away. The Lord found him in the wilderness while he was fleeing from Esau and he laid his head on a pillow and that represents the law. In the night a ladder (Christ) was let down from heaven and angels ascended and descended on it. These are the people of God. If we are in Christ nothing can take us away from him, and Jacob awoke and said "The Lord is truly in this place and I knew it not." And he set up a pillar there, and this represents the foundation which is in Christ, a tried stone, the chief cornerstone. If we know that we are under conviction we would know that we are sinners before we are forgiven of our sins.

God put Moses in the cleft of the rock and He passed by. We can always discern Him after He passes by. The Lord appeared unto Saul and Saul prayed unto the Lord. He would never have felt the need of prayer unless God put it into his heart to pray. An eagle stirreth up her nest. The eagle represents Jesus Christ. So the Lord dealt with Jacob. The eagle built her nest above the world to protect her young. Salvation was before there was any substance of life in us. The old eagle does everything for the eaglets until they are grown and old enough to fly. When they are large enough to fly she throws them out of the nest and flies under them until they can find their wings. Has this not been the case with God's little ones? It was a long time be-

fore I tried to preach or offer prayer. If I had had my way I would never have come to the church.

Elder L. L. Yopp was the next preacher and said that he wanted to come to the Association and he could not stay away. A poor sinner can't stay at home when an impression comes to him to attend church or to preach the gospel. His subject was from John 19:26. He told his experience and said God is not mocked, neither does He need the help of man to carry on His work. You do not see the anchor holding the ship, so if you do not see Him Christ is there, the anchor of the soul, both sure and steadfast. He tells you to have faith in Him so He draws you with the cords of everlasting love. It takes the same grace to save a little child as it does a grown up. He is coming a second time without sin unto salvation, and has gone to prepare a place for you and all those included in His plan of salvation. "All the Father giveth me shall come to me, and I shall lose nothing." He said, "I go before my sheep, for they know me and will not follow a stranger." Old Baptists are different from other people. He closed by referring to his love for the children of God and of the sweet fellowship he had in meeting with them.

Elder J. W. Gilliam was the next speaker, and he opened his sermon, by referring to the women at the well, who said, "Come and see a man who has told me all the things that I ever did."

It does not take long after God shows His children their sins and forgives them that you know some-

thing of the wonderful plan that has been made for their redemption.

When the children of Israel were at the foot of the mountain of Sinai, it was aflame with fire, and they were afraid they would be killed. Moses was up on top of the mountain, and God spoke to him, and he was made to see that he was a sinner by nature. The sinner knows when God appears to him and begins a good work in him. He says "I will perform it until the day of Jesus Christ." They do not always know what is according to God's will and His good pleasure. He brought me to a house of mercy. "Come ye unto Jerusalem, the city of the living God, unto the church of the first born, unto a spiritual judgment. The apostle said that Jesus is the prophet and one who has satisfied the Father. So we are bought with a price and brought to Jesus. How do they come to Jesus? Will the people turn from their unrighteousness and come to Jesus? Now He shows us our lost and ruined condition and our utter helplessness, for Christ is doing the good work in our hearts. Jesus only has to speak and it is done. He commands and it stands firm.

Elder G. G. Trevathan was the next speaker, and he said, in part: "I cannot preach or be of any comfort to you unless God gives it to me. I believe that God will preach to a dying world. God is our all in all and has a purpose and a plan for the salvation of His children. He is a God of love and mercy to them who are chosen in Him. The race is not always to the swift, neither is the battle to the strong. God, through the mouth of His prophets, declares

that these things shall be. And in the New Testament it is fulfilled in Christ. Jeremiah says that "I will make a new covenant with my people, for they had proven they could not keep the law."

Elder J. E. Mewborn was the next speaker and used the following text: "Praise ye the Lord, for it is good to give praise to God." He said he, too, would praise Him with the psalmist for he knew the words of the psalmist are true. The psalmist also tells of the blessings of the church. This is written for the comfort of the church. Jerusalem is referred to as the church of the living God, the past, present and future. God does not change. He determines His way and carries out His will. He is as far above our ways as the heavens are above the earth. "If I could tell you how far above the earth it is, then I could tell you the extent of the power, glory and mercy of God. I feel that the stars and moon and the sun are a long way above the earth, but notwithstanding this great distance He is near enough to remember His church and the little ones who are His children. He bindeth up our wounds. He heals our diseases. I know this from my experience of many years. From time to time He has healed my lonely feelings. He watches over the church and supplies it with all spiritual comforts. Would that I had the power of speech to tell of the glory of God and the influence of the Spirit upon me. He knows what we need at all times. He knows our frame, and remembers we are dust. Therefore He has pity and compassion upon us. We know that He will do more for

us than we are able to do or think for ourselves. He tells His children to come and eat without money and without price. He will lead them to the springs of living water and wipe away every tear from their eyes. Our doctors may attend us, but God will keep us and heal us, for He healeth all our diseases. He unstops the deaf ears. Who can count the number of stars in the universe and call them by name? The astronomers say there are seventy million more stars than we can see with the strongest telescope. The Lord lifteth up the meek and strengtheneth them. When God says it is done, it is already finished. As the snow and rain come down from heaven, He giveth bread to the eater. He waters the earth so it will give its increase. Not one word will return to Him void. Nothing has failed him. It is our weakness, but we know that all blessings come from Him. He giveth the ravens food and He supplieth all our needs."

Elder E. F. Pollard was the next speaker and took his text from the 28th chapter of St. Matthew: "Go ye therefore, and teach all nations of all the things I have shown you and I am with you always."

"The word of God teaches us we must walk in the vocation with which He has called us. There is only one way and that is Christ. He has accomplished all for us. The Old Baptist Church is as old as God Himself. He thought it out when He first planned anything. God does not give us what we want but what we need. God is the same yesterday and today and forever. Go therefore and teach all nations,

teaching them to observe all things that I have told you. He loved His people with an everlasting love and therefore with loving kindness has He drawn them. This love will humble you and cause you to seek Him. He can make us get on our knees for He fills us with a contrite heart. Elder Gold once asked the question if God's people loved this doctrine, and answered it by saying they have no other place to go."

Elder E. L. Cobb spoke from the Proverbs: "There is a way to a man that seemeth right, but the end thereof is death." The gospel is the power of God. We find that in preaching the gospel. There is a hidden mystery in this statement. Moses while he lived in the world spoke many times of carnal reasoning and the danger of depending upon that and trusting in it and tells us to depend upon a righteous law giver. He says that no man is without sin, and so there must be a sacrifice or a propitiation for sin. Therefore there is a way that seemeth right to a man, but the end of that way is the way of death. We know that all the human beings born into the world must die a natural death. The difference is how the salvation of the people is brought about. The doctrine of the world is that it is up to you as to how you will be saved. In other words, they say to be saved you must seek salvation. This doctrine was given us before the foundation of the world. We know in our experience what the sinner will do before he is shown the light from on high. God loved Abel, and he was chosen in God before he was ever born on earth. If you get into the church it must be by a unani-

mous vote. God set the example. If we had to be saved by our own works it would never be accomplished. The nature and tendency of a man is to sin, and only the power of God can direct a person to salvation. Jesus Christ is the salvation of His people. When He came into the world they knew Him not, but when He enters your heart and shows you your uncleanness and that Christ is your salvation, then you know you are a child of God. Elder Cobb referred to the five wise and the five foolish virgins. The grace was in you and placed in your heart and the wise virgins were led to provide oil for their lamps. The foolish virgins lay down and slept, and so they did not hear the voice of the bridegroom when he came. Jesus never told an untruth, and we have His word that He will ever be faithful to His promises.

Elder T. F. Adams came next and said, in part, that the law was a schoolmaster to bring us to Christ. Third chapter of Galatians, 5th verse, "That we might be justified by faith." He said that it pleased God to give me a lot of views, and he used this subject at one time and one sister did not get anything much out of his preaching. After reading that for a subject he saw that she was fast asleep.

Elder Adams used the reference to the pharisee and the publican, who went up into the temple to pray, to prove that by grace are ye saved. One knew his vile condition, while the other justified himself by his works. This is my experience and we get most of what we have through our experience.

The law and the testimony must be established in the heart of the Christian. The law is a schoolmaster to bring us to Christ, and God's children must have this experience, when He says go and sin no more. When you are convicted of sin, then you realize your lost and undone condition.

John says that we have passed from death unto life because we love the brethren. If you do not love the brethren it shows that you do not love the Lord.

Paul went through this school, and when he was shown that he was not only breaking the earthly law, but the spiritual law also, he was converted. Jacob was found in a waste howling wilderness, and was shown the right way when the ladder and the angels of the Lord appeared to him. Then he said that the fear of the Lord was the beginning of wisdom. When the ladder of Christ is let down from heaven then we realize Christ is the way and the truth and the life and no one cometh to the Father but by Him. I have been made to feel that I have gone up that ladder and been justified by faith.

The law was the evidence of the good things to come. To Abraham was given the promise through his faith in God that He would provide an offering. I don't believe the child of God ever loses his hope.

He then told the beautiful story of the selection of Isaac's wife. Jesus told us that He would send the Comforter when He went up to Heaven, and we have sweet seasons of His presence, which strengthens us in our faith. Rebecca represents the child of God, and the church the

Lamb's wife, who comes trustingly to her husband, fearing nothing, and places herself in His keeping.

Elder R. H. Boswell was the last speaker on Sunday, and said that I would comfort you little ones with the words, "Be still, and know that I am God." He then asked the congregation to sing, "There is a fountain filled with blood drawn from Emanuel's veins, and sinners plunged beneath that flood lose all their guilty stains."

He said in part that the preaching had been good, and he had enjoyed it, and there had been ten sermons today, and all that he could do was to gather up the fragments, for the people had been filled with natural and spiritual food. More and more I am convinced that we are saved by faith, not of works, lest any man boast.

He made reference to his brother, the late Elder George Boswell, who preached that grace, which he said if you do not have you have no foundation on which to stand. The predestination and election of God will give you that grace, and make your foundation sure in Him.

Elder Boswell spoke of the goodness and mercy of God and said that the Christian sees God in everything and his heart is full of praise to Him for His many blessings. He feeds and cares for us all, and compares the love of a mother for her child, and says she may forget her child, but I will not forget to feed and sustain you. Paul said that old things have been done away and behold all things are new, and he knew that he had passed from death unto life because he loved the brethren and where once he stoned the brethren

and put them to death, he now realized that he was wrong and was completely turned around and changed from his former way.

On Saturday Elders J. D. Fly, J. C. Smith, J. R. Baker and N. D. Teasley spoke.

A GOOD ACCOUNT OF BEAR GRASS ASSOCIATION.

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

Dear Mr. Gold:

It is on my mind to write a few lines about the Association at Bear Grass.

I had decided that my wife and myself were on the poor and afflicted line, as she can scarcely walk, and I had neuritis in my shoulder, that we would not try to go to the meeting. But Sunday morning the sun rose brightly and reminded me of the Son of God who rose with healing in His wings. So we decided to go. So we called our son, Guilford who has a car and takes us to church nicely when requested. He rooms off and boards with us and is so sweet to us in our declining years. We called too late and he was not dressed, so he told my daughter, Mrs. Clark, of Panama, to take us. She and her husband spent the summer with us and were nice and sweet to us. We started late and arrived there at 12:30, about time they began to spread the dinner. I carried a chair, and my wife got a seat near the table, the longest table I ever remember. It was filled with all the good things to eat that the good sisters and brothers could prepare of the bountiful stores the Lord had blessed them with. Those good people live

at home and board at the same place, as the old remark goes. That is the most beautiful farming section I ever had the pleasure to visit and showed great love and hospitality to all the visitors and members and made me feel the Lord was with them and blessed them. It looked like we went for our dinner only, which I and all enjoyed, but after dinner we were treated with the spiritual feast that fell from the lips of the five good preachers that preached after dinner. They all had good liberty from the God of heaven to deliver the sweet message to the dear saints of Christ and His kingdom. I felt that we were well paid for our trip. I met many good brothers and sisters and good friends whom I had not seen in a long time. Among them my dear Mr. John Gold whom I have always loved and feel he should take up the cross and cast his lot with the dear old Primitive church of his father, who has gone to receive that message, "Well done, thou good and faithful servant. Enter thou into the joys prepared for you before the foundation of the world."

I estimated there were about 5,000 in attendance there.

As we traveled we looked at the beautiful trees that were becomingly arrayed with different colored leaves that were making ready to fly away. This reminded me of the dear saints of God who looked so good to me and would soon fly away to that Heaven above, where all is joy, peace, and love. I looked at the congregation that was drinking from that fountain of love, that was being delivered by the servants of God, and thought it was the most

heavenly sight to behold. May God permit us to meet many more times here on earth and then, when the trumpet shall sound, be gathered in that great throng that never breaks up.

After meeting we started home, and took the wrong road, but saw some beautiful country, but some one told us the way, so we came by Williamston, a beautiful small town in a prosperous farming section.

I am now going on the road of 78 years. I feel sometime my life has been unprofitable, but the Lord has blest me with good children and friends, which is worth more than silver and gold.

I have written in a rambling way as it came to my mind. I enjoy the writings from others that are more gifted than I with the pen. Pray for me that I may fight a good fight in the Lord Jesus Christ, where all our help must come.

Mr. Gold, print this if you think it will pass your judgment. If not, discard it.

Yours in love,

W. H. Worsley,

Rocky Mount, N. C.

**PLEASE SEND IN NAME
AND ADDRESS.**

Dear Mr. Gold:

In receiving renewals for the Landmark at Bear Grass last Saturday and Sunday I have lost the name and postoffice address of one lady who gave me her renewal on Saturday right after the preaching of the morning service. She paid me the money and she has a receipt for same. Please publish this notice, also this list of renewals in the next issue of the Landmark and

when the lady reads this list of names and finds her name is not on the list, then she may write me, giving her name and postoffice address, so I can send it in to you.

A. B. Denson,
Rocky Mount, N. C.

List of Renewals

J. D. Bowen,	
Willamston, N. C. -----	\$2.00
C. L. James, Stokes, N. C. ----	2.00
Mrs. Mamie Gibbs, Care Mack	
Scott, Washington, N. C. --	2.00
Mrs. J. S. Meads,	
Weeksville, N. C. -----	2.00
William Lowry, Hickory, Va.	2.00
C. D. Jenkins,	
Robersonville, N. C. -----	2.00
Ada E. White,	
Robersonville, N. C. -----	2.00
Lester House,	
Robersonville, N. C. -----	2.00
W. L. Morselander,	
Pinetown, N. C. -----	2.00
Mrs. Edward James	
Robersonville, N. C. -----	2.00
W. M. Grimmer,	
Robersonville, N. C. -----	2.00
Mrs. Lucy Wiggins,	
Tarboro, N. C. -----	2.00
Mrs. Lula P. Shields,	
1410 W. 48th St.,	
Norfolk, Va. -----	1.00
(I am enclosing check for same.)	

LOVES TO READ THE LANDMARK.

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

Dear Sir:

Enclosed please find two dollars (\$2.00), which pays for the Landmark up to December 1941. I have loved to read them ever since I was a child, when I could get one. And

now it is so much company to me since my husband died and I live alone.

I enjoy your pieces so much as well as the others. May the Lord bless you and all others to keep on writing that good news from a far country.

Mrs. Lewis Sasser,
Fremont, N. C.

READING LANDMARK FORTY YEARS.

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

Dear Mr. Gold:

I wish to renew my subscription for the Landmark. I enclose a money order for two dollars, which is the proper amount for one year's subscription. I have been reading it for forty years, and I hope to continue reading it as long as I live. I am nearly eighty years old and I enjoy reading the Landmark very much.

Mrs. Cathrine Sellers,
211 R. R. St.,
Selma, N. C.

MARRIED.

Elder Lee Hancks writes that he is very happily married to Mrs. Lula Floyd, a true and faithful Old Baptist and mother in Israel. His address is changed to Route One, Box 281, Cantonment, Fla.

Our congratulations, and we trust that he will live many years to enjoy his new found happiness.

He closes his message with the statement that "It is such a blessing in my declining years to have such a sweet home and loving companion," and thanks the Lord for His continued mercies.

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 B. S. Cowin, Williamston, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder T. R. Crawford, Cairo, Ga.

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WILSON, N. C. OCT. 15, 1940

THE GOSPEL IS GOOD NEWS.

"Who hath believed our report
and to whom is the arm of the Lord
revealed?" Isaiah 53:1.

"The gospel is good news from a
far country. It is the Power of God
unto salvation to every believer."
Rom. 1:16.

We might ask, who can believe?
Jesus said, "Who hath ears to hear,
let him hear." And the disciples
came and said unto Him, "Why
speakest to them in parables?" And
He answered and said unto them,
"Because it is given unto you to
know the mysteries of the kingdom,
but to them it is not given."

Therefore, the gift of prophecy,
and of preaching the gospel, is the
same God-given gift that gives the
hearing ear and understanding
heart.

The unregenerated know not the
joyful sound, or glad tidings of great
joy. "The whole need not a physi-

cian but, behold, they that are sick."
To the sinner, conscious of his de-
plorable state, it is good news to
hear that "Surely He (Jesus) hath
borne our griefs, and carried our
sorrows: yet we (while in a state of
unregeneracy) did esteem him
stricken, smitten of God, and af-
flicted." It was not for His sins that
He was smitten of God, and afflicted-
ed; but it was for our sins that He
was wounded, and "the chastise-
ment for our sins were laid upon
Him, and by His stripes we are
healed." Isaiah 53:4-5.

No other sacrifice, no other foun-
tain, no other name, could or did
wash away the sinful stains of His
people. It was Jesus who paid it
all, for "All we, like sheep, have
gone astray, turned every one to his
own way; and the Lord hath laid
on Him, (Christ) the iniquity of us
all." Isaiah 53:6.

Having paid the full penalty for
the sins of His people, He shall see,
(not may see) of the travail of His
soul, the purchase of His blood, and
shall say to the Father, "Behold, I
and the children Thou hast given
me."

God, having revealed to the
Prophet Isaiah the wondrous pur-
poses of God in the salvation of His
people, who lived before, during the
life of Jesus, and those who have
lived, and may yet live in future
years unborn, the prophet said, "No
weapon that is formed against thee
shall prosper; and every tongue that
shall rise against thee in judgment
thou shalt condemn. This is the
heritage of the servants of the Lord;
and their righteousness is of me,
saith the Lord." Isaiah 54:17.

The same host, unnumbered by

man, which shall come from every nation, kindred, people and tongue, with robes washed in the blood of the Lamb, shall meet and greet their Lord, cast their crowns at His feet and crown Him Lord of all.

While on pilgrimage, those who are made to know the burden of sin are hungry and thirsty for spiritual food and drink, and to all such the prophet calleth to faith and repentance, saying, "Ho, every one that thirsteth, he that hath no money: come ye, buy and eat, yea, come, buy wine and milk without money and without price."

To all such the arm of the Lord is revealed. And Jesus said: "Come unto me all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28. The prophecies and promises of God, through Christ, to the redeemed of the Lord is like a chain of golden links, that bind the hearts of His people unto Him and to each other.

Very truly,

O. J. Denny.

ELDER GILBERT IMPROVING.

Dear Friend J. D. Gold:

I have desired to see you, and some desire to attend some of the associations in North Carolina, but have not felt physically able, even if spiritually so. But I am thankful that I am much better in health than I was last year. Many thought I was in the verge of death, and two or three doctors said I could not live another day. One advised that if I had not prepared to meet the Lord in heaven, I should have preparation at once. I replied that I believed that the Lord had so prepared me in 1883, and that I did not

believe that I would ever be better prepared if I should live many times longer than I was then. But I had not got ready to go, but I felt I would be when the Lord called me.

A number of Landmark readers have inquired why I had nearly quit writing for the paper. Not that I have lost interest in the paper, but as I have grown so much weaker, I felt sure that my writings would be the same in proportion, and that my little editorials might keep out some better matter for our readers. As its first issues contended for the faith and order of the apostolic churches more nearly than any other Primitive Baptist paper or religious paper, so I trust it will continue to stand fastly in apostolic principle long after my feeble writings have been forgotten.

Doubtless some expressions and articles have gotten into its columns that were not pleasing and wholesome matter for our spiritually minded readers, but perhaps less objectionable matter has appeared in it than any other paper.

My prayer and best wishes for you and Zion's Landmark.

M. L. Gilbert.

P. S.—Enclosed find money to renew the subscription of Elder I. C. Davis, Route 2, Plant City, Florida.

We are certainly glad to learn Elder Gilbert is better and we hope he will be able to attend some of the associations in North Carolina this fall. Come to the Black Creek association and stay with me.

We miss your writings and hope you will get back in harness again.

May the Lord spare you many years longer. John D. Gold.

THREE SCORE AND TEN.

I am three score and ten years old today. It has been fifty-five years since the Lord, by His grace, showed me that I was a vile and lost sinner. When I was but fifteen years old I went with some other boys to a night meeting. I did not listen to anything the preacher said, paid not the least attention to the preaching service. I only went to play and have what I called a good time.

About the time the preacher dismissed his congregation I suddenly became nearly blind. I seemed to be in the midst of a smoke and could not see well. I continually found myself rubbing my eyes in hope it would clear them up so I could see clearly.

I also had the strangest feeling to come upon me—a feeling of guilt and condemnation and knowledge that I was a great sinner, not only a sinner but the greatest of them all.

I said to myself this feeling will be gone when I get out of the house, as I had to wait sometime before I could get out, owing to the rush.

When I got out of the house I was still in the same condition, then I said it will be gone when I get home.

I could not join my comrades in our playful joys as usual, but instead of acting as I formerly did I walked behind my oldest brother, feeling too small and guilty to get up in the crowd. Upon reaching home I found myself still groaning within and lamenting my sad and lost condition.

I went to my bed and lay down in my usual manner but could not rest.

I rolled and tumbled about for some time and finally went down on

my knees to pray unto a God I knew nothing about. I tried to ask Him for mercy, for I felt to need Him, as I could not think of any one who could do me any good. After awhile I fell asleep and awoke in the morning with the same feeling I had gone to sleep with. That day I went to church and listened to the preacher but I soon found that he could do me no good. I kept trying to pray and live as good a life as I knew how to live.

After suffering for quite a while I found myself in the midst of the most glorious season of my life. All my troubles were gone and I loved everybody, loved all people who claimed to love God. I even loved my enemies. I loved to go to church, meet my friends and brethren, to sit with and sing with them, but I never enjoyed the preaching.

I united with the church and enjoyed every part of the service except the preaching, which was a period of misery to me, and I was always glad when it was over. I thought that if I was a Christian I ought to find some one who would preach in such a way that it would be comforting and edifying to me, but with all my going from church to church, and from place to place, I could not find any one who could preach what I understood to be the gospel of our Lord. I was extremely restless and uneasy. I read the scriptures and compared them with what I had often heard, but could not reconcile them to a gospel that was only a tradition, and not contained in the scriptures.

I had heard preachers of all the various denominations in the country and none of them comforted me.

I felt to know the truth and resolved within myself that if I could not find someone who preached it, I would preach it myself. I felt it needful that with all the preaching going on, that the truth should be preached also, and I was determined by the grace of God to do it. After hearing all the others I decided to go and hear the "Old Hardshells," as I always heard them called—a people I was taught to hate.

I went in the church and sat near enough to hear. The preacher read a short text and proceeded with his discourse. He had not gone far before something in my bosom said, "That's the truth," and I knew it was the truth he was preaching, for it was the same truth which was given me many years before in the pillar of smoke, and for the last thirty years I have in weakness and much trembling been trying to preach. This is my reason for being a Primitive Baptist.

B. S. Cowin.

Congratulations on Elder Cowin's attaining his 70th year. May he live to enjoy many more fruitful years in the service of the Master.

The editorials of Elder Cowin have been a valuable feature of the Landmark and afforded much comfort and enlightenment to the readers of the paper. Personally I have greatly enjoyed them.

John D. Gold.

OUR WARFARE IS ACCOMPLISHED.

Dear Readers of the Landmark:

It has been some time since I have contributed to the pages of the Landmark, but I have continued to

read what was printed in it, and have enjoyed some of it, and some I have not found so much comfort in, and to me it makes the paper of less appreciation. The part that I do not enjoy is the controversy over our splits and divisions, and I find that I am not alone in this feeling, and lots of times, when I am out, I am asked the question, "Why does it continue." Now, let's all agree that the divisions have taken place, and then agree with the old saying, "The more you stir a matter the worse it gets." So let's stop stirring, and each one get in his or her place, and if 'we have any complaining to do, let him that is complaining feel it in self instead of placing it on the other. If you have a word of comfort, say on. Isaiah says, by the power of God, "Comfort ye, comfort ye, my people, saith your God." He also says, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Regardless of all the splits and warfare, we have a promise that in the Lord Jesus Christ it has been accomplished, and if we be the children of God our sins have been pardoned, and then I believe we are promised also by the Saviour of poor sinners, "In the world ye shall have tribulations, but in me ye shall have peace." Also, it is through much tribulation that we enter the kingdom. "Think it not strange brethren of these firey trials, for whom the Lord loveth He chasteneth and scourges, and if ye are without chastisements ye are bastards and not sons." So you want to be a son, but

we dont want what it takes to give us the evidence. All my life in the church has been mixed with joy and sorrow and the poet says "mixtures of joys and sorrows, I do daily pass through." And we have it also that "Jesus is a man of sorrow, and acquainted with grief." And if we are followers of Him, we shall be partakers of His sufferings, for He says, "If you suffer with me, ye shall also reign with me." And another promise, "As I live ye shall live also, and behold I am alive forevermore."

In love of the cause,
E. L. Cobb.

SWEET MEETINGS.

It is with a feeling of deep appreciation, and I hope true thanksgiving to our God, that I endeavor to write of the sweet meetings I have been blessed to attend lately.

On the fourth Sunday in August, Friday and Saturday before, we attended the Abbott's Creek Association in Salisbury, N. C., where we were received heartily and were shown the sweetest Christian courtesy that only those who have the love of God in their hearts can show.

We arrived in Salisbury Friday afternoon and were shown to the home of Brother (Deacon) C. B. Owens, who treated us in so many good ways that we had to like some of them. This surely is a Godly home, and if there was ever an effort made to make poor travelers feel at home, it is in this home, and I wish to say here that I never expect to live long enough to repay them. God alone can do that, and I hope that my prayer to Him is to the end that He will always be near

with grace to strengthen them, and with His loving presence to comfort and encourage them, that life might be worth living and death might be worth dying. May I beg to be remembered in your prayers dear Brother and Sister Owens.

We were also blessed to meet Elder Broadway, of that association, also Elder J. A. Fagg of the Upper Mayo Association, Elder Moore of the Upper Mayo Association, Elder S. B. Denny of Wilson, N. C., and many others that I can't remember their names at this time. I am happy to say that the preaching was all in perfect harmony and to the glory of God and to the comfort of His dear people. May the dear Lord ever bless us to continue in His praise, is my prayer.

We left Salisbury early Monday morning, and drove to Atlanta, Ga. There we went to the home of Elder J. A. Monsees, who treated us as though we were somebody, and let us rest ourselves in his home. And in the early hours of Tuesday morning we left this good home and proceeded to Griffin Ga. where the Echeecone Association was to convene. There we were met and received by their able moderator, Elder J. Harvey Dailey and many other ministers and brethren. Among these were Elder C. M. Mills of Charlotte, N. C., whom we had met a few weeks before at the Little River Association of Georgia. We all enjoyed his able preaching very much. There were in our party on this trip Brother Henry Hester and his dear wife, from Cairo, Ga., and Sister Eula Railsback of Tallahassee, Fla., also Elder G. A. Gill, of Pineview, Ga., whose sweet com-

panionship and able preaching was greatly enjoyed by all.

We left all in peace at home, we found every one in peace where we went, we left them in peace when we left, we hope they will retain their peace, we returned home in peace and found our homes in peace. May the dear Lord give us peace from here on. And so I pray for sweet peace.

Brethren, come to see us here in Georgia.

Unworthily yours in a good hope,

Thomas R. Crawford,

Cairo, Ga.

RESOLUTIONS OF RESPECT ELDER JERRY JENKINS

We, the Church at Rosemary, bow in humble submission to the will of our Heavenly Father in removing from our midst one of our aged brothers, Elder Jerry Jenkins.

He was born November 12, 1866, and departed from this earth on April 11, 1940, making his stay on earth 73 years, 5 months, and 29 days. He joined the Church at Yopps, Onslow County, North Carolina, on July 6, 1895, and was faithful to his church. He moved his membership to Rosemary Church in Roanoke Rapids, North Carolina, Saturday before the second Sunday in July, 1926. He was ordained deacon soon after he joined the church, was ordained to preach Saturday before the first Sunday in December, 1934, and was faithful to his calling.

He was a man who made friends wherever he went. He was not able to go much in his last days, but he bore his affliction with patience. We are looking forward, with sweet hope, to that day when we shall meet again "Bye and Bye" in that home eternal, made not with hands, in Heaven, where congregations never break up and the Sabbath never ends.

His father was James Jenkins; his mother Sarah Jenkins. Elder Jenkins was married to Victoria Sanders in March, 1888. They live together for fifty years and a few days. He left to mourn him, his wife, Victoria Jenkins, one stepson and a daughter, E. T. Sanders and Zilpha Jenkins, and a host of friends. Funeral services were held at a funeral home in Roanoke Rapids, North Carolina. Elders J. T. Williams, Pollard, C. L. Robbins, E. C. Moore, and J. R. Baker officiated.

Therefore, be it resolved:

First—That we, the Church of Rosemary, bow in humble submission unto our Heavenly Father, who "doeth all things well." We feel that our loss is his eternal gain.

Second—That we extend to his bereaved family our deepest sympathy in their grief and sorrow.

Third—That the Church at Rosemary has lost one of her faithful and beloved members.

Fourth—That a copy of these resolutions be spread upon our Church records, a copy be sent to "Zion's Landmark" for publication, and a copy be sent to the bereaved family.

Done by order of Conference in session at Rosemary, Saturday before the first Sunday in June, 1940.

Committee to draw these resolutions:
Brethren I. H. C. Joyner and E. T. Sanders,
J. K. Baker, Moderator,
I. H. C. Joyner, Church Clerk.

APPOINTMENTS FOR

ELDER E. C. OAKS, LEASBURG, N. C.

Wilson Church—Friday Night, October 25th.

Smithwick's Creek—October 26th and 27th—Annual Meeting.

Juniper Church—Monday, October 28th, 11:00 A. M.

Elder Y. W. Wood's Home—Monday Night.

Greenford Church—Tuesday, October 29th, 11:00 A. M.

APPOINTMENTS FOR ELDER JARRELL

Appointments for Elder W. E. Jarrell, from Lexington, N. C.

Willow Springs, N. C., Tuesday, October 22nd., 1940, 11:00 A. M.

Middle Creek, Wednesday, October 23rd., 11:00 A. M.

Fellowship, Thursday, October 24th, 11:00 A. M.

Clement, Friday, October 25th., 11:00 A. M.

Pine Level, fourth Saturday and Sunday, October 26th. and 27th., 11:00 A. M.

Old Union, Monday, October 28th., 11:00 A. M.

Little Creek, Tuesday, October 29th., 11:00 A. M.

Hannah's Creek, Wednesday, October 30th., 11:00 A. M.

Bethel, Thursday, October 31st., 11:00 A. M.

Sandy Grove, Friday, November 1st., 11:00 A. M.

Angier, first Saturday and Sunday in November, 2nd. and 3rd., 11:00 A. M. on Sunday and 2:30 P. M. on Saturday.

Elder Jarrell will need conveyance.

T. Floyd Adams

Willow Springs, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXIII.

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NO. 24

UNDERSTANDEST WHAT THOU READEST?"

"So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading.

And Nehemiah, which is the Tirshata, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.

So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

And on the second day were gathered together the chief of the fathers of all the people, the priests and the Levites, unto Ezra the scribe, even to understand the words of the law."—Nehemiah 8:8-13.

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

ASSOCIATE EDITORS

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

ELDER B. S. COWIN ----- Williamston, N. C.

ELDER E. L. COBB ----- Wilson, N. C.

ELDER T. R. CRAWFORD ----- Cairo, Ga.

\$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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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 BLACK CREEK ASSOCIATION.

The Black Creek Primitive Baptist Association, held Friday, Saturday and Sunday, October 25th, 26th, and 27th, was largely attended by ministers and members of the church and friends, many of them from a distance. It was estimated there were from three to five thousand present on Sunday.

Elder Robert Boswell, the Moderator, introduced the various ministers with some pleasant and characteristic remark, and at the close of the meeting thanked the brethren in the vicinity and all who helped entertain the ministers and visitors, for their hospitality, and also referred to the good order that had been observed and the attention given the sermons.

There were thirty-four ministers present, and these were Elder H. H. Lefferts of Leesburg, Va.; J. W. Wyatt, of Martinsville, Va.; W. S. Kearney, of Snow Hill, N. C.; J. F. Sumner, of Short's Creek, Va.; Oscar Broome, of Albemarle, N. C.; D. G. Staples, of Brown Summit, N. C.; R. W. Gurganus, of Jacksonville, N. C.; T. H. Edwards, of Jacksonville, N. C.; L. A. Johnson, of Benson, N. C.; G. F. Trevathan, of Pine-tops, N. C.; J. D. Fly, of Rocky Mount, N. C.; C. L. Robbins, of Rocky Mount, N. C.; J. E. Mewborn, of Snow Hill, N. C.; T. F. Adams, of Willow Springs, N. C.; J. A. Hern-

don, of Chapel Hill, N. C.; W. E. Grimes, of Williamston, N. C.; L. E. Bryan, of Pink Hill, N. C.; E. C. Jones, Willow Springs, N. C.; T. A. Stanfield, Reidsville, N. C.; F. W. Rhodes, Durham, N. C.; E. P. Gerard, Rocky Mount, N. C.; J. B. Roberts, Farmville, N. C.; M. F. Westbrook, Benson, N. C.; A. B. Denson, Rocky Mount, N. C.; J. C. Moore, Whitakers, N. C.; R. B. Denson, of Rocky Mount, N. C.; E. F. Pearce, of Princeton; G. W. Hill, of Greensboro, N. C.; Jarratt White, Whitakers, N. C.; Exure Lee, Dunn, N. C.; L. L. Yopps, Wilmington; E. W. Moore, Scotland Neck; Elders R. H. Boswell and E. L. Cobb, Moderator and Clerk of the association.

Nearly all of these spoke on one of these days. This writer was present only on Sunday, and therefore did not have the pleasure of hearing those who spoke on Friday and Saturday.

The first sermon on Sunday morning was delivered by Elder T. A. Stanfield, who spoke from Judges. He referred to Adam and Eve at the beginning of his sermon, and the fact that Canaan was a goodly land, flowing with milk and honey, the land of Goshen. He described Adam and Eve and their close relation to the church, and the love that Adam had for his wife. He gave her the upper and nether springs, which represent the children of God who bask in the light of their Saviour,

and draw their inspiration from Him.

It is true that we have our trials and disappointments, yet it is good for us to drink the dregs of the cup for it keeps us humble.

Elder Stanfield told of his great sorrow at the loss of his little girl to whom he was devoted. She was only two and a half years old, and she sang "Rock of Ages" before her death, and Satan whispered to me, "There is no God." I tried to explain my troubles in the Landmark. Satan said to me as he did to Job, "Curse God and die," and Job's wife said the same thing to him. I was ready to believe every word that Satan said to me when one of my deacons came to me and said, "You have a God, but God translates these dark places into light and does this to try your faith just as he did Job."

God furnishes us everything and supplies us with all our needs, and we will drink from the wells of our salvation, and He will take care of us as long as we need anything here.

Elder J. B. Roberts was the next speaker. He said, in part, that Moses asked the question of God, "What shall I say before Pharaoh?" And God replied, "I am what I am, the power before life and after death." There is no chance of failure if God is with us.

Elder Roberts selected his text from John, first, second, third, fourth and fifth verses.

I am glad that I am talking to the people I am.

A man asked me last night if I would preach tomorrow, and I said I hoped so, but I did not know what my sermon would be today. I do not expect to bother you with

thoughts on predestination, which our people talk about. Sometimes when some people talk about what God intended to do and what He did not intend to do, we had better let it alone.

I have thought of Jesus Christ and His Father, of what He is, and of what He was, and it was well thought out by God through all eternity.

"The Word was God and was with God and it was glorified in the only begotten of the Father in grace and truth."

Is there a God? Shadrach, Meshack and Abednego were not certain. They had felt the influence of the word of God, but when asked to go into the fiery furnace the world said give them a chance. The Jew went on one side, and the Samaritan on the other side. What does the world know about God? God said, "Let there be light," and there was light. God created the sun, moon and stars after all the other things, as was so richly told by Elder Denson. Don't stay in the garden too long, or talk about predestination too long. It was all taken care of in the beginning. This word is sent into the sinner's heart, and it gives glory to God. Wherefore then, should you wonder or strive about these questions. Take no thought about what you shall say, for what you shall say will be given unto you. I think of that great name. He baptized in Jordan. If you have Jesus Christ in you, the hope of glory, there is no necessity for you to worry about the rest. Paul said, "Great is the mystery of godliness." No one knoweth the mystery of godliness. I want

to talk of this mystery. Christ was seen of angels and preached in the world and went home to glory. Christ was made flesh and dwelt among us and was of the Father, full of grace and truth. It is so wonderful I cannot express it. What makes the flowers and the trees grow and look so beautiful? What makes your friends look so beautiful? Years ago after my mother had died when I was quite young, I told my experience. The glory of God that speaks in our hearts gives us our experience and without Him there is no experience. The Apostle Paul thought he should do many things which later he found it was not right for him to do. He then found that his duty was to preach Christ crucified to whom all power was given. The world says "Accept Jesus Christ and be saved." And when I think of my weakness and utter inability to save myself, I feel that to speak in His name is such a great blessing and privilege.

"Nothing in my hand I bring. Simply to His cross I cling." Everything hangs on Him and His promises. You are the temple of the living God. The very thoughts of your mind and the meditations of your heart are from God. Salvation is of God, and we beheld His glory. Where is the word of God that rides on the wings of the winds? It sets everthing in place. Jesus died and is risen again and rose victorious over death, hell and the grave, and led captivity captive and gave gifts to men.

How do you get faith? Faith comes by hearing, and hearing by the word of God. The word of faith moves the creature, the child

of God, to Him. The word of God lights the lamp of life. It will never die, for it is God Himself. The wicked will say, "In Thy name I cast out devils," but He will say, "Depart from me. I never knew you." To the righteous He will say, "I will be your God, and you will be my people. My Spirit shall be a light unto your path." He has all things under control, but looses the devils for a little season. All these things are to try the spirit. Preach Jesus the light and glory of God. Meshack said, "Our God will deliver us." Great is the gospel and power of God. God will save us. Where is your strength. It is in God. Then turn your face to the Holy Mountain, the God of Abraham, Isaac and Jacob, the Lamb of God that taketh away the sin of the world.

Elder H. H. Lefferts, of Leesburg, Va., was the next speaker. His text was from the 65th chapter of Isaiah, the 22nd verse, "For as the day of a tree, are the days of my people." Elder Lefferts said: "I am not accustomed to outdoor speaking, and I'm afraid I cannot enable this congregation to clearly hear me. I am glad to be here and to be in the company of these ministers and my brethren and friends. It has been a very unusual privilege to me. I have no objection to the preaching that I have heard here. If I know my own heart it is the same faith that is in me. I am in accord with the doctrine set forth in this meeting and yet each of us have our own special way of expressing ourselves, and while I hope and believe we speak the same doctrine, we have our special gifts, not as we will, but as He wills, and the Holy Spirit pro-

vides the gift to build up in the faith of the Son of God and no member of the body has the right to say, 'I have no need of thee,; but all the members of the body have their place and gift to please the Head of the church, our Lord Jesus Christ.

"These words of the text have been in my mind whether put there by God or by memory. So it is only by God's help I am able to consider the subject and bring anything out of it. It may be that sitting here and looking at these trees has had something to do with the selection of this text. All things in nature demonstrate the power of God and all nature declares the glory of God and the things in nature are the works of the hand of God.

"David said, 'When I consider Thy work, the moon and the stars, which thou hast made, what is man that Thou art mindful of him?' All these things are but the work of the finger of God, but all things declare there is a God and Paul says God has left no excuse for denying His existence. We may not know God in His grace and truth, but no man can deny him in creation. There is no excuse for any man standing in the midst of His great work and seeing the work of His hands and denying there is a God.

"The Scripture says, a fool sayeth in his heart there is no God. Satan himself knows there is a God, but Satan hates God. He would drive us all down to hell if he could. Even the devils recognize Jesus Christ and when He spoke they had to obey. They could do no more than they had the power to do. When He commanded the devils to come out of the man who was possessed of

them they said to Him 'Comest Thou to torment us before the time?' Then He commanded them to come out of the afflicted man, and they asked permission of Him to go into a herd of swine.

"Satan could never have crucified Christ unless God gave him the power. The book of Revelations, which says 'Woe unto you, ye inhabitants of the earth,' and the devil knows that He has only a little space of time when he will be confined in the bottomless pit. This explains the present condition of the earth, for the devil is stirring up all the wickedness and evil he can before his judgment.

"But I did not want to talk so much about the devil. The way I got into this line of thought was wondering how can the natural man deny there is a God.

"A man must know there is a God. What is there about a tree like the people of God. I do not doubt but what some of these trees have been here a long time. Some of these trees were here when our fathers and mothers and grandparents were on earth. In Delaware, a church, the oldest of our faith in America, was started in Wales in 1701. The entire membership sailed for America, and William Penn gave to these Welsh people a tract of land called Welsh tract. The meeting house was built in 1703. It is the only instance in America today that a whole body of its membership moved across the sea. That church is of your same faith and order. There are some very old trees at this church. It is believed they were there when the church was originally constituted.

If those trees were able to talk they could tell of those who have come and gone and worshipped at that place.

"I have been told that in the state of California there are redwood trees that were there when Christ was on earth. Men have a way of determining the growth and age of trees by the rings of the tree. 'The days of the trees are as the days of my people.' So the tree is linked with generations of God's people. Men come and go and nations rise and fall, but these trees stand as an evidence of the work of God and of the strength of His spirit and His life. In other words God's people are here today in 1940 as when the Son of Man walked the earth. So the people of God are persistent and are living in Him through the years, when they were persecuted for His sake.

"Because of His faith the children of Israel came from the loins of Abraham. A wonderful illustration of the selection of His people, before the foundation of the world. The Jews were the children of God and yet through all the years they are practically unchanged and are still with us. The Jew is the only race on earth that has not changed through the ages and lost his identity, and still retains his original character. No nation has been hated and persecuted as the Jew, and yet he is still with us. The Jew has not melted into the other nations. Other nations have melted into each other, but not the Jew. For two thousand years he has had no country and no other nation would have him. This fact leads me to believe that God has some

purpose in thus preserving the Jew.

"One Sunday morning years ago in Germany Frederick the Great asked his court chaplain if there were any miracles in these days, and the chaplain replied there was—the Jew.

"When Jonah was swallowed by the fish, which God provided for that purpose he was three days and nights in the belly of the fish. Christ was asked for a sign, and He replied that as Jonah was in the belly of the fish three days and nights so would He be in the earth. Jonah was a type of Jesus, and of His burial and resurrection. There has been a great deal of discussion about what kind of a whale could swallow a man. The answer is simple. God being able to do all things provided the fish. It is said as soon as a fish takes anything into its stomach, digestion begins. But the whale could not digest Jonah, and so vomited him up. Earth and hell and the grave could not hold Christ, and they gave Him up. So it has been impossible for the world to digest the Jew and they are spewing him out. So the church of God is by the grace of God retained for His bride. The world does not understand the church. So the world could not know Him as the day of the trees.

"The Roman Empire has come and gone. Other empires have come and gone. So these trees have seen the rise and fall of many nations. So is 'My people.' The church is here in the same faith as it was in the days of the apostles. The standards of living have changed but 'My people' have not changed. Those leaves upon the

trees came out this year, those leaves came out last spring and are as old as the life in the tree. The sinner that is manifested in Him was in the knowledge of God in the beginning. The life in the tree is in its roots. Jesus Christ says, 'I am the vine and ye are the branches. Ye cannot bring forth fruit except in me,' and the life in Christ energizes us and we are in union with Jesus Christ, the hope of the church, for the life of the church is hid with Christ in God to be manifested in due time.

"Solomon says 'Thy neck is a thousand buckles upon the wall of Jerusalem.' The tower of David was upon the wall of Jerusalem, and the church is like the tower of David. What does the neck do? It joins the head to the body, and the head is the defense of the church. When Christ comes He will end all warfare for the strength of the church is in Her Head. So is Christ as the shields of mighty men. When David slew Goliath he went out in the strength of Jehovah. He was built up and tried by the God of Heaven. He did not carry his own weapons as Goliath, but the weapons that he knew, the simple sling and the pebbles from the brook. In the word of God we read of the tree of life, and Jesus is the source of eternal life. As the days of Jesus were, so are His people. Jesus was a man of sorrows and acquainted with grief. He heals our sins, and our sins were laid on Him. His blood washed them away, and our sins were forgiven. Every child of God must come to know the sorrow of sin. The wicked know nothing about the condemnation of sin. The

world has its sorrow and trouble by losing the things of life, but the sinner saved by grace is a child of God.

"The light of Christ was in the world, but the world knew Him not. If all men speak well of you, you are not preaching the truth as it is in Christ Jesus. If any man will live godly in Christ Jesus he shall suffer persecution. What is it to live godly in Christ Jesus? It is to be faithful to Him and to the truth and to His doctrine, rightly dividing the word of truth, and then we are His stewards. You must stand before the living God and give an account of your stewardship, and the steward must be faithful to his obligations to God.

"Our bodies are made in the likeness of sinful flesh and must be changed, but Christ's body was perfect and there was no need of any change. When winter comes the sap in the tree will go to the roots, and in the spring time the sap will rise and the tree will take on new life. So in the spring time of the resurrection our bodies will be changed like unto His own glorious body. To all appearances His people are dead until that blessed time when they will awake in the likeness of Christ."

Elder Lefferts closed by thanking the audience for the close attention given him.

Dinner was served and the first speaker in the afternoon was Elder J. D. Fly, of Rocky Mount, who said in part, "On one occasion a Pharisee invited the Lord to dine with him and when a woman learned that Jesus was sitting at the table she sat down at his feet. I love to sit at the feet of the brethren. We are

told the woman washed His feet with tears. Have you ever cried because of sin and unrighteousness? What causes you to feel that way? It was the feeling of Christ in you. The woman desired to honor Christ. If He had known her character, the Pharisee thought, He would not have received this honor from her, but Jesus came into the world to save sinners, but this woman was a sinner and in the house where Jesus was, and Christ said, 'Look at this woman. You gave me no water, but she has washed my feet and wiped them with the hair of her head.' I feel that every one who has tasted this goodness of the Lord can appreciate this situation. I have had good tidings of great joy, like the angels who brought the glad tidings of the birth of the Saviour and of all He gave me I shall lose nothing. You have an inheritance in this great blessing, where thieves do not break through and steal. I feel so unworthy, having the rich and wonderful Friend, who has all power in heaven and on earth.

"It is in this way the Son of God feeds His sheep. He says 'Feed my sheep.' God is in our midst and wants us to feed His sheep. This gospel is sent by the power of God unto salvation to those who believe."

Elder Geo. W. Hill was the next speaker and said, "I've enjoyed the preaching and if I should be blessed to speak I hope to say something of comfort to you. I've never felt worthy to preach, but have been blessed from time to time to visit this part of the country and know many in this section. Elders Boswell and Cobb I have heard preach.

While they are different of manner, yet in substance they all preach the glad tidings. This was the way it happened on the day of Pentecost. The same Spirit that gives me what to say also gives you the ability to receive it. God has a purpose in everything under the sun. Everything serves the God who made it. No man can resist the power of God when He sends His Spirit unto you. In the fortieth chapter of Isaiah it says, 'Comfort ye, comfort ye my people. Say unto her, her warfare is finished and she has rendered double for all her sins.' I feel that this is a test for our hope in Christ. The message was sent to God's people. I don't mean they are the only people of promise just as there are good people all over the world, but the message has come to them to comfort them, but they are not like the world. We are the only people who believe that their work is accomplished and that God has rendered double for all our sins. I have called her with grace and truth before the world was, according to the purpose and grace of God. The God of Heaven has never given you but one thing, that is Jesus Christ, who was made the heir of all things. In the fullness of time He has called us with a Holy calling. I feasted upon these matters. The doctrine of God was that of Bildad. I felt I had nowhere else to go. I would accept God and be at peace. How did you keep that promise? God's light must shine. Jerusalem has received this blessing at the Lord's hands. In the olden times the sacrifices under the law for sin were slain. This is a type of the offering of Jesus who was also slain

for our sins and in that way we are justified in Christ." Elder Hill told his experience of going to Bunker Hill church.

Elder E. C. Jones was the next speaker. He heard Elder Lefferts' sermon, he said, and it was as honey from the honeycomb. "I was made to rejoice that every word he uttered was the truth. When he quoted from the Psalmist, 'Day unto day uttereth speech, and night unto night sheweth knowledge. Bless the Lord, O my Soul, and forget not all His benefits.' For every cause there is an effect, so let us sit down in the kingdom of heaven and rejoice in the spirit of truth that God's love may shine into the hearts of sinners and thus they are drawn to Him, but the great God of the universe is my salvation. And so it is with all the servants of God. God knows how to put them down and lift them up. When we are shown our lost condition then we can sing, 'Come ye who love the Lord.' When the Lord God comes into the heart of men and shows them their weakness and their infirmities they are able to praise Him for His loving kindness and mercy unto them.

"There is something in you that tells you of His wonderful love. We loves to preach the truth. We have felt Christ in us the hope of glory, and we know that He is our life eternal. We know when our eyes were opened to see Christ was a blessed day with us. When the sinner approaches God he sees himself just like he is."

The next speaker was Elder D. A. Mewborn of Snow Hill, who selected his text from the 54th chapter of Isaiah: "No weapon that is formed

against thee shall prosper." Elder Mewborn said, "Read this chapter and you will know it is of the church. The Saviour referred to this chapter and said, 'And all Thy children shall be taught of the Lord and great shall be the peace of thy children.' This refers to the church. For a short time the Lord has forsaken me and yet I can feel His hand. Not a hair of your head shall perish. The children of Israel in the fiery furnace were not scorched. All these enemies must go down in defeat. He shall condemn all who array themselves against the church. I am glad that all the children of God are protected in Him. In a little wrath I hid my face from them, but with everlasting kindness I have sought them. So I have seen that the waters of Noah shall never cover the earth again. So will I be with thee. These are God's promises and blessings."

Elder E. L. Cobb, Clerk of the Association, praised the people for their hospitality and the good order obtaining. He, too, declared the preaching had been able and very comforting to him.

Elder Boswell, the Moderator, closed the Association with thanks to the people for their wonderful hospitality and complimented the large audience on their attention to the preaching and the good order that was maintained. He referred to the moderators of the Association that had gone before, to his brother, the late Elder George Boswell, and the late Elder J. C. Hooks, and others. He spoke of their faithfulness and loyalty to the church. A collection was taken and a large sum raised for the visiting ministers.

A VISION.

Elder J. E. Marshal,
 Stuart, Virginia,
 Christian Greetings,
 My Dear Brother Elder:

This is because of a vision of recent date, which I feel is the property of the church, and that it is but just and proper you should know about it; if you have the faith in me you did when I lay by your side at Cousin Josephine Salmon's house, and you so pitifully and brotherly begged me to pray that you might be spared to see your family once more. By the grace of God I did, and the next morning you drove your car home by yourself. Thank the Lord. Again, when you were stricken at your daughters, at Stuart, I went to see you and had not more than cleared the yard when Sister Thompson called, "Brother Marshall wants you to come back." This I of course did, and you whispered lowly, "Brother Cockram, I want you to go home and go to some place alone, and pray for me to be raised up once more." I nodded and passed out, for you were very low. In my heart alone I believe I asked God to raise you up. The next day, I believe, I went to see you and you got up and walked across the floor, and got your Bible and turned to a certain chapter and asked me to read it to you. I did, and you said that you had been shown that you had more work to do, and that you were going to get well. You did. Now what shall we say? The vision tells me that you are in this and I'm poor and humble enough to communicate any good thing the Lord has given me for the benefit of His little ones.

THE VISION: The people were gathered, like an association, and were separated by an aisle running north and south. They were about equally divided the best I could tell. I advanced from south towards the north, preaching. The "Absoluters" were on the left hand and the "Time Salvationists" (as I was calling them) were on the right hand. I was saying to the left hand, "We have done wrong and I'm willing to acknowledge to my part of it"; for I knew wedges were being set that were calculated to bring trouble among us and I have helped to tap those wedges to my hurt and the hurt of others. We tapped and tapped, I said, until the breach was widened further and further on this side. Then, turning to the right hand, I saw Elders P. G. Lester and Branscome sitting and Elder J. E. Marshal standing just below Elder Branscome. I said, on this side, as well, there were those setting wedges on "Conditional Time Salvation," widening the breach still further, straining matters to the breaking point, until we have come to what we have. Now, I want you all on both sides to forgive me if you can find it in your hearts so to do. Elder Lester smiled and nodded his head and so did Elder Branscome, but Elder Marshal did not nod his consent, but stood facing me, looking rather sad. As I continued preaching, one man on the right hand, whom I did not know, was on his knees, as if praying, and wished to know of me if I thought the Lord had required this of me. I said yes, I had rather do this than to own the whole world, for it will burn with all things therein, but this

word of God must abide forever. Presently, I saw brethren embracing each other in tears, and some of it seemed to be across the line. THIS IS THE VISION.

LAST BUT NOT LEAST: Elder Isaac Webb, from the dead, appeared to Elder Marshal and me alone, just the other night and took papers from us both that we appeared to hold, and laid them at our feet and burned them, saying, "Now let the past be the past." Then he disappeared. How plain that beautiful white beard was, and how I wanted that peaceful man of God to remain with us. Now what shall we say?

Two sisters came to me Sunday, at Community, crying, and said, "Is there not something we can do to get back together?" They say they want to hear me preach. Brother and Sister Dobyms say they do. Why not you, my dear brother? I'm ready to do what Father Webb said for us to do, for I have not forgotten when I rose for peace at your request, in your association at Little Flock, and obtained it. You put your arm around me and said, "I love you better than I ever did." "LET BROTHERLY LOVE CONTINUE."

I am yours in gospel bonds to do what God has commanded, my brother.

J. D. Cockram.

Brethren and Sisters and Readers of the Landmark, in General:

What God has given me, I feel it my duty to give you. When the Ambassador, from the Glory World, gives us a message, it is good and He says, "Communicate good things."

In this vision He has shown me that it's wrong for us to be divided up, warring in Israel, handing out declarations of non-fellowship, to the extent of murder. For nine years I have not asked for any admission to Primitive Baptist pulpits and am not today, although I have been a member of this church for 4 years and hold my credentials, yet unchallenged, for any crime.

In this vision God placed me upon the earth, and I saw no pulpit of wood, but I did see men of God who had come from the dead, sanctioning my plea and confession. I also saw the humble crossing the line from each side, embracing each other in tears. What shall we say? I'm ready to do all in my power to pay any debt my brethren and sisters may hold against me, showing where I've grieved them by any unbrotherly act.

I'm soon to be seventy years of age, and long to depart in peace with you all, and on my part, you owe me nothing, unless it is fellowship, by reason of the adoption of the Spirit, in the Family of God. And oh that I could see you all gathered to this Spirit, and in this Spirit, as when in my youth I sat at the feet of the Elders in Israel and feasted on manna, which is the gospel food we love when in the Spirit.

Farewell, with humble submission to God's command,

J. D. Cockram.

My Dear Friend J. D. Gold:

I hand you this because I believe God has given it to me for this day. Do as you think best with it.

I just want you to see it, whether

your Landmark readers do or not, but I feel they should.

Truly yours for peace,

J. D. Cockram.

This is a wonderful vision and confirms my opinion that God wants his children to be united in one fold under the leadership of His Son and Lord and Saviour Jesus Christ.

J. D. Gold.

ATTENDED FLINT RIVER ASSOCIATION.

Dear Editor and Brethren:

In the Great Mercy of God we have just finished a three days meeting with the Flint River Association of South Georgia. The Association met in peace and was blessed with peace throughout the meeting and ended in sweet peace. All the dear servants of God were blessed to preach to the pleasure and comfort of the poor little children of God. And His blessed name was glorified in the presence of all men, in song, prayer and praise. King Jesus was the theme prevailing. His blessed name was exalted above all other names.

We had as visiting elders, the following:

Elder O. K. Sheffield, Fort Fierce, Fla., Pilgrim's Rest Association.

Elder Hugh Connell, Jacksonville, Fla., Suwannee Association.

Elder W. M. Moody, Lacrosse, Fla., Suwannee Association.

Elder W. A. Beasley, Orlando, Fla., Mt. Enon Association.

Elder E. S. W. Holland, Fort Mead, Fla., Mt. Enon Association.

Elder D. L. Sheffield, Vero Beach, Fla., Pilgrim's Rest Association.

Elder W. T. Cook, Dothan, Ala., Chactawhatchee Association.

Elder S. W. Etheridge, Ozark, Ala., Chactawhatchee Association.

Elder B. F. House, Phoenix City, Ala., Chactawhatchee Valley Association.

Elder L. A. White, Rockford, Ala. Wetumka Association.

Elder Cayce Phillips, Ellaville, Ga., Upatoie Association.

Elder G. A. Hill, Pine View, Ga., Pulaska Association.

Elder W. I. Kelly, Edison, Ga., Harmony Association.

Elder George Hunt, Perry, Ga., Echeecone Association.

Elder Mitt Hall, Cordele, Ga., Pulaska Association.

Elder Jim McMillen, Enigma, Ga., Union Association.

Elder Ashley Griffin, Nashville, Ga., Union Association.

Elder J. R. Worrell, Winston-Salem, N. C., Upper Mayo Association.

Elder J. A. Fagg, Winston-Salem, N. C., Upper Mayo Association.

All these dear men of God came laden with glad tidings from a far country, that caused the children of God to rejoice, for which we of the Flint River Association are very thankful to Him who thus blessed us.

We pray for grace to so live that we may look forward to the return of these dear servants again. Deacon E. L. Maxwell, retiring moderator, was replaced by Elder R. K. Blackshear, who filled the chair well. May the God of all grace bless us to have many more such meetings as this on this side of eternity, that we might have strength to meet the end.

Unworthily yours in a sweet hope in the Lord.

Cairo, Ga. T. R. Crawford,

A MESSAGE OF LOVE AND COMFORT.

Mr. John Gold,
Wilson, N. C.

You will find enclosed check for \$2.00 for which please give Mrs. C. P. Clayton, Apex, N. C., Route 1, credit for one year to Landmark.

We had a good union at Tar River Church the Fifth Sunday, where I saw Sister Clayton, and met with many brethren and sisters from different parts of our association, which always gives me pleasure.

My wife has been suffering with a sprained foot for five weeks, and now she has been confined with a very bad cold and bronchial trouble, but I am glad to say she is better today.

I sat down tonight and read the Landmark with much pleasure and comfort, and was glad to read Brother Long's feelings, which is so refreshing and comforting because it comes from one we have so much confidence in, and would like to say I have always enjoyed Elder O. J. Denny's writings. It seems he has something nourishing and helpful to weary travelers such as I.

I am sure there is none just like me, but hope there are many that can have forbearance and pity, for Lord I feel so forgetful, and ungrateful for His many blessings.

How nice and how good it would be if all writers for publication could have in mind the one great motive, to comfort, to cheer up the feeble minded, to pour in the oil of joy, and that the preachers could preach the gospel, because that is what the poor need, yet how can any of these be unless God, who is rich in mercy, gives them a ready mind.

Mr. Gold, without God we can do nothing, for it is in Him we live and move and have our very being, one grace, one salvation, and for me, I would be glad to be able to live up to the written word as a child of God, but find as long as things work well and I have no crosses, feel that I am about as good as anybody else, but when this, and that, comes up contrary to my feelings I am made to wonder how little I am made to be.

Lord, keep us from dangers seen and unseen, and may God's little children walk together in love and peace, and at one another's feet.

I am still glad of the chance from time to time to collect for the Landmark without commission, and if you feel disposed you can contribute whatever my commission would be to someone that cannot pay.

How small and dependent I feel to be this night.

Hope to see you all at the association.

J. J. Whitley,

525 Holloway St.,
Durham, N. C.

Dear Mr. Whitley:

We are glad to give your commission to someone unable to pay, and appreciate the love and spirit that prompted the gift.

J. D. Gold.

THE PRIMITIVE BAPTIST CORRESPONDENCE ASSOCIATION.

The Primitive Baptist Correspondence Association of Eastern North Carolina will be held with Smithwick's Creek Church, Williamston, North Carolina, Martin County, on Saturday and Fourth Sunday, October 26th. and 27th.

There will be visiting ministers from several adjoining states at this meeting and the public is cordially invited to attend.

S. B. Denny, 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 B. S. Cowin, Williamston, N. C.

Elder E. L. Cobb, Wilson, N. C.

Elder T. R. Crawford, Cairo, Ga.

WILSON, N. C. NOV. 1, 1940

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CHARITY NEVER FAILETH.

The charity spoken of in 1st Cor. 12th and 13th chapters, is not the natural giving of gifts, or personal sacrifices of men; but a portrayal of the LOVE OF GOD, and its influence on the lives and conduct of His people.

The Love of God, the Grace of God, is that CHARITY, that suffereth long and is kind. Jesus said, "Love your enemies, do good to them that hate you." This kind of charity is as high above the so-called charity among men, as the heavens are above the earth. Jesus also said, "And as ye would that men should do unto you, do ye also to them likewise."

He said also, "For if ye love them which love you, what thanks have ye?" How merciful should we be to others? Jesus answers, saying, "Be ye therefore merciful, as your Father (God) is also merciful.

Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven." (Luke 6th ch.)

Nothing ever written on the subject is of more importance than the word of the Lord on this or other matters pertaining to the salvation and stewardship of the Church of God.

Paul said to the Church in Ephesus, "Be ye angry, and sin not; let not the sun go down on your wrath; neither give place to the devil." "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, EVEN AS GOD FOR CHRIST HATH FORGIVEN YOU." (Eph. 4th ch.) This shows that Paul had all these to contend with among the brethren, for his address was to those whom God, for Christ's sake had forgiven.

CHARITY ENVIETH NOT. Envy breeds strife. Peter said, "Being born again, not of corruptible seed; but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth forever. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be, ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also

as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." (1st. Peter.)

CHARITY VAUNTETH NOT ITSELF. This word is used but once in the scriptures; but has its full place and meaning. "And the Lord said to Gideon, Thy people that are with thee are too many **FOR ME TO GIVE THE MIDIANITES INTO THEIR HANDS.**" So twenty two thousand of his followers were turned back, only ten thousand remained to go with Gideon to battle; but the Lord said, **STILL TOO MANY.** Why Lord? "Lest Israel vaunt themselves against me, saying, mine own hand hath saved me." Read Judges 7th. ch. and you will see that the Lord selected those who were to go to the battle, and only 300 were permitted to go with Gideon. This shows what is abundantly taught, "that the **SPIRITUAL RACE IS NOT TO THE SWIFT NOR TO THE STRONG; BUT IT IS ALL OF THE LORD THAT SHEWETH MERCY.**"

THE CHARITY THAT NEVER FAILETH, is that Grace, and pardon flowing from, and arising out of an union with Christ, proves its one-ness with Christ, and is that water of life which Jesus said should be His people.

Jesus said unto the woman of Samaria, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.

"He that is joined unto the Lord

is one spirit. (1st Cor. 6:17) "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

The same Almighty God, the spirit, which anointed, filled, and made blessed all its members, in Christ; indeed, as in the fountain. In them as in a vessel; in Him dwelleth all the fullness of the God-head bodily."

Jesus said, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love." (John 15th. ch.)

Christ, the head of His body, the Church, communicates life, and all the spiritual blessings that flow from that life in Him, to His people.

The love of God, through Christ, ever-flowing and over-flowing from His heart, (for His is Love) flows into their hearts, and thus the Love of God, through Christ, is a stream of that River of Life, that shall make glad the City of God."

The love of unregenerated man, that comes not from God, never rises to God. Water cannot rise above its level. Nothing can ascend higher than its source. What man begins, must end with man. The poet said, "Nothing in my hand I bring, Simply to Thy Cross, I cling." Proof text, read James 3d. chapter.

As man is head of the wife, so Christ is head over all, in all, and through all, to the Church of God.

Of whom but Christ can it be said, "He seeketh not his own, thinketh

no evil, beareth all things, hopeth all things, endureth all things," yet, as the Almighty Father and as the Prince of Peace, it is written, "Thou hast borne our sins, and carried our sorrows, yet, we did esteem him stricken, smitten of God, and afflicted." "For He was wounded for our transgressions; He was bruised for our iniquities, the chastisements of our peace was upon Him; and with His stripes we are healed."

If such a sinless, Holy God, and His Son Jesus Christ, hath loved us with an everlasting love, borne our sins to the rugged cross, and lives, and is ever awake to needs of His people, why cannot we show some love, pardon and forgiveness to those about us, while here in this sinful world. We read, "If ye suffer with Him, ye shall also reign with Him." And Jesus said, pray thus, "Forgive our trespasses as we forgive those who trespass against us."

It can be said of no other name, but the name of Jesus, "He shall see the travail of His soul, the purchase of His blood and be satisfied." Until that resurrection morning, hope and faith will sustain His people of every land, nation, people and tongue; but after all, Hope will be done away, when the things hoped for shall be enjoyed as a living reality, and Faith will be lost sight of when the things, not seen but believed in, shall be revealed, prophecies shall fail when all the glorious things foretold shall be fulfilled, and then, "He shall see His blessed family, in the perfectin of that eternal day." There shall be no night, nor sickness, no sorrow, no death; for all old things shall be done away, and

Heaven will be filled with the glory of God, and His glory will be the glory of all who enter there.

O. J. Denny.

ROBERT D. LANGDON

Whereas, it has pleased our Heavenly Father to remove from our midst by death, Brother Robert D. Langdon, who was born December 25, 1867, and died July 27, 1940.

He united with Mt. Zion Primitive Baptist Church at Benson, N. C., September 13, 1913, and was ordained Deacon on May 9, 1914, and remained a dutiful and faithful member being greatly beloved by the household of faith.

Therefore be it resolved:

That we bow in humble submission to the will of Him who doeth all things well and after the counsel of His will and may the dear Lord reconcile his dear companion to His will and cause her to feel that her loss is his eternal gain.

Also be it resolved that a copy of these resolutions be entered on our church book and a copy sent to Zion's Landmark for publication.

Done by order of conference at Mt. Zion Church, this 24th day of August, 1940.

{Walter Hodges, Clerk.
Committee {Bessie Denning
{Ella Whittington

ANNUAL CORRESPONDENCE MEETING

The annual meeting of the churches composing the Primitive Correspondence of Eastern North Carolina, the Lord willing, will convene with the church at Smithwick's Creek on Saturday and Sunday, October 26th and 27th, 1940.

This church is in Martin County, North Carolina, about 3 miles eastward from main highway from Washington to Williamston, and about mid-way between the two cities. Those desiring conveyance from either Washington or Williamston will communicate with Elder P. E. Get-singer, Jamesville, Route No. 1. Brother A. J. Hardison, Williamston, N. C., or Bro. Dave Daniel, Jamesville, Route 1.

These annual meetings thus far have been marked with very gratifying evidences of a clearer understanding among many precious brethren heretofore separated and a substantial growth in a general union of churches. May God in His all sufficient mercy and grace, grant a continuation of His goodness toward us, to the end that we may continue in the sweet capacity of peace and unity.

A cordial invitation extended to all who in their own mind and heart feel a desire to meet with us.

O. S. Young, Clerk,
Angier, N. C.

**APPOINTMENTS FOR
ELDER D. G. STAPLES,
BROWN SUMMITT, N. C.**

- Durham, Sunday, Nov. 17.
Raleigh, Sunday night, Nov. 17.
Sandy Grove, Monday, Nov. 18.
Healthy Plains, Tuesday, Nov. 19.
Creeches, Wednesday, Nov. 20.
Beulah, Thursday, Nov. 21.
Pittman's Grove, Friday, Nov. 22.
Upper Black Creek, Saturday, Nov. 23.
Aycock's, Sunday, Nov. 24.
Memorial, Monday, Nov. 25.
Scott's, Tuesday, Nov. 26.
Lower Black Creek, Wednesday, Nov. 27.
Falls, Thursday, Nov. 28.
Pleasant Hill, Friday, Nov. 29.
Mill Branch, Saturday and Sunday, Nov. 30, and Dec. 1.
Upper Town Creek, Monday, Dec. 2.
Lower Town Creek, Tuesday, Dec. 3.
Old Sparta, Wednesday, Dec. 4.
Autrey's Creek, Thursday, Dec. 5.
Farmville, Friday, Dec. 4.
Mewborn's, Saturday and Sunday, Dec. 7 and 8.
White Oak, Monday, Dec. 9.
Moore's, Tuesday, Dec. 10.
Elm City, Wednesday, Dec. 11.
Sappony, Thursday, Dec. 12.
Nashville, Friday, Dec. 13.
Contentnea, Saturday and Sunday, Dec. 14 and 15.
Elder Staples will need conveyance.
E. L. Cobb.

**STATEMENT OF THE OWNERSHIP,
MANAGEMENT, CIRCULATION, ETC.
REQUIRED BY THE ACTS OF
CONGRESS OF AUG. 24, 1912
AND MARCH 3, 1933**

Of Zion's Landmark, published twice a-month (on 1st and 15th) at Wilson, N. C., for October 1, 1940.

STATE OF NORTH CAROLINA }
COUNTY OF WILSON } ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared John D. Gold, who, having been duly sworn according to law, deposes and says that he is the owner 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, as amended by the Act of March 3, 1933, embodied in section 537, 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, O. J. Denny, Winston-Salem, N. C.

Associate Editors, M. L. Gilbert, Dade City, Fla., B. S. Cowin, Williamston, N. C., E. L. Cobb Wilson, N. C., and T. R. Crawford, Cairo, Ga.

Business Manager, John D. Gold.

2. That the owner is : (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

John D. Gold, Wilson, N. C.

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: (If there are none, so state.)

John D. Gold, Wilson, N. C.

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

JOHN D. GOLD,

Business Manager & Owner.

Sworn to and subscribed before me this 18th day of October, 1940.

Elizabeth S. Clarke,

Notary Public.

My commission expires April 17, 1941.



