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ZION'S LANDMARK

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NO. 1

DID NOT TRUST IN THE LORD.

"In the sixth and thirtieth year of the reign of Asa Baasha, king of Israel, came up against Judah, he built Ramah, to the intent that he might let none go out or come in to Asa, king of Judah.

Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben-hadad, king of Syria, that dwelt at Damascus, saying,

There is a league between me and thee, as there was between my father and thy father: behold I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphthali.

And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.

And at that time Hanaani, the seer, came to Asa, king of Judah, and said unto him, Because thou has relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand."—2d. Chron. 16:1-7.

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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P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

THE LORD IS MY SHEPHERD.

Oh! bring me away from this terrible land,

Where sin and temptations annoy;
For I'm sick and sore broken, unable to stand,

And ravening beasts would destroy.

Satan, sin, unbelief of my soul
make a prey,

They vex me by day and by night,
With thy rod and thy staff, come
good Shepherd I pray,

Thy presence shall put them to flight.

Bear me away on thy shoulders,
dear Shepherd,

And bring me safe home to thy
fold,

Then a poor sick sheep shall be
safely sheltered,

In thy love which cannot be told.

Oh! bind up my wounds with thine
own precious blood,

Thy merits shall cause me to stand,
Let thy voice lead me forth, O kind
Shepherd, my God,

To feed in Emmanuel's land.

Frederick W. Keene,

Raleigh, N. C.

EXPERIENCE.

Elder E. L. Cobb,

Wilson, N. C.

Dear Brother Cobb:

In 1908 I became willing to give up the things of this world and joined the church. There were six years that I resolved never to join the church but I hoped the Lord had shown me the way; though it seemed that old Satan would have me to put it off to the next time, but when God's time came and opened the way with fears and tremblings upon me I placed my foot upon the ground and said that I would die before I would go. Then I looked around and the way was opened and a voice spoke to me—"Your time has come to follow me down in this liquid grave." I stood a few moments and there was no way I could go, only to follow him. I went and was received and baptized. For a few weeks I felt that my sins were pardoned, thinking that I would have no more fears and troubles of this world, but in a few years on Thursday and Friday I found myself looking excuses to tell my brethren why I did not go. It seemed that old Satan placed it in my mind that there was nothing to it. In 1925, the 4th Saturday in June, the Lord said to me in my sleep—"Follow me, you are following the Devil." I still held to worldly things believing that I was right. On Thursday night the 16th of Au-

gust, he appeared to me and showed me where I was and told me to follow him; "You will soon be to the end." A few days after this I woke up with a fearful pain, crying unto the Lord to have mercy on me. It seemed that I did not get any answer. For several days I began to think that my time had come. I began to pray that my sins might be forgiven when Jesus came before me and wrote it on the walls of the room. This writing was two years of suffering and afflictions to me. Brethren I found where I was at. Old Satan had carried me to the end in the bottom-most pits of Hell. I lay there for two years, depending on the doctors and nurses to heal this body. After the sixteenth operation they took me from the table and laid me out. They gave up all hope and said that I was dead. When they called up the undertaker I was able to push the sheet from my face. During that day I was made willing to be God's anything. I was just as helpless as a babe, and lost all hope of this world, and saw there was no power in man. Sometime during that night I prayed to God that he might take me just as I was, and there was a light. In this light I saw Jesus coming down by my bedside, and he placed his hand under this skeleton; then he straightened up with me. I was just a small babe in his hands. Jesus said: "We will go before the Father." When we went before the Father Jesus said "Here is the little one who has suffered and died to come unto me." The Father said: "Take him back

and make a living man of those dry bones, and bring all his aches and pains to me. He shall be a well man and walk this land and tell My people of My power and My glory. You shall be healed in a few days; you shall rest on flowery bed of ease; you shall have your health and strength back again. When I woke up and found all my aches and pains gone I cannot begin to tell you how I felt. I believe I saw the Holy Ghost. It made me shout and praise His name here below. Brethren, when you read this just think of this poor wicked one.

I would be glad to write of my whole experience but could never tell it all. In March, 1933, I woke up one morning. I had about lost all hope and everything was dull, and it seemed that God had forsaken me. Temptations of the world were with me all the morning up to about twelve o'clock. I quit my work and came to the house and lay down wondering why things were so dark to me? I dropped off to sleep, and in my dream there raised a whirlwind. It began to tear everything to pieces. I was gathered up in this whirlwind knowing this was the last of me. I felt the last breath pass from this body. When the last breath left a hand came down and took a little babe just above the wind. Sitting in a hand I saw all the flesh blowing from these bones. All these knuckles and joints every one were separated and scattered over the floor. The storm ceased and I was brought down in the hand to the floor. Jesus Christ gathered all of these bones and made a skeleton of

them and opened the breast and placed that little babe in the breast and I came. to be a living man Jesus spoke unto me: "I shall give unto you a new life and new flesh. You shall know of My power and My glory. You shall know My will and My grave I have given your brethren." In these dreams I was made willing to be God's anything, giving up the hope of all this world and depend on Him. On the 1st Sunday of this year I was called upon to open meeting. Feeling with nothing to say when I had opened meeting and thought of myself I had consumed most of the time, and when I sat down I felt that the congregation wished that had stayed home. I felt that I was in the way. All the way home I made up my mind that I would not be in the way any more. Sometime during that night I woke up wondering: "Why should I feel this way? Am I wrong or am I right?" There was a voice spoke to me: "Go and do My will and it shall be right." I was made willing to go back with them on Sunday, feeling unworthy to be with them. I did not take any part in the meeting. Sunday night I lay down trying to pray that God might show me whether I had to go or whether I had to stop? I cast my eyes to the sky and saw a light coming down to me. It came down to my bedside. There was no natural light and no fire. There was the brightest chain about six inches around. I placed my hand upon it. It was made of very small links and all linked together. I looked up the chain and asked God why I

should see Jesus Christ come down on this chain, and Jesus said: "This is the chain of Grace, the staff of My Father who has sent me, to gather all the little ones together." It seemed that I was linked into this chain. Jesus went away. When He went out of sight the chain began to go up. It seemed that all of God's little ones were on that chain. Jesus laid them down before the Father. Jesus said: "Father I have done Thy will. Here are the jewels and pearls of the world." The Father said: "Take them over to the kingdom we have prepared for them." Brethren I woke up, feeling willing to go wherever God sends me and speak what He has given me to speak. Brethren, this dream has made me know it is of God and of His power, and made me what I am. Brethren when you read this remember me. Why I am in this world, alone without any witness but God, waiting for Jesus to come.

OSCAR FARMER,
Elm City, N. C.

LOVE AND PEACE WILL ACCOMPLISH ALL THINGS.

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

Dear Brother Denny:

I have refrained many times from writing you, but I have borne the most excruciating pain of my life of late. I write hoping it will go better with me spiritually.

As my mind tonight is wandering and I can hear the moan of the winds and falling and heaping of the leaves, and it seems with every drop of rain God speaks peace un-

to my very soul. My thoughts go to all, I can only think of the separation and longingly anticipate the day of eternal union, where we shall know as we are known, no more doubting the love of friends and no more fearing the wiles of satan. What a blessing that light and darkness are both equally under the power of God, and that he alone rules each. Then the children of darkness cannot destroy the children of light, nor can the darkness itself destroy them. So when you are down you can look up to Jesus and you need to fear no fall. It is always that the fierce winds shake or blow down the high and lofty trees of the forest. Sometimes the little under-bushes are made to tremble mightily, as the great storm goes on tearing the mighty oaks and the tall pines out by their roots, but down in the valley you will see the little shrubs only being made to tremble. Then dear children of God, have no fears, the storms of sin and sorrow, the doubts and fears you so much dread are over-ruled by the omnipotent hand of God.

It is sweet to love in this world but the eternal world is an immortal love unchanging and perfect, and the road to Heaven is a difficult one.

The Jews went so far astray these things became an abomination; then Christ, the perfect, was slain. Thank God, I do not believe He came and died in vain. I say praise the Lord for he is infinitely great.

When I think of the trials of my life, and well consider its illusions, I wonder why we mortals love it so well and strive so hard for the things of earth. If it were not for love, life would not be worth living, and how many do we see cultivating love? Many if they have love keep it from their dearest friend. They consider it childish or effeminate to show love. I am often made to go back to my school days and pick up this quotation:

“Love rules the court, the camp,
the grove,
And men below and saints above,
For love is Heaven and Heaven is
love.”

I long to hold all I have ever loved in loving nearness on some shore where all the air is peace and every breeze is love. Take my love away and my life is like a world without sunshine.

My greatest desire is to serve and to love the Lord only and strength to overcome the evil in me and hope that my soul may be anchored securely in the harbor of love by the sea of purity.

May He give you His peace and at last may we all be found in His love.

Pray for me, pray that I may be kept, pray that I may have wisdom. May God give it to you.

Consider the writer and pardon errors.

Yours in hope,

Iona M. Peacock.

Fremont, N. C.

OBEY GOD RATHER THAN MEN.

(A sketch of Elder Denny's sermon, from the Daily Times, Oct. 13, 1935.)

Elder S. B. Denny, pastor of the Primitive Baptist church of Wilson, delivered an able and interesting sermon yesterday morning, selecting for his text the fifth chapter of Acts, 17th verse.

Elder Denny recounted the incident of the imprisonment of Peter and those who were with him, and the angel of the Lord came and released them, and they were found by the authorities in the temple preaching, with the doors of the prison closed, and the cells empty. The angel told them to "go and stand in the temple and preach all the words of this life." When questioned as to their failure to obey the admonition of the High Priests who had them placed in prison the apostles replied, "we ought to obey God rather than man, for He whom ye slew with wicked hands is exalted a High Priest on high to bring men to God."

The Apostles Elder Denny said, were made to rejoice that the word of the Lord is not bound with ropes and stocks, and the machinations and connivance of men. These men were put in prison but the prison walls and the chains and the stocks did not stop them.

Paul refers to himself as a prisoner of our Lord and Saviour Jesus Christ, and the Lord makes himself known to his people.

The apostles dared to preach the unsearchable riches of Christ, and Him crucified, the way, the truth and the life, for by and through

Him only could they come to the Father.

God delivered the apostles just as He has done in all ages of the world. He delivered the children in the fiery furnace, and when it was reported to the king that there were four in the fire, and that one was like unto the Son of God, he had the men brought out and found there was not the smell of fire on their clothes.

Every time Daniel knelt to pray while he was in captivity in Babylon he turned his face towards Jerusalem. There was no deliverance for Jonah until he had learned to obey the word of God.

Unity and oneness are on the common level, and that is the way that brethren should consider one another, and be ready to forgive and forget the shortcomings of each other and live in peace and humility in the Lord. Remembering that Christ gave his life that we might be free from the law of sin and death which should no longer have dominion over his people.

The law is a school master to bring us to Christ, and he that is free from sin the law hath no dominion over him. Jesus said, destroy this temple and I will build it again in three days, but they thought he was talking of the natural earthly temple which Solomon built, but he had reference to his body, which he gave in sacrifice, on the tree, and of the resurrection, and He is now sitting on the right hand of the Father making intercession for his people.

Jesus asked his disciples if they would go away and they replied, to

whom shall we go? Christ is our all in all, and He is the life of the Christian.

Behold what manner of love is this that the Father has given His only Son, that whosoever believeth on Him should not perish but have everlasting life.

ENJOYED THE ASSOCIATION.

'Tis now I make the attempt to write again for publication in the dear old Landmark something of my enjoyment during the three days of its proceedings. I never shall be able to tell it all. I was filled to overflowing that I was alive and able to be there, and again see the faces of so many Christ like people, and to join them in our old hymns, singing praise to God. "Rejoice the Lord is King." The first leaf that had been turned down in my new book is turned to that hymn, No. 412. It was again sung for me by Eld. Wyatt beginning it, singing by heart. My dear father, who was an able preacher, used to tell me that was as good a way to praise God as any. Sure I feel that it's heaven below to poor me when I hear such music here on earth. It is reported that thirty preachers were present, some I'd not met before. They preached just what I used to hear, and oh how I enjoyed it. And some I'd heard many times, and too, my home preachers.

God bless you all. I wanted to shake hands with you all, every one. I think I was well taken care of. I shall not forget my home at Bro. Ervin Garner's Saturday night, Lee Pollard's, Sunday night, and

Leo Higgins' Monday night. Monday during services a double burial was where we could see the people at the cemetery. After the closing of the association a brother was baptized.

I hope it is God's will that I see you again at Stump Sound in October next year. Twelve months don't seem so long coming.

You Landmark readers write me if so inclined. I shall write you as long as I'm able if Mr. Gold will publish it. You can address me, Maysville, N. C., Route 1. I desire the prayers of you all. I hope I'm your same old weak sister who is yet chewing the cud of the feast of this association.

Love to all of you,

SUSAN HIGGINS.

HAVING GOOD MEETINGS.

We are glad to hear from Elder Jas. S. Corbett, of Tarboro, who has just returned from the Seven Mile Association which was held at Princeton, where he reported a large crowd attended and good order abounded. There were sixteen visiting ministers present.

Elder Corbett was sick and could not leave until Saturday to attend the Little River Association which was held at Sandy Grove, where he reports a large crowd, good order and twenty seven visiting ministers.

Elder Corbett enclosed in his letter subscriptions to the Landmark, which we appreciate and hope all the Elders will look after the interests of the Landmark and try to get subscribers for it at the associations that will be held this fall.

ZION'S LANDMARK

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

Editor

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

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Elder M. L. Gilbert—Dade City,
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Elder J. T. Rowe—704 Deepdene
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Elder B. S. Cowin—Williamston,
N. C.

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BEAR CREEK ASSOCIATION.

The writer was present in the Sunday service only of the session of the Bear Creek Association held with Smith's Grove Church in Stanley County the past week end.

Though the weather was cold, and we had some rain, making it necessary to hold the services in the house, the attendance was good, orderly and I do not recall having ever seen a more intent, earnest, anxious congregation.

Elder Walter Edwards presided as Moderator and our mutual friend and brother, J. W. Jones, as Clerk. Having served four churches within the bounds of that association, around twenty years ago, and troubles and division having come in the years since I left that country, hav-

ing moved from Charlotte to Winston-Salem, I was made to feel sad at the absence of many, some dead, others estranged, but after all to me it was a real pleasure to meet so many of the people, and their children, now grown up. To all those whom I formerly loved and served in weakness, let me say to you, one and all, you have a place in my heart and memory and though we may not meet around the same table, in memory of the blessed Lord, in communion, yet, I believe that we have many of the Lord's humble poor, in the churches once lovingly bound together in sweet fellowship, now estranged, largely on account of leadership, and often on account of misunderstandings, and often, too, the flesh is uppermost, or in the saddle; and, thus, we see good men and women, brethren and sisters, each going their own way, and all too often, minimizing the short-comings of themselves and their leaders, and enlarging upon the faults of those who do not follow their leadership.

I know I have been criticised for not being alert, "Johnny on the spot," taking part in bringing divisions among our people, and too I have been told, "They need you," and too, "if you are a good fighter, satan can always use you," for the fight is his, often, and he usually has plenty of volunteers; but we read, "God is not the author of confusion, but of peace, as in all the churches of the saints." 1st. Cor. 14:33, and too, James said, "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom de-

scended not from above, but is earthly, sensual, devilish. But the wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Both Elder Edwards, Moderator, and J. W. Jones, Clerk, expressed their pleasure in taking and forwarding subscriptions to P. D. Gold Publishing Co., Wilson, N. C., for any who may want to renew or subscribe for Zion's Landmark. Please regard both as authorized agents for the **Landmark**.

O. J. DENNY.

2 CHRONICLES 9:6.

Howbeit I believed not their words, until I came, and mine eyes had seen it; and, behold, the one-half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.

The words that have dwelt in my mind in this connection were these, "Thou exceedest the fame that I heard." Solomon as you have heard from the reading was a wonderful man, because the Lord made him wonderful, he was as David said young and tender. But in spite of this, the Lord his God was with him and magnified him exceedingly. And Solomon said unto God, "Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this, thy people, that is great?" I want to

impress this. The Lord didn't say, Solomon you may have riches or you may have honor, but said, "Ask what I shall give thee." Solomon said, "I am but a little child. I know not how to go out or to come in. Give thy servant an understanding heart that I may discern between good and bad, for who is able to judge this thy so great a people. Every heaven-born soul realizes how great the people of God are. Even the non-elect know their rock is not as our Rock, even our enemies themselves being judges. Deut. 32:31."

As it was in Solomon's heart, a desire for wisdom, God said unto him, lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee, because he reigned according to the will and purpose of God. And God also gave him that which he did not ask, both riches and honor.

When the Queen of Sheba heard of the fame of Solomon, the great wisdom of the king of Israel, there was something that stirred her up, so that she wanted to see and hear for herself. Solomon told her all her questions. She said she did not believe the report she heard, thought his wisdom was exaggerated. She came before this wonderful man with a display of her possessions, bringing her retinue bearing gifts for Solomon. She communed with him of all that was in her heart. When she saw the wisdom of Solomon and the house that he had built, and the meat of his table, and the sitting of his ser-

vants, and the attendance of his ministers and their apparel, and his ascent by which he went up into the house of the Lord; there was no more spirit in her. All oppositions, unbelief, and doubts were overcome, dispelled. She had no more doubt about it, but there was more, it was a true report, she said which I heard. My eyes have seen it, and behold, the one half was not told me, for Thou exceedest the fame which I heard, language failed reporters to tell of his greatness, wisdom and his display of riches to all the earth. There is something still higher and greater.

Behold a greater than Solomon is here. Solomon is a type of the Lord Jesus Christ.

There are those who hear of these wonderful things who are not concerned about them. Perhaps ever since we could read, we have read and heard of the greatness and wisdom of our God.

David said, great is our God above all gods. The fame of Solomon had gone out, like this. The Queen of Sheba with such earnest desire to know the truth of such report comes with her retinue, bringing precious spices, neither was there any such spices as the Queen of Sheba gave Solomon. There was something within her that was stirred, that the masses were not stirred with. The Lord knoweth them that are his. Something drew her to Jerusalem. When we come to Jesus, there's something that draws us to him. We want to know more about him and his display of wisdom. We come with questioning, with doubts and fears.

We know that God is just and holy, nothing impure can enter the presence, the greatest of all that ever tramped the face of the earth, King of King and Lord of Lords. Solomon was a representation of goodness and honor. The Queen had need to see the meat of his table and etc. to be satisfied. 'Tis said in the scriptures, He satisfieth the desire of every living thing. The people of God are living creatures. God provides food for them. Jesus said, "My flesh is meat indeed, and my blood is drink indeed."

Solomon said, "Wisdom hath builded her house, she hath killed her beast, she hath mingled her wine; she hath also furnished her table." David said, "Thou preparest a table before me in the presence of mine enemies."

Did you ever come feeling the need of and rejoice in the things of his table and the attendance of his ministers, that she, wisdom, has sent forth? 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 which I have mingled. No more opposition now, no more unbelief, the truth is greater than any can describe. The poor sinner brings to Jesus such gifts as were never known before. How dear to the Lord are the prayers of his people, a broken and a contrite heart O God, thou wilt not despise.

When the humble poor seek him with fear and trembling, there are no such gifts. He accepts them, the fruit of his own works and the fruit of the spirit, all we have

heard of Him is good and pleasant.

Behold, how good and how pleasant it is, for brethren to dwell together in unity! But it is true in regard to church and people. How pleasant it is to be at home. There is liberty because there is love in the hearts of the inmates of home. This is true with the child of God, there's no place like home. Go home to thy friends. Going home, his friend's home and his home. How good it feels to one in bondage when Jesus says, go home. They couldn't go until Jesus said go.

There are comforts at home. There is an easy bed upon which they rest, covering full width, full length. There is food and drink and pleasant company, and those of us who have come into it can never tell you just how great it is. You, like the Queen of Sheba, must come and see for yourselves, and then you will know that the half has not been told.

With these remarks I'll close and turn the meeting over to Bro. Top ping.

JOSHUA T. ROWE.

This sermon preached in Baltimore, Oct. 13, 1935, was written by our young daughter. She did not get it all exactly, but about all in substance, I **think**.

Bro. Rowe has been very poorly all this week. He wants to say to the readers of the Landmark, he has received so many sweet letters, if any feel like writing to him don't quench the spirit. He enjoys them, but he can not answer.

MAMIE W. ROWE.

HUMAN TEMPTATIONS.

"There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape; that ye may be able to bear it."—1 Cor. 10:13.

Some over-righteous characters there be, who have a zeal without knowledge, likened unto Peter, who verily thought he was able and willing to follow the Lord to prison and death though all others should fail. Such maintain that a true child of God will never transgress, it matters not what the temptations are: affirming "God is faithful, who will not suffer you to be tempted above ye are able." That would indicate that the Lord's people, while in a body of clay are not subject to vanity, as if sin had not been condemned in the flesh. Then the inspired man of God was wrong when he cried, "O wretched man that I am! Who shall deliver me from the body of this death?" Again, "For I delight in the law of God after the inward man: but I see another law in my members (nature), warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Those who are "born again," not over, have two principles—the new which is to love truth or holiness in the inward part. While those who are not born again have only one nature—to do evil continually.

"If any man (of God) sin we have an advocate with the Father, Jesus Christ the righteous." Even the verse preceding our subject

says, "Wherefore let him that thinketh he standeth take heed lest he fall." This, and many other admonitions in the word of truth would not have been given if the Lord's people were immune to sin and transgression. Yet we know, also, "Whosoever is born of God doth not commit sin, (that is unto death eternal) ; for his seed remaineth in him ; and he cannot sin, because he is born of God." None question but what Peter, the Apostle, was a child of God, yet grievously sinned when he denied he knew the Lord with oaths and curses. He clearly showed he was a dual being, thus manifesting his slavish fear. It was not a sin unto death, for his Lord gave him repentance.

There can be no ground of safety save in Jesus Christ, for to trust in an arm of flesh, or in any other than the Lord God, indicates an impending fall. All temptations are common or humane, and none of which would require an angelic strength or power to resist, and just such as the Corinthian brethren had to meet, so are God's people subject today. Unquestionably, all the causes, agents and circumstances which move and influence men to sin, are under the control of God, so that He could destroy and paralyze their effects. But when men are tempted and yield to such, let no one say God himself influenced the sins or tempted them to transgress ; for when such agencies prevail in vessels of mercy it can only be attributed to God's sufferance, not to His creation.

Still, there may be good cause

why those transgressions were permitted, and may ere long redound to the glory of God, and prove a strength and virtue to man by realizing his own inability. Thus he learns by experience that all things work together, not separately, for good to them that love God, and are the called according to His purpose.

It is most evident there are many devices in the carnal mind of God's people as well as in those who are not. Note those of Jacob and David. When David had committed a most heinous crime, note his crafty devices in trying to cover up his sin by killing his innocent and faithful servant. God's word condemns all manner of sin and iniquity. "The counsel of the Lord, that shall stand." "Be sure your sins will find you out." We learn that David was brought to confession and was forgiven ; and while he lost the joys of salvation during the state of seared conscience, not salvation. He declared, "My mercy shall not depart from him." He also said, "The sword shall never depart from his house," and it was true, as all his house or posterity fell in war.

"It is a fearful thing to fall into the hand of the living God. Shou' we refer to the experience of every recorded saint, all would testify that Jesus' atoning blood was the only way of escape, and a voice from heaven echoes the same: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

M. L. GILBERT.

MRS. IDA WARREN.

Sister Ida Warren, the wife of Mr. Franklin B. Warren, after a lingering illness and much suffering in her last days was taken by death at the home of her husband, April the 29th, 1935. She was born in Person County, N. C., May the 25th, 1862, making her stay on earth near seventy four years. She came with her parents to the Prospect Hill community at the age of seven years. She was married to Mr. Franklin R. Warren at the age of 22 and became the mother of ten children, two girls and eight boys.

She was dearly loved by her neighbors and friends. If she had an enemy at the time of her death, she did not know it. She was baptized into the fellowship of the Prospect Hill Primitive Baptist Church, August, 1922, by Elder B. F. McKinney, assisted by Elder C. B. Hall. Both of them preceded her to the grave. She remained in full fellowship of this church until death. She was faithful to attend her church meetings when able and when she was unable she was greatly missed by the church. She was always happy to have her pastor and members of her denomination in her home and had only good will toward those of other denominations and was glad for them to visit her. She was sincerely loved by the church. A beautiful evidence of this was manifested when looking for the last time on her beautiful face by laying the hand on her hand and patting her cheek a mute farewell and hoped to meet her again in that eternal home where sweet fellowship lasts forever.

She dearly loved the brethren and sisters of her church. She realized that her salvation rested only on the mercy of God. She had no merit of her own to offer. She suffered much in her last days, but had no complaint to make of her Savior, but it was just and right only asking for his mercy. She had a sweet hope that she was one of that innumerable number that God gave an inheritance to his Son, Jesus Christ. The loving hands of her neighbors and friends, did all that could be done for her.

Elder W. B. Stadler of Martinsville, Virginia, assisted by Rev. Roy Whitley, of Yanceyville, N. C., conducted the funeral service at her home church. Her body was laid to rest at the community graveyard, where it will return to dust from which it came. We feel that her Spirit has gone to God from whence it came.

We, the church at Prospect Hill, feel we have lost a faithful and useful member, one we loved and will long be remembered by us in the flesh. We cannot be reconciled, but we desire that God may make us reconciled to this, our loss, through the Spirit.

Resolved: 1st, that a copy of this be published in Zion's Landmark.

2nd, that a copy be sent to the family.
Done by order of the church, October meeting, 1935.

Elder W. B. Stadler, Mod.
W. D. Blalock, Church Clerk.

WESLEY MABE.

Wesley Mabe was born near Danbury in Stokes County, March 30, 1880, and departed this life July 23, 1935, age 55 years, 3 months and 24 days. He was married to Verda Beulah Mabe, January 16, 1899. To this union were born ten children, nine girls and one boy. All survive him save Carrie Ethel, who died at the age of 17 years.

Brother Mabe moved to Guilford County, near Oak Ridge, in the year of 1915 and lived there until death. On the 4th Sunday in April, 1917 he joined the Bunker Hill Primitive Baptist Church in Forsyth County and was baptized the 5th Sunday in the same month by Elder Samuel McMillan. Brother Mabe was a faithful and much loved member of his church for eighteen years. His wife, Sister Mabe, joined the same church in the year of 1919, where she remains a much loved and faithful member and a lover in the doctrine of God's electing grace, of which her deceased husband was a strong and loving contender.

On Saturday before the 4th Sunday in December 1930, the church called Brother Mabe as Deacon and he was ordained the 4th Sunday in January 1931. He served the church faithfully, manifesting great love and zeal for the welfare of Zion, showing by his acts of tender watch-care that the Lord had chosen him for the office, which he so wonderfully filled. Brother Mabe was a strong predestinarian, believing entirely in the sovereign mercy and grace of God alone to save poor sinners and proved in every way this blessed truth during his life among the Lord's people. As Paul could say of the Corinthian brethren, so can we say of this dear brother, that he was and is a living Epistle, written in our hearts. Brother Mabe had been in declining health for several months and expressed his feelings to his wife at different times that he did not feel that he would be here much longer. He was stricken with pneumonia on May 15th, from which his lung became infected. He was carried to the hospital where he underwent an operation, from which his condition showed no improvement. He suffered untold miseries but did not complain. At all times his mind seemed to be fixed upon Heaven and Divine things. He talked very much of the church, his brethren and sisters, also at times he would call the names of the

prophets and apostles, saying they were his brethren.

Brother Mabe fully realized that his stay on earth was about spent and in his last hours God's will was made precious unto him and we feel assured that he fell asleep in Jesus. All was done for this dear brother that loving hands could do, yet we all had to submit to Him who worketh all things after the counsel of His own will. Let us say with Job, "The Lord giveth and the Lord taketh; blessed be the name of the Lord."

May we all be made reconciled to the dispensation of God's Holy Will, who doeth all things well and may the dear Lord in His rich mercy be with his family in their sad bereavement, sustain them by His Grace and cause them to lean upon His everlasting arm in whom alone comfort is found.

Funeral services were held at Bunker Hill Church with Elder Geo. W. Hill and Elder S. J. Reich preaching comfortably to the bereaved family, the church and a host of friends. The funeral was largely attended and the floral tribute was beautiful. His body was laid to rest in the church burying ground to await until Jesus comes the second time without sin unto salvation to raise his vile body and fashion it like unto His own glorious body and carry him with all the redeemed family of God to that City that hath foundation whose maker and builder is God, where we hope to join in one song of everlasting praise.

Written by request of Sister Mabe and an order of the church that one copy be sent to the family and one to Zion's Landmark for publication.

Submitted in love,

Zennie L. Rhue.

MONROE MANN.

After a useful life of 84 years, Mr. Monroe Mann, son of Mr. Jasper and Clashey Mann, was called by our heavenly Father to that "haven of tomorrow."

The doors of eternity unfolded and the death angel wended his soul to eternal rest, and oh! how we miss him. He was such a kind and devoted father. "A place is vacant in our home that never can be filled." Not a member of the Primitive Baptist church, but no member was ever more faithful. He was always to be found in his seat whenever the meeting-house doors were opened. He loved the truth and for years has been a subscriber to the Landmark, a paper he loved to read and then passed it on to others who were not able to take it.

Father had enjoyed good health and was active up until April, when he had flu. He was never well any more, still at times he was able to go to his store. And on Wednesday before he had the stroke

on Thursday, he sat on the porch and seemed so bright and cheerful, and little did we know the end was so near.

Not only is he missed by his devoted children and sister, but by his many friends and in his business many a hungry person has he fed. No one ever came to him that was in need, but what received help.

He leaves one sister, six children, nine grand-children, one great grand-child and scores of friends to mourn his going.

"Called away from this world of sorrow,
To the land where all is bright
You suffered and murmured not.
I watched you day by day,
Until with a broken heart
I saw you pass away.

We grieve for you, dear Father,
But not with outward show,
For the heart that mourns sincerely,
Mourns silently and low.

He loved the Primitive Baptist Church and was ever faithful to it and he loved the truth and always enjoyed the church paper. He never united with the church, which was something I never understood for he was such a good man. The many and beautiful floral designs and the great numbers that attended his burial, spoke of the esteem in which he was held. His body was taken to the church and Elder Roberts and Major Simmons conducted the services. This was my father's request.

His devoted children.

Beaufort, N. C.

JOSEPH INGRAM CHANDLER.

On July 31, 1935, death claimed one of Caswell county's best and most beloved citizens, Bro. Joe I. Chandler, who was born on July 1st, 1856 and departed this life at the age of 79 years and 28 days.

Brother Chandler was first married to Miss Sarah E. Smith. To this union was born one son who died in infancy. His first wife died quite young and he was later married to Miss Lucella Chandler. To this union were born three boys: D. O. Chandler, Yanceyville, N. C., J. C. and A. W. Chandler, of Burlington, N. C.; three girls: Mrs. L. B. Boswell, Yanceyville, N. C., Mrs. Allen Miles, Burlington, N. C., and Mrs. Earlie Briggs of the home place, who administered so kindly to Brother Chandler in his last and declining days, his last wife having died many years ago, he was left quite lonely and sad.

Brother Chandler was received into the fellowship of Bush Arbor Church at her July meeting, 1924, and was baptized by the late Elder B. F. McKinney. He was one of the humblest men I have ever known, often saying to his family that he

didn't want to have an enemy in the world, which showed his life by the large crowd and beautiful tributes paid to him at his funeral.

Just a few days before he departed he said that he saw Christ appear in his room, which seemed to strengthen his faith so much at such a needed time. He often said he was ready to be offered, realizing the time of his departure was near at hand. So we weep not as those who have no hope, for I believe that he has fallen asleep in Christ to wake on the resurrection morn, when all his troubles and sorrows will prey no more on his body, but he will be like Christ, and be satisfied to spend an endless eternity of praise to God.

Funeral services were conducted from Bush Arbor Church by Elders M. B. Martin, T. A. Stanfield, J. W. Gilliam and the writer.

Humbly submitted,
W. C. King.

BURNICE WILLIFORD.

Our son, Burnice Williford, departed this life July 28, 1932. He was born Oct. 15, 1913, making his stay on earth 18 years, 8 months and 14 days. He was good, kind and good natured and always willing and ready to lend a helping hand to those in need, both white and colored. He was married to Miss Carrie Lee Williams just two months and one week before the Death Angel called him home. But oh how sad it is to part with our loved ones.

He never united with any church, but believed in the Primitive Baptists. He lived and died believing in a glorious resurrection at the sound of the last trumpet. And what a glorious thought, that die in Christ shall rise first.

But oh how we miss you dear Burnice, the sound of your feet and the praise of your tongue. But sleep on, dear Burnice, and take your rest. I hope to meet you some sweet day where there will be no more pain and farewell.

When Paul was parted from his friend it was a weeping day. But the Lord giveth and the Lord taketh away, blessed is the name of the Lord, But oh, dear Burnice, how we miss you around home and table and your little bed there, no dear Burnice to call. But we hope you are seated at the Master's table, ever to be with the Lord, where your little tongue will always praise the loving Saviour's redeeming grace. But around your little grave we linger all the summer day, placing flowers on your grave, mama and I.

Sleep on, dear Burnice, and take your rest, God called you home, He knew best.

In silence you suffered, in patience you bore,
Until God called you home to suffer no more.

Funeral services were held at his home the fifth Sunday afternoon by Elder L. J. Chandler, with a large number of friends and relatives present. He was laid to rest in the Williford cemetery, under a beautiful mound of flowers.

We wish to thank each and all for their many kindnesses.

Written by heartbroken mother and father, J. L. and F. L. Williford.

RESOLUTIONS OF RESPECT.

On August 13th, 1935, our Heavenly Father called from our presence our dearly beloved brother and deacon, William Henry Keaton (A Father in Israel). Brother Keaton was one of our most loyal and faithful members, always filling his seat unless providentially hindered. He was seventy seven years of age and at times was very feeble, but was always ready and willing to render any service he could in the most humble way.

By his walk and conversation you could see that his church was utmost in his heart, and the humble, gentle life he lived is an example to the household of faith. He is gone, but his memory will forever live with those who know him best. Truly we can say a good man is gone.

Therefore, be it resolved:

First: That the church bow in humble submission to Him who is too wise to make a mistake, and too gracious to be unkind.

Second: That we extend to his loved ones our sincere sympathy, pointing them to the Master he loved and served so well. He alone can comfort them.

Third: That a copy of the above resolutions be placed on our church record, a copy sent to the family, and a copy to Zion's Landmark for publication.

Done by order of conference, Saturday October 12th, 1935.

Elder S. B. Denny, Mod.
Trecy High, Clerk.

IN MEMORY OF MY MOTHER.

This morning, as I am sitting alone, I am thinking of my dear mother, Mrs. Eason Mathews, who has been dead almost eleven years. Even though so much time has passed, her memory still lingers in my heart, and will be there as long as I live. She was so sweet and dear to me. I have felt the urge to write a few words in memory of my mother, ever since she passed away, but why I have waited so long, only God knows.

Had she lived until December, she would have been seventy-four years of age. She left ten children, three daugh-

ters and seven sons. The daughters, Mrs. Jeff Dunning, Mrs. Sam Whitehurst and Mrs. Tom Edmondson. The sons, Louis L., Joseph F., William, Lanier H., Dawson, Daniel and Pleasant Matthews. Two of her sons have died. Joseph F. was killed by an automobile in New Orleans, and Daniel committed suicide. I am glad she was spared these sorrows, as she had experienced all kinds of troubles during her life. I now feel all her sorrows and troubles are over.

I am thankful to say, after I grew old enough, I waited on and cared for my parents, through every spell of sickness, and can say with a truthful heart, they were both very humble, kind and easy to wait upon.

My mother joined the Primitive Baptist Church after she was married. She was a faithful member and lived a Christian life, and attended services whenever she could. I can remember when, if she had no means of riding, she would walk to church, no matter how great the distance. One of her greatest pleasures was attending church.

In her last illness she was stricken a week before the first Sunday in June, 1924, and lived until the 22nd day of October. At times she suffered great pain, but never complained, and always put her faith and trust in the Lord. One morning, I remember, she began talking and singing, and the song she sang was "Home Sweet Home." It was the sweetest song I had ever heard, and it seems as though I can hear her now. There was no one in the room with her, except my younger brother Pleasant, and myself. When any one would enter the room, she would say, "I have so much to be thankful for; my journey here will soon be over and I can go to Home Sweet Home."

In her death, we lost a faithful mother, but we believe with all our hearts our loss is her eternal gain. At times I feel if I could only see her; but if I could I would not call her back to this world. Some day I hope to meet her, even though at times I feel weak and unworthy. I recall when she was not able to attend church, I would tell her as best I could what the text was, and about the sermon. She seemed to enjoy it so much. I know the angels are rejoicing over our loss, as it must have been their gain. I feel sure heaven is one star brighter with her there.

When I think of that happy home, it makes me realize there is:

A home where changes never come,
Nor pain, nor sorrow, toil nor care,
It is a bright and blessed home,
Who would not fain be resting there.

It is sweet to have the thought that we

can meet our mother in that home. I am glad and thankful that I have this hope and can trust our God whom she loved.

Written by her daughter,
Mrs. Tom Edmondson.

IN LOVING MEMORY OF BROTHER J. H. GOOCH.

It is with a sense of profound sorrow and regret, which we believe thousands of our friends will in a measure share, that we feel in the death of Brother J. H. Gooch, founder of Gooch Memorial Church, Stem, North Carolina, and a great counselor and leader in Lower County Line Association.

We, of this church, who lived close to Brother Gooch for so many years, have always revered him for those sterling virtues, which he possessed—honesty, patriotism and love of his fellow-man and church that made him a tower of light and strength in his church and community. He left a lasting impress upon the members of his home church and our Association, to which his life's labor was dedicated, the last years of his life having been devoted to the personal care of Gooch Memorial.

We, who are left behind, though few in number, will hope to carry on in memory of the name that made it possible for us to have a church at Stem, and God giving us something of his genius and strength, will strive ever to add if possible lustre to his splendid name.

I have started to write a tribute of praise to our much beloved Brother, several times. Each time I would write a few lines and then question why I cannot express my thoughts, and how greatly I loved him. Neither am I able to tell of his worth to all the Primitive Baptists, and; most of all, what he meant to his home church and what he meant to me, this sinner before and after I united with the church. I learned of the high esteem in which he was held by the Baptists, when I was a child, by hearing my grandmother, Mrs. J. J. Lawson, telling my mother about him. I could tell many lovable things she said about him, for she loved him dearly for Christ's sake; but time and space will not permit me, and too, I merely wanted to express, in my poor way, how much I loved and honored him. But words are inadequate. All who knew him know that he followed his Master as humbly as any mortal could. Yes, he exemplified the life and works of the Master of men. At the bedside of the sick, in the home of the distressed, in the loneliness of the bereaved, and in the Valley of Doubt, the hand and spirit of this dear brother was felt. Brother Gooch was a sincere, devout, humble and faithful follower of Jesus of Nazareth.

During his lifetime he had planted

much seed, which had yielded fruit for the harvest, and when his sheaves were garnered in he was ready and waiting for His Master's words, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." He approached the end with a sublime and unflinching courage. He was not afraid to die.

In the passing to the Great Beyond a true and precious Brother is gone, and there are tears, because spirits like his are already too few. But there is joy in the fact that he has passed to a greater and grander life beyond the veil through which mortals cannot see. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of men the things which God hath prepared for them that love Him."

"O! may our feet pursue the way,
Our loving brother led,
With love and confidence obey
The counsels of the dead."

Written in love,
Virgie Newton.

RESOLUTIONS

The church at Cross Roads, Guilford County, N. C., being assembled in Conference on Saturday before the 3rd Sunday in August, 1935, adopted the following resolution in memory of Sister Lizzie Walker.

1st, That in the passing of Sister Walker the Church has lost one of her most faithful members.

2nd, That we bow in humble submission to our Heavenly Father's will, knowing that he doeth all things well. Realizing that our loss is her eternal gain.

3rd, That we extend to her bereaved family our sympathy and love.

4th, That a copy of these resolutions be sent to the family and a copy sent to Zion's Landmark for publication, and also placed upon our church record.

Done by order of the church, at Cross Roads, Guilford County, N. C., while seated in Conference meeting on Saturday, before the 3rd Sunday in August, 1935.

Elder G. M. Trent, Moderator,
T. D. Clayton, Clerk
Bro. S. P. Knight, Asst. Clerk.

WILL NOT BE IN RALEIGH AND FREMONT.

Please take notice that Elder O. J. Denny will not fill appointments as previously published in Landmark for Fremont and Raleigh. He will be with Reidsville Church (D. V.) 3rd Sunday in November, and Elder S. B. Denny will be with his own church in Fremont.

SENDS LANDMARK TO SOMEONE UNABLE TO PAY.

We wish to acknowledge with thanks a gift of \$1.00 from Brother W. L. Teague, of Winston-Salem, this to be applied to the gift fund to send the Landmark to some one not able to pay for it. The fund was completely exhausted when Brother Teague sent in his donation. We hope others will be able to contribute to this fund, as there are so many requests for the Landmark from those unable to pay.

SPECIAL NOTICE

Desiring to be of service to Landmark readers, generally, we will be glad to publish notices of meetings, unions, associations, etc. for any and all groups of Primitive Baptists, as information only, and without any responsibility on our part as to the order of any group who may ask this service, due to the fact that the Landmark has a substantial circulation among their membership.

The Landmark is often printed in advance of the date it bears; therefore, all notices to be published should come to the P. D. Gold Publishing Co., Wilson, N. C., well in advance of the date the meetings are to be held.

These notices will be handled purely as office routine, and will not come to the attention of the publishers or editors until they appear in print. To await the O. K. of the editor and the assistants would often delay publication of notices in time to be of service in informing our readers as to oncoming meetings.

We hope all our readers, regardless of their particular alignments, will appreciate this effort to render service to all.

In order that notices in the Landmark may be of real service in informing your particular group, as to coming meetings, ministers, etc., we ask your cooperation in extending the circulation among your people. It is with sadness that we have learned that among the many thousands of Baptists, formerly served by the Landmark, differences have arisen, in many places; but we take this opportunity to say, as publishers, that we are not assuming the responsibility of judging causes, nor will we sit as arbiters, in settling differences. That we leave in the hands of the Great Shepherd of the flock. May we not all be liberal in our views, and charitable toward the weaker brethren, and especially, be willing, at all times, to let others have the same freedom of thought we covet for ourselves. May the Lord bring peace to the people of God, in His own chosen time and way.

P. D. Gold Publishing Company.

PLEASE READ CAREFULLY



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

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

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

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

The mailing list is corrected only once a month.

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These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

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NO. 4

THE LORD BLESSES JEHOSEPHAT FOR HIS OBEDIENCE.

"Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah to teach in the cities of Judah.

And with them he sent Levites, even Shemaiah and Nethaniah and Zebadiah, and Asabel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tod-adonijah, Levites; and with them Elishama and Jehoram, priests.

And they taught in Judah, and in all the cities of Judah, and taught the people.

And the fear of the Lord fell upon the kingdom of the land that were round about Judah, so that they made no more wars against Jehosaphat.

Also some of the Philistines brought Jehosaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

And Jehosaphat waxed great exceedingly; and he built in Judah castles and cities of store."—2d, Chron. 17:7-12.

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

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THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

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

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

Zion's Landmark

Devoted to the Cause of Jesus Christ

THANKFUL TO THE LORD FOR HIS GOODNESS.

Dear Kindred In Christ:

For some reason I have a mind to pen a few of my feelings and dealings of the Lord with me. I desire to talk of a God that has all power both in heaven and earth and none can stay his mighty hand—of one that wounds and heals, kills and makes alive, one that can bring his people low down and also raises them up and enables them to rejoice and praise His holy or righteous name for his wonderful works to the children of men. If I know my heart this morning I feel thankful that it is as well with me as it is. And how glad I would be if I could be blessed with the spirit to praise Him at all times for his loving kindness and tender mercies to me a sinner. My heart's desire and prayer to my God is that I might be able to shew forth his praises, by an orderly walk and a godly conversation. But the flesh is weak, and the spirit strong. And when blessed with the right spirit we can walk in love and duty willingly, seeing our brethren better than ourselves, beholding the good and not the evil in brethren. But when this spirit is withdrawn one is easily led to say and do things that cause them to mourn and grieve over their sinful condition. But thanks be, there is one that can and does forgive sins, one that

revives our courage by the way. I have just enough joys and fellowship with my God to keep me going. When I get so low down I feel that his mercies are clean gone forever, at the right moment the blessed comforter comes with the healing balm and binds up my wounded heart, speaks peace to my troubled soul and sends me on rejoicing in God, my Saviour. But these glorious seasons last for a short season and I am plunged back again in the depth of darkness, overwhelmed with the sorrows and conflicts of life. But, while there, I am made to remember that the lilies bloom in the valley, and that the Lord has been gracious and I trust that he will continue blessing me with these peaceful and heavenly moments. For I know that his arm is not short and his power has not diminished, and if we are once in Christ we are never out. And I can say that I have an abiding hope in me that one day I shall be freed from sin and sorrow. No wonder the poet could say, "Tis a heaven below, the Redeemer to know." But these heavenly places are marred by the tempter. Thus I can say, "I ask not to stay, where storm after storm rises dark o'er the way."

With all the natural blessing that have been mine to enjoy, I have one that far exceeds them all, and that is a blessed hope of heaven and immortal glory. And one of my great

desires now is that I might be blessed with the patience of Job and the wisdom of Solomon, and the weapon that is not carnal, that I might face the fiery darts of satan. Every time one tries to fight with carnal weapons they fail—when with the blessed sword of the spirit the victory is instantly gained. “No weapon formed against thee shall prosper.”

My sincere desire and prayer to God is that I may be found walking in wisdom's ways, who's ways are peace. I desire to live peaceably with all men, walking not after the flesh but the spirit, “As many as are led by the spirit of God, they are the sons of God.” “Blessed are they that mourn, for they shall be comforted.” The above words have been a source of comfort to me. I love the wills and shalls of God. I love to think upon a God that, “has delivered, does deliver, and I trust will continue to deliver.” For some reason of late I have had a mind and heart to pray for the welfare of Zion, and a desire for them to pray for me. “How good and how pleasant it is to see the brethren dwell together in unity.” And how awful it is to have trouble among them and in the church.

I will now stop. Hoping these lines may be of comfort to someone and that I may receive a relief of mind for discharging what I was impressed to do. But I have such a feeling of unworthiness that I can hardly make the attempt. But hope the impression was of the Lord and sure my worthiness was of Him.

If this comforts any one please give God the glory and praise, for I don't deserve it. I desire the prayers of all God's little ones.

Annie Hooks.

P. S.—I said I would stop and did, but as I have not mailed the letter I have a mind to write more. Tonight my mind goes back to the beginning of Genesis, which sets forth the sovereignty and power of God in the creation of all things. And I am made to see by an eye of faith, the power and wisdom of God. He spoke the world into existence by the word of His power, and said let there be light and there was light. This is sufficient evidence to me, even though I had no other proofs, that this world was formed by power beyond human imagination or reasoning. “I am God and change not.” “In Him is light, and no darkness.” And today His power has not diminished. For this very same power that spoke the world into existence is quickening dead sinners into life and speaking peace to troubled souls, healing the sick, causing the lame to walk and the blind to see, unstopping the deaf ears, and giving gifts unto men. “My people shall be a willing people in the day of my power.” Willing to suffer for his name's sake, willing to talk of his love and speak of his power, and also suffer persecutions for Christ's sake. As their blessed Saviour did, and we often think our troubles are great, but when made to think of His sufferings it will cause one to be ashamed of ever complaining about their lot in life. I will stop now.

THE DEALINGS OF THE LORD.

Dear Brother in Christ:

If one so unworthy as I feel myself to be can claim such relationship with God's people.

I have been impressed to write a part of what I hope to be the dealings of the Lord with me. I can't tell the cause of the impression unless it is because I could not tell them anything when I joined the church. If my life had depended on talking that day, I could not have talked. From early childhood I had serious thoughts about what would become of me after death. As I grew older my troubles grew worse. They wore off at times and I would think but little about it. Then it would return with more force.

I went on in this condition for a good many years. I tried to pray to God for mercy. My prayer was: "Lord be merciful to me a poor, vile worm of the dust." I began to feel a great love spring up in my heart for the Primitive Baptists. That love increased upwards for 18 years, but my burden was not gone. It seemed to grow more heavy all the time.

I often thought that my troubles would not be so heavy to carry if I could have softened it with tears. I would mourn because I could not mourn, and weep because I could not weep. My eyes were dry and burning, few tears I have ever shed.

My troubles were like a gloomy cloud, would gather thick and thunder loud.

I will tell you now some of the words that seemed to be spoken right in my heart: "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 I am meek and lowly in heart, and you shall find rest to your soul."

"Behold the Lamb of God that taketh away the sin of the world."

"Be of good cheer—I have overcome the world."

"Be thou faithful unto death, and you shall receive a crown of life eternal in the heavens that fadeth not away."

"Lay not up for yourself treasures on earth, where moth and rust corrupt and thieves break through and steal, but lay up treasures in heaven, where neither moth and rust corrupt nor thieves break through and steal."

"Go home to your friends and tell them what great things the Lord hath done for your soul, whereof ye are glad."

"Take up your cross and follow Jesus through evil as well as good report."

"You know you have passed from death unto life, because you love the brethren."

I knew I loved them, but did I love them right? I could not tell, and oh to be buried with Christ that I might rise in his likeness. Could one as vile as I was rise in the likeness of Christ. I could not tell. I wanted to go to hear preaching, but I did not want any one to know I was interested in the welfare of my soul. I would go to meetings and it seemed to me the preacher would preach directly to me. I wanted to shake hands with the members. Oh how happy they look-

ed. I did not feel worthy to touch the hem of their garments. I felt to be beneath their notice. I would try to pray, "Lord, enable me to go and be with them."

It was a burden almost greater than I could bear, for two years before I joined the church, to pass the water where I was later baptized, and not go into that water. I was walking along one day, meditating about being baptized, and the thought came to me, I would be ashamed to go in the water before so many people, and these words were presented to me, "He that is ashamed of Me before men, him will I be ashamed of before my Heavenly Father."

In the summer of 1909 I made preparations to be baptized. I thought I could not stay away until the church meeting, but the time came and I could not go. I thought if I had been fit to go, the Lord would have enabled me to go when I was ready. I thought it was all vain imaginations, and I would lay it all aside, live the best I could on the outside. My sins had not been forgiven. If they had my burden would have been gone. I said my mother lived 65 years and died with a good hope and was not baptized. I would try to follow her example. One night I dreamed that mother came back from the dead, and told me she had come back to be baptized.

I can see now, how she looked as she stood by my bed. I tried to ask the Lord if it was his will, to show me in a dream if I was fit to be with his people, and in about a week I dreamed of being baptized.

It was so plain it woke me from sleep.

My trouble kept increasing until the week before the third Sunday in May 1910. I was sitting sewing, meditating on my troubles, thinking I had all I could bear. All at once these sweet words were spoken right in my heart, "Let not your heart be troubled. Ye believe in God, believe also in Me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place, I will come again and receive you unto myself, that where I am there ye may be also."

I wondered could this be a promise to one so vile? I was made to feel it was to me and for two weeks I had feast. I could truly say, no need to go abroad for joy, for I have a feast at home.

But instead of my burden being gone, it grew heavier. I tried to ask the Lord, if I was one of His and if it was His will, to enable me to go home. The fourth Saturday in June 1910, and the week before if any poor soul ever suffered the pangs of hell on earth, I must have been that one. The last of the week it looked like I would not be able to go to church. I asked the Lord if it was his will to make a way possible for me to go. I felt that prayer was answered. When I heard Elder George Boswell preach, he told my feelings so much better than I could I thought, if there is a child of God I must be one, and the thought occurred to me, if he was as vile as I was he could not preach the unsearchable riches of Christ and his kingdom as

he has today. I would think sometimes, I am too poor to join the church and this was presented to my mind:

"The foxes have holes, the birds of the air have nests, but the son of man hath not where to lay his head."

When I would think of what I needed of this world's goods, this was presented: "Seek ye the kingdom of God, and his righteousness, and all these things shall be added to you."

The fourth Saturday in June I hope the Lord enabled me to go home to my friends. I could not tell what I hoped he had done for me.

I was very weak that day, but I feel the Lord removed every obstacle out of the way, when the church gave me the right hand of fellowship I felt better, but felt weak Sunday morning when I got to the water, my burden was not gone, but when I started in the water I felt my strength return, and when I arose from my watery grave I left my burden buried there.

I felt light and happy. That was the first perfectly happy day I ever spent. I felt like I had gotten home at last. I had found the sweet rest and happiness that I had been waiting for upward of 18 years. I had waited so long it was sweet to rest. I could run and not worry, could walk and not faint. My work was no longer a burden, but pleasure, all my sorrows took flight. So I have been groping my way along in trouble. Sometimes my hope is so little, I think I'll throw it by,

then it seems sufficient, if I were called to die.

I ask the prayers of all the household of faith. Will close, for if I were to write a week I could not express my feelings, for the half has never been told. Pray that I may be kept strong in the faith.

Your poor unworthy weak little sister, if one at all, the least of all.

Sarah C. Boyette,

Micro, N. C.

REJOICING IN JESUS.

Dear Editor and Readers of Zion's Landmark, and all dear Christian friends:

It seems I must write of the goodness of God to me, though at times I am at such a low ebb I don't know whether to make the attempt at this present time or wait for more evidence.

But, dear saints, the Comforter comes in times of sore trials and revives my drooping spirit. Then I hope it is that the Spirit of Jesus can be seen in me. Then in sweet meditation my mind is carried back to the times when the dear Lord revealed himself to me and 'tis then the storm is stilled and I can sweetly rejoice in Him.

In Zion's Landmark Bro. Keene wrote so beautifully of the very little streams that when the sweet waters gush through and wet us, it is sweet to feel all baptized in love.

O, how sweetly Jesus manifests his untiring and undying love to his people.

The Lord taketh pleasure in them that fear Him, in those that hope in his mercy.

God with His grace taught me to

love and fear Him and this same precious grace of God relieved that fear in my poor heart.

I have been so long afflicted, so low in poverty, I had neither paper nor stamp to write when I was so deeply impressed. At times I am very low in spirit, but I do know I love the dear people of God wherever they may be. I feel to know I love the faith I profess to have, better than my own life. Years ago I could witness with the "Romish Lady," for though my age was tender, my faith was strong and sure. And this is the faith I had in God's little ones that they would never forget or forsake me, but O, I feel so alone and forsaken.

Christ alone in the garden prayed. I hope He has made me willing to suffer for his sake.

I feel I could not live without this precious hope the good and all-wise God has planted in my heart when I was a babe. I feel now like a babe, a very weak babe. But when the good Lord shows his face I am made strong enough to cry out: Dear Lord do have mercy, spare, and cheer me on life's rugged way, and in His own good time call me to that sweet home above, which He has promised and prepared for me. I am ready, waiting for that time, for He is the refiner. We have to be tried as gold, etc. Remember: The wheat and the tares grow in the field together. (The tares are like unto people that know not the Lord.) This life is so full of sore trials and temptations, I get so cast down and think, why is it so with me? My mind was led to the book of Hebrews. I began reading

(dear readers read it for yourself.) I read to the 18th verse of the 2nd chapter which reads: "For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." I shouted, for I hope to feel I was made to fully understand the power, the dear Lord hath for his humble poor. I love my dear Jesus and rejoice when he gives me a heart to understand and blesses me by making me submissive to his divine will.

Oh! what a dear Saviour I have found. He shows me that by the grace of God, I am what I am.

The sweetest school I was ever enrolled in was the school of grace, being taught of the Lord Jesus Christ, and it's free. You don't have to pay any tuition nor buy any books. It is a musical school, harmonious. I hope to feel He has tuned my heart to sing his praises unto him.

I still hold on to that little but precious hope I've had for years.

Submitted in love,

Mrs. Allie Blalock White,
112 Lyon Street,
Durham, N. C.

THE CREATION OF MAN.

Dear Brethren and Sisters:

I know I am ignorant and unlearned and can't word good pieces like some can. But then I want to write, too. Don't reckon I have read the book of Genesis in four years. It has been on my mind two days about the Lord making the woman.

We read that the Lord made the world and everything that was

made and without him was not anything made. He made heaven and earth, the seas, all living things on earth and in the sea. Then he said let's make man in our own image. Seems he was talking to some one. I feel like he was talking to our dear Saviour. He made Adam out of clay. Then he breathed the breath of life in his nostrils and he became a living soul.

The Lord said it was not good for man to be alone. So he caused Adam to have a deep sleep and took out one of the man's ribs, and made him a mate. Adam looked at the creature and called her woman because she was part of man, bone of his bone. Reader, just think of that great power. It wasn't any trouble to the Lord to make the woman out of a man's rib. It is my opinion a man's rib is not as long as a new born baby and he made a grown woman out of a man's rib bone. It seems to me he made a great helper to man of this world when he made the woman.

When the Lord told Adam to give names to all he had made, you may be sure the woman was the prettiest creature that Adam had seen, so he called her Eve, the mother of all living people. I don't blame Adam if he did love and think the woman was pretty.

As well as a woman a man is pitiful with no one to love and care for him. The best I can remember Adam and Eve lived in the Garden of Eden in perfect happiness until the old serpent came and tempted Eve, causing her to take the for-

bidden fruit which the Lord had told them they must not eat. Not that Eve wanted to be disobedient to her Maker. The old serpent told her a fascinating story. She may have forgotten her Maker right at that time and listened to that deceitful old satan. She ate some of the forbidden fruit. It was good to taste, pleasant to the eye. She gave her husband some of the forbidden fruit. Satan deceived the poor weak woman. Satan didn't deceive the strong man. He ate the forbidden fruit that the Lord had told him if he ate he would surely die. Don't know why he did. He should have known better. Old satan deceived the weaker vessel, and through and by deceiving the woman, the man ate. And right then sin entered into the world. This man and wife were condemned to die for they had sinned and so it has been through all the ages. It does seem a pity that woman committed the first sin, not knowing any better, and brought death to all the human family.

The Lord drove them out of the Garden of Eden. They had to go to work for their living. I feel like their trials and tribulation began. The Lord told them to multiply and replenish the earth.

The Lord loved the human family. In due time he sent his only begotten son into the world to save his people from their sins, that they might have life eternal and have it more abundantly. Jesus came to seek and save those the father gave him. No man is able to pluck them out of his Father's hand. They can't in any way come

to Jesus, except the Lord draw them.

What I have read in the Bible, the old prophets prophesied the coming of the dear Saviour in the world in person. He came to his own and they rejected him. They didn't know him and some didn't want to know him. Just as it is today. We don't know our precious Saviour. Can't know him until he reveals himself to us. We know then we have a different feeling in some way towards our God and Saviour to what we ever had before. We have a love we can't in any way express. Next we know we are loving the brethren and sisters of the church. We can't tell how this love came on us. We are ashamed to let it be known that we are loving the members of the church. We try to keep it to ourselves just as long as we can. What has happened to us? The Lord is drawing that cord of love in our hearts to our precious Saviour.

We can't do anything to cause the Lord to draw the cord of love in our hearts to our Saviour. We can't hinder Him. It is just a free gift from the Lord on high.

The disciples came testifying that Jesus did come, preaching the gospel, telling them to repent for the kingdom of heaven was at hand. The best I can remember, the Lord told them not to write any more, for more was written than would be understood, the rest would be revealed in the heads of the little babes. What a blessed thought that Jesus reveals himself to babes. And a woman was the mother of these babes.

Brethren and sisters, please bear with my imperfect writing. Would have written perfect, but don't know how.

Mrs. Charlie H. Wiggins.

ELDER EDWARDS PASTOR.

Mr. J. D. Gold,

Dear Friend:

While at the Black Creek Association our loving and faithful pastor, Elder J. W. Wyatt, talked with me about the great inconvenience it was to him to give us the service that we needed and that he desired we should have, as he lived so far away. He said that he had talked with Elder T. H. Edwards, of the White Oak Association, whom he believed to be a good preacher and a good man and that Elder Edwards had agreed to be with us at Sandy Grove at our November meeting and he thought that he would serve us as pastor if we so desired. And he authorized me to offer his resignation to the church, provided it wished to call Elder Edwards. He was with us and preached for us and after a short talk with him and each other we thought best to call him to the pastoral care of the Sandy Grove Church for the year 1936. I offered Elder Wyatt's resignation and it was reluctantly but unanimously accepted. Then we called Elder Edwards to take the pastoral care of the church for the year 1936, and he accepted it. Then for various reasons we considered the propriety of changing the time of our meetings and we changed them so that in the future our meeting days will be on the first Sunday in each month and our

quarterly meetings will be in March, June, September and December and quarterly meetings will include both Saturday and Sunday. We invite our brethren in the ministry and our brethren and sisters who are in order in their churches and Associations to come and be with us in our meetings. We also extend an invitation to our neighbors and friends to come out and see us, hoping that we may be a help to each other.

Mr. Gold, we will be thankful if you will give space to this in our good paper, the Landmark.

Yours in love,

Geo. M. Hardy.

EXPERIENCE.

Mr. John Gold,
Dear Sir:

I am enclosing the experience of Sister Inez Pope for publication in the Landmark. It was my pleasure to baptize her, along with four others on the 4th Sunday in September last.

It was indeed a happy season for us. One of this number was Sister Holland who joined at lower Black Creek two weeks before the baptising took place.

I desire to thank the dear Lord for all His goodness and mercies, and for His blessed power in bringing His dear people to a knowledge of the truth, as it is in Christ Jesus, our Lord.

I was also blessed to baptize one man in old Tarboro Church, the first Sunday morning in November.

I never saw one more willing to come than this sister was. And the manner in which she was re-

ceived was most glorious in the midst of song and tears of joy.

No wonder John could say, behold what manner of love the Father hath bestowed upon us. Surely it is the love of God shed abroad in the heart by the holy ghost which is given unto us. This precious love, my dear people, is treasured up in the Lord Jesus Christ for every one that God chose in Jesus Christ before the world began, and I feel that he is continuing to make it manifest in these days of sin and sorrow. Paul says, What shall we say to these things? If God be for us, who can be against us?

Yours truly,

Joseph D. Fly,

Rocky Mount, N. C.

LIFTED UP.

Dear Mr. Gold:

I have just received my October 1st Landmark. The first piece, "The Afflictions of the Righteous," brought great joy and comfort to me. I just want to write and let you know how much such pieces encourage and uplift a little unworthy worm as I am. It seems like that I have experienced a lot of the things Hezekiah and Job did, but as I grow older I can understand and realize if we forsake the world and follow Jesus we will meet with many obstacles. Our names will be cast out for evil and many hurtful things said and done to us.

When I joined the church I thought my pathway would be easier, and as I had read if Jesus was for us who can be against us,

I thought I wouldn't have any more troubles, but ever since I fully realize if we ever reign with him in glory we must suffer persecution and be hated by the world. As I returned home after I joined the church, my husband was so opposed to me joining. Oh what hurtful things he said. It seemed to me that even God had gone back on me and I thought I had deceived the church and those good people. I never have regretted joining the church, but I thought they made a mistake in receiving me. I thought I had disgraced the church or the Lord would not send such on me if I had done my duty in joining. And people would say to me, if you are right why does the Lord send this on you? Even my own sister would say that, too, and I didn't understand. But as I read my Bible more I could realize to live Godly you must bear persecutions.

I pray for grace to trust him more. His grace is sufficient in every trial, for oh how he has brought me through seen and unseen things when I know he delivered me out of the hands of the wicked when I saw no way to escape, only stand still and see the salvation of the Lord. Even my Bible has been taken from me and burned. My good papers and books such as Lee Hanks history, have been burned. I prized them so highly, but the dear Lord has been so good to me. Better far than I deserve.

Dear Mr. Gold, I have neglected sending in my subscription. Will try and send in the balance soon. Hope you don't have to worry with many such subscribers as I am. I

just want to let you know I enjoy every word in the dear old paper. I hope you live many more years to publish its sweet messages for ones like myself who don't get to go to preaching often. It is such a blessing to read such pieces through the press.

Please pray for me, the least of all God's little ones if one at all,
Bettie Johnson.

A MERRY CHRISTMAS AND A HAPPY NEW YEAR.

Before another issue of the Landmark Christmas will have gone and a new year will be upon us.

We wish for all a happy Christmas in celebration of the birth of our Lord and Saviour Jesus Christ who came to earth bringing peace and joy and salvation to the world, and to eliminate the world from the chaos of hate, prejudice and sin. May His peace, that passeth all understanding, be the goal to which we hope to attain, in the church, the nation, and the world, and that swords may be turned to pruning hooks and cannon into plow shares.

If the ideals that He taught encompass the mind and heart of men, we shall see manifest in every attitude of life, love and fellowship for each other, carrying out the mandate of the Father, and emphasized by the Son: "Thou shalt love the Lord thy God with all thy heart and soul and strength and thy neighbor as thyself, and this is the basis of all the law and the prophets." If this is the basis of all the law and the prophets, for the ten commandments are merely collat-

eral, and if we shall strive to obey God's commadns and do His will, we shall emerge into a better era, and find a greater source of peace and joy.

With every wish for a Merry Christmas and a happy and prosperous New Year, I beg to remain,

Yours to serve,
John D. Gold.

WAR IN THE CHURCH SHOULD CEASE.

Mr. John Gold
Wilson, N. C.

I have been thinking about Armistice Day, and remember when the Armistice was signed.

I was following the tobacco sales, in Winston-Salem, and the Supervisor asked us to stop for five minutes, and all the whistles and bells of our town were blowing and ringing. How glad we were, that the cannons of Europe ceased to roar.

Now don't you think it is time for the Primitive Baptists to cease their fighting, and lay down their carnal weapons of warfare, then we are sure that the people of God would rejoice, more than when the Armistice was signed in Europe.

It seems to me, that such men as R. H. Pittman, O. J. Denny, B. S. Cowin, F. P. Stone, Moncese, and all our leading preachers, would call a meeting and decide what is order, and disorder.

Some can preach, men who are excluded, and little bunches cut off from the Association, and it seems to be all right. Others if they preach with any one, or go any-

where, they stand condemned, and in disorder.

I will be glad to live to see the Primitive Baptists in peace.

Yours for peace,
J. A. Flagg,
Winston-Salem, N. C.

I agree with you thoroughly. How can anything prosper with a continual whittling off? If continued there will soon be nothing left. How any one can get anything out of his religion with continual fussing and faultfinding is a mystery to me.—J. D. Gold.

DO NOT SEND CASH IN LETTERS.

Do not send cash in letters. Much money has been lost in the mails. Send it by check or money order, or registered mail.
John D. Gold.

LOVES THE LANDMARK.

Dear Mr. Gold:

Inclosed you will find check for two dollars to pay my subscription for the Landmark another year from Sept. 15, 1935, to Sept. 1936. I don't want to miss a single copy as I cannot get out very much to preaching. I am blessed to get to Red Bank sometimes.

My father is 94 years old and is very feeble, not able to be up much of the time and I am all he has to stay with him only as I can get some one for me to go out which is seldom.

I hope I am trusting in the blessed Lord, the one who has all power to give me faith and strength to go through with the many trials I have to pass through. Sometimes I feel like the blessed Lord has forgotten to be gracious to me. I feel so lonely. I am made to cry unto him

in the lonely hours at night and beg for mercy and that his guiding hand will be with me and give me faith and strength to pass through the trials and troubles I have here in this life. Then at times I have a calm feeling which comes over me and I can say the Lord is my Shepherd, I shall not want.

I desire the prayers of all who can feel in their hearts to pray for a poor, lonely sinner like me, that I may be comforted in my lonely hours.

Yours I hope,

Mittie Bright.

**ASSOCIATIONS HAVE NO
SCRIPTURAL (AUTHORITY)
OR RIGHT TO RULE
OVER CHURCHES.**

(Sylvester Hassell, April, 1924.)

(Republished By Request.)

"The first Baptist Association was formed in Wales in 1651 A. D., more than 1500 years after the death of John, the last surviving Apostle.

The American Baptist Association (the Philadelphia) was formed in 1707. And the Kehukee, the oldest Primitive Baptist Association, was formed in 1765.

Therefore, Associations have no scriptural authority for their existence except as general meetings of members of several churches to worship God and edify one another. (In Matthew 18:15-18) Christ, the only Head of the Church, plainly declares that the Church is the only and final authority on earth for disciplining its members.

If the members of the Church

cannot settle a trouble between its members, they should not carry the matter to an Association, as a Supreme Court, to decide the matter; but they should request neighboring sister Churches to send "helps" (1 Cor. 12:25) to sit with them in council and head the whole on both sides, and then advise them what to do, and then a majority of the Churches should act as they think right.

In (2d. Cor. 2:6) the word rendered "many" literally means "the more," "the greater part," "the majority."

Carrying a church trouble to an Association for settlement, only spreads and prolongs it."

S. Hassell.

**WANTS PEACE IN THE
CHURCH.**

Dear Editors and Brethren:

I am thinking of the goodness and mercy of our God. Have some thoughts about the doctrine of our Lord and Saviour, but fear to write on it just now as there seems to be some confusion among the brethren and I am afraid, brethren, we lack humility and forbearance. While I am not in the fight, for this reason, I often feel to be a flea on a dead dog—down at the very bottom. But is it not a safe place to be, for when in such a humble position you just cannot get on your brother's toes. So I want to ask those brethren, who are fighting, to stop long enough to pray for me, a poor sinner.

Now I will ask you to read some

scripture found in 11th chapter of Genesis, fourth verse: "And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven, and let us make us a name lest we be scattered abroad upon the face of the whole earth." See now a mind to do great things, a striving for fame or vain glory, and what happened? Read the connections, and the 6th verse of same chapter which shows the Lord was watching them, and he is still watching us. Now brethren, we can not expect to all see alike, and he that is looking for a bone to pick will be apt to find one. You remember that Moses told the brethren not to fight and Joseph said to his brethren not to fall out by the way. Now my dear brethren, you that have caused offense, that have written or said things hastily, go at once and be reconciled with the one that you think you have caused to be offended, for if we be the body of Christ and there be one member wounded, the whole body must suffer, and I must say a few nights ago I just could not sleep, thinking of this trouble. So let us consider the value of dwelling together in peace, and not to hide or keep forbidden things in the camps of Israel. Let us pray God to create in us clean hearts, that we may honor and glorify his great name. Amen.

Your humble little brother in hope,

R. L. Dodson,

147 Broad St.,
Danville, Va.

THE LORD TAKES CARE OF US.
To Landmark Readers:

For months past I've had a mind to visit the Pulaski Association. This desire was almost continually with me. Then the thought came, "Take Brother Gilbert with you." At first this thought pleased me very much, afterwards it became a burden. The thought came, your object is to show off one of your big preachers and show off yourself with him. Several times I wrote Brother Gilbert and invited him to go with me. He would answer my letters but not a word about my invitations. As the time drew near I pressed the invitation and received the same answer Rebecca gave the old servant, "I will go." At five o'clock A. M., October 3rd., I left home, met Brother Gilbert in Dade City. At 3:30 P. M., we were in Vienna, Georgia. The next A. M., we were with the people of Pulaski Association, and to my joy Brother Gilbert was appointed to preach the introductory sermon. I was anxious to know from what source my mind led me in wanting him to go with me. I knew if satan was in the matter, he couldn't preach after I succeeded in getting him there. When he sat down I went to him, gave him my hand and said "I'm satisfied." My troubles on that line were gone. The people of the Pulaski Association are a great people.

For the enclosed check please send the Landmark to C. A. Britt, Ashburn, Georgia, for one year.

As another evidence the Lord was with us, two freight trains ran over us and did us no harm.

W. F. Britt, Arcadia, Fla.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City, Fla.

Elder S. B. Denny—Wilson, N. C.

Elder J. T. Rowe—704 Deepdene Road, Baltimore, Md.

Elder B. S. Cowin—Williamston, N. C.

WILSON, N. C., JAN. 1, 1936

Entered at the postoffice at Wilson as second class matter.

VOL. LXIX. NO. 4

THE ANCIENT LANDMARKS.

Historical.

We are being asked what of the future. No one knows the future events that may govern any man or group of men, since God is sovereign and doeth His will in the army of Heaven and amidst the children of men.

It is a saying, however, that we can best judge the future by the past, and history repeats itself.

If this saying holds good, the true born people of God will continue to pass through the furnace of afflictions, persecutions, misrepresentations and, as of old, their worst enemies will be those of their own household.

"All Calvinistic confessions, without exception, trace the fall to a permissive decree, make man re-

sponsible and justly punishable for sin, and reject, as blasphemous slander, the charge that God is the author of sin." Hassell's History Page 497.

"The Baptists of the seventeenth century acknowledged no master but Christ, no infallible authority but the Scriptures. They advocated perfect religious liberty for all men." Hassell's History, Page 526.

"The Holy Scripture is the only sufficient, certain and infallible rule of saving knowledge, faith and obedience." London Confession of Faith 1689. Proof texts. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2nd. Tim. 3:16-17. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

The Lord hath graciously and gloriously triumphed over death, hell and the grave, in the salvation, preservation and in the resurrecting power, which will raise them up, and present all His people in His own blessed image, in the last and eternal day.

"For He is our peace, who hath made both one. He might reconcile both (Jew and Gentile) unto God in one body by the cross, "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 all the building fitly framed together for an habitation of God through the Spirit."

Thus we see the ancient Landmark is securely fixed in and on Christ, the chief corner stone, a sure foundation, a precious cornerstone, chosen of God. Thus builded upon and together with Him, Paul prays, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: and that "The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the richness of the glory of the inheritance in the saints, and what is the exceeding greatness of His power to us who believe, according to the working of His mighty power, which he wrought in Christ, when He raised Him from the dead, and set Him at His 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 to come: and hath put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fulness of Him that filleth all in all."

May we not all say with the above, truth Lord, and that we are not only willing; but anxious that we may be established in that blessed faith, having been made willing in the day of His power to ascribe all honor, glory and power unto him forever and forever.

Men may try to remove the ancient landmarks, establish new ones, or obliterate the metes and bounds which God hath set; but no earthly person, principality, or power can destroy the love of God, or make void his having grace, for we read, and believe with all our hearts, that God who is infinite in power, in love, in mercy, will triumph gloriously over every enemy, and present His beloved, before the throne, without the loss of one single and penitent sinner who hath, doth or will in the future, come to the place, when and where they can say, from the heart. "Lord be merciful to me a sinner. "He loveth the broken and contrite Spirit, and the needy He will not send empty away."

Let us consider another of the landmarks set by the fathers. Elder Gilbert Beebe, in the last article he wrote, said in part, "We cannot obey the truth if we give heed to seducing spirits and doctrines of devils; and all spirits are seductive which would divert us from following our Lord, and tempt us to accept any other religious oracle than the Holy Scriptures which He has given us as our infallible guide." Written creeds or a brief statement or summary of what we believe is taught in the Bible may be useful in distinguishing the church of God and children of His kingdom from others; but when such professions assume the form of edicts, or improvements upon the scriptures, or as infallible interpretations of them, or as an absolute standard of orthodoxy, their tendency cannot fail to be pernicious. "If they claim

to be more plain or reliable than the scriptures, they are sacrilegious and blasphemously insulting to the infinite God. To receive them as anything more than a belief of what the Scriptures teach, is to ignore the Scriptures and take the open ground of rank infidelity." Why did Elder Beebe write the above? Was he trying to destroy Articles of Faith, which are in line with the Scriptures? No, but he saw the tendency to place the edicts of men above the word of God, and on the grave's edge, so to speak, he left the above as a warning. We stand on this same ground he so righteously declared to be the only safe place to stand.

We close this article by quoting some of the marks, by the way side, which were left on record for the instruction of way-worn pilgrims. "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 lusts of the flesh. For the flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary one to the other; so that ye cannot do the things that ye would. But if ye are led of the Spirit, ye are not under the law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit."

Cannot we say Brother Paul, when we see the works of the flesh which he condemned so manifest,

which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wraths, strife, seditions, heresies, envyings, murders, drunkenness, revellings and the like. As long as the world stands, the people of God will have to endure the furnace through which they pass; but when they are raised above such detestible things, and made to "sit together in Christ Jesus, then the fruit of the Spirit is manifest, which is love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, temperance, etc. "By their fruits ye shall know them."

O. J. Denny.

APPOINTMENTS FOR ELDER SPANGLER.

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

Please publish in the next issue of Zion's Landmark a few appointments for me which I hope to fill, the Lord willing.

Durham second Sunday night, January 12th at 8 o'clock.

Lamm's Grove, Monday, January 13th at 11 o'clock.

Angier Monday night, January 13th at 8 o'clock P. M.

Hornet, Tuesday, January 14th at 11 o'clock A. M.

Muddy Creek, January 15th, at 11:00 o'clock A. M. in White Oak Association.

South West, January 16th at 11 o'clock A. M.

New Port, January 17th, at 11 o'clock A. M.

Beulah, January 18th, Saturday, at 11 o'clock in Black Creek Association.

Contentnea, January 19th, Sunday, at 11 o'clock.

Sincerely yours,

D. V. Spangler,

Cascade, Va.

SKEWARKEY UNION.

Please publish in the next issue of the Landmark that the next session of the Skewarkey Union is appointed to be held with the church at Flat Swamp, Martin County, on the fifth Sunday in December and the Friday and Saturday before.

A general invitation is extended.

E. C. House, Church Clerk.

PLEASED READ CAREFULLY



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

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

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

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

The mailing list is corrected only once a month.

AGENTS WANTED

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

WILSON, N. C.

OUR PUBLICATIONS

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK
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— AT —
WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXIX.

JANUARY 15, 1936

NO. 5

JEHOSHAPHAT JOINS WITH AHAB.

"Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead.

And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he said unto him, I am as thou art, and my people as thy people; and we will go with thee in the war.

And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord today.

Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand.

But Jehoshaphat said, Is there not here a prophet of the Lord besides, that we may enquire of him?"—2 Chron. 28:1-6.

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

ASSOCIATE EDITORS

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

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

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

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

**\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR**

THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

Flowers Collection

Zion's Landmark

Devoted to the Cause of Jesus Christ

APPRECIATES THE LANDMARK

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

My Dear Brother Denny:

For some time I have been impressed to write to you expressing my appreciation of the Landmark and the sound doctrine it contains and stands for. The Landmark is one of the Baptist's oldest publications, certainly it is the oldest in the south that I know of. I believe that if more of our brethren would support it they would feel much better. There has from time to time different publications started up, but for one reason or another, they have gone out of business. But the old Landmark continues to stand. I believe that it is God's will that it stand. If it is His will for it to continue, it certainly will be published in spite of man's opposition.

I well remember years ago when visiting my dear mother's and father's home, I would often look around and find an issue of the Landmark (they were subscribers), then "slip" off and read it. The articles written by the different brethren and sisters were so comforting to me, a poor sinner. Oh, how I did enjoy their beliefs and experiences. I felt it so strange that I did not wish for papa and mama to know that I had even seen, much less read the Landmark. I was afraid that they would think

that I believed the same doctrine that they did. At that time I was a member of another denomination. But the brethren's experiences seemed to be my experience and it was comforting to my poor soul. My mother has a good many issues of the Landmark which were published fifteen and twenty years ago—when I read them, I see no difference in the doctrine (salvation by grace) then and now. The Landmark is just as sound now as it was then. I used to love the editorials written by our late brother P. D. Gold. I love the editorials by you just as well, because it still sets forth God's love toward a lost sinner—for it is what He has done for us, and not what we have done for Him. I fully believe that the words you pen are inspired as much as they were in the past. How could I keep from loving and admiring one who contends for peace among the brethren. God is the author of sweet peace in the church, and not confusion.

I know that no one could be the editor of any, (what may be called religious paper), and expect to please every one. There certainly would appear, some time or another an article that could not be understood by every one, or even endorsed by all readers. Sometimes I read articles in the Landmark and the Signs of the Times that I cannot understand, but being finite

and not infinite, I feel that the brother who is the writer may have some understanding that had not been revealed to me, and so long as it is declared that the scriptures teach that salvation is by grace, I do not feel to say that the brother is in error. All spiritual understanding comes down from God and is shed abroad in the hearts of His people, each one given the amount he can stand or needs. This stands true with all of us. Every writer, preacher, or layman as we may call it, is dependent on God for revelation and understanding. It will be good for all of us to read again the different apostle's letters to the churches. There is a difference when we read to gain understanding than when we read to find fault.

May the God of our salvation continue to bless and keep you is my prayer.

Your humble brother in hope,
Posie W. Ashworth,
Box 917, Danville, Va.

APPROVAL.

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

I have not the pleasure of knowing you personally, but I want to commend you for the exceedingly fine article in the issue of Zion's Landmark, of December the first, and to say that I have not read anything in its pages since I have been a subscriber, that is superior to it, and very few that are its equal.

I feel that there is a bond of union between us, even if we are not personally acquainted, as you

say that what you say, is for the reverence and respect for your father and mother, and is cherished in your memory, because the Primitive Baptist church was their church and you naturally want to see it prosper, and get rid of the divisions, fault finding which will surely hinder its growth, if not removed. I, too, feel the same interest in the church, although an outsider, as you say that you are, and only removed one generation farther from its portals, as all my forbears were Primitive Baptists, except father and mother, and the interest of the church was always regarded sacred, because of the great devotion of their parents, and my grandparents. So you see, you and I are on mutual grounds, with the exception that I am simply more distant.

I very well remember there was no man living, whom my sainted old grandmother, and grandfather had quite as much confidence in, as they had in "Brother Gold," your father, except it was "Brother Hassell," and they did not see as much of the latter as they did of your father, as he lived farther away and did not visit this church here as often as did Elder Gold. As I read and re-read your fine article, I could not help wondering if the spirit of your sainted father, was not standing near, watching over your shoulder, inspiring your thoughts, and guiding your pen, as you prepared those fine sentiments for publication. No doubt in my mind but that this was the case, as there is as fine a little sermon in what you say, as your father would

have given expression to, in the sacred desk, if he was still here in the flesh, and trying to bring fellowship and good will back to the doors of his house of worship, where he labored so faithfully, and left a name that will live as long as time endures. You ask pardon for the intrusion of your article, but I want to say, as a very much interested subscriber, although an outsider, that I surely do not regard it as any intrusion whatever, for I have never read any article in any religious paper which contains words of more truth and soberness, and more to the point than I read in this of yours, and surely if the members who are responsible for the division in the church will read it carefully and prayerfully, they will see the error of their ways, and the old time fellowship will again be established, and the church will again take her place, as the ONE church that comes just a little nearer LIVING the doctrine it believes, and not contented with just BELIEVING the doctrine it professes.

But, my friend, does it not appear to you, that these things must needs be, in the fulfillment of prophecy of the latter days? Your article in regard to the Primitive Baptist church, could be read and prove beneficial to the majority of the denominations which have shown a falling away from the faith, and the Bible speaks very plainly along this line, as taking place in the latter days, just previous to the second coming of the Saviour of the world. And even **says**, that the evil one will be so

very busy and so very deceptive in his work, that it is possible that some of the very elect will be led astray. Personally, I am satisfied that we are right near the second advent, and all things point to the time, and warn us of its coming, when we least expect it, as the Bible predicts. I told one pastor, who asked for my belief of this, that the very cars, he and all of us were driving, was one thing made me believe it, and he wanted to know what they had to do with it. I asked him if he had ever read where they were spoken of in the Bible, and he said he had not. I told him to read Nahum, one of the minor prophets, and he would find out, and also the late war we have just passed through. Nahum says: "The chariots shall be with flaming torches, in the day of his preparation, and the fir trees will be terribly shaken, they shall jostle one against another in the broad ways, they shall seem like torches, they shall run like the lightnings." Mind you, this is said to be, in THE DAY OF HIS PREPARATION. When the Saviour is preparing to return to earth. Another thing that we cannot get around, is that automobiles are the works of the evil one. They are breaking up homes, testing every man's christian character, who owns and drives one, causing many to desecrate the Sabbath day when otherwise they would not do so, the means of even more wickedness, immorality, and debauchery, than the saloons were years ago, as they reach all ages, and have drained this country of millions of dollars which went into the coffers

of the few to make millionaires and even billionaires, that should have been put in homes, and contented firesides. Yea, verily, if the Bible prophecies are true, and I believe they are, every one of them, we are right now near the Second Advent, and it behooves all of us to be on the lookout, and keep our lamps trimmed and burning.

With very best wishes for you, and the noble efforts you are making in carrying out the wishes of your sainted father, and assuring you of my continued help as a very much interested reader, and with the season's greetings,

Sincerely,

Dr. Will Crawford,

Oak-Glen,
Goldsboro, N. C.

BLOT OUT MY TRANSGRESSIONS.

"Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions." 51st Psalm.

In accordance with this lesson, David, a man after God's own heart, had just slain Uriah and taken Uriah's wife for his own wife, which was very displeasing to the Lord.

Therefore the Lord sent Nathan, the prophet to David and he told him the story of the poor man and his ewe lamb and David's opinion of such a man that he should die. Then Nathan pointed to David and said, "Thou art the man." Read 2nd Samuel, chapter 12.

The nature of all mankind has ever been to point the finger of

guilt at the other fellow and justify self. Adam did the same thing in the Garden of Eden. How many, oh how many dear saints of God have gone down in death for crimes never committed. David had gone about his crime so secretly that it was not known of others, but he could not hide his crime from the ever watchful eye of God. Hence his prayer to God to blot out the remembrance of that crime. It seems that David did not mind the punishment due such a crime before God but he dreaded the stench of such a blot upon his character.

How many good, faithful children of God in all walks of life and in all ages of the world have gotten themselves into a jam by playing with forbidden fruit in secret and laying hold upon things that cannot be turned loose in honor, knowing all the while that there is nothing done in secret that shall not be proclaimed upon the house top. We can often hide things from the eyes of the world but God has a way of making them known. There is but one secret to man and that is the worship of God which is sacred to both God and man so when David learned that the finger of God pointed at him as the guilty man, he felt a remorse of conscience and was not quite so willing that the guilty party be put to death. God was true to His word. He pardoned David's sin, but the sword which was the stain of guilt, never departed. It was his constant companion until death gave him relief.

David was not different from the great apostle Paul, who sought the Lord three times to remove the

thorn in the flesh, but God's answer was, My grace is sufficient for thee.

The grace of God can hide the sins of every child and every subject of God's mercy, but for grace there is no substitute.

W. L. Parker,

Schoolfield, Va.

A GOOD LETTER.

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

Dear Mr. Gold:

Inclosed you will find two dollars (\$2.00) for my renewal to the Landmark. I do not want to miss a copy, as I always expect to find something in it to cheer my aching heart. Elder O. J. Denny's piece in Aug. 1, Landmark was worth the price of the paper to me. Reading it made me want to shake his hand. I am glad to have such writing to refer to in years to come, and to keep for my children to read when I am no more.

I greatly enjoyed Elder Gilbert's experience in the ministry, pieces written by Elder Cowin and Mr. George Hardy, and there are others that have been very comforting to me. I feel that if we could only follow these writings, we would travel through the straight and narrow way, without so much confusion, and enjoy meeting in heavenly places in peace and love.

I surely miss Elder Rowe's writing and hope that he continues to improve. I also hope that the Lord will bless him, fully realizing He is able to make one rejoice in afflictions.

Mrs. S. G. Evans,

Roxboro, N. C., R. 1, Box 40.

SENDS LANDMARK TO SOME ONE NOT ABLE TO PAY.

Dear Mr. Gold:

Am sending Money Order for \$3.00, for which please renew my subscription to Landmark for one year and accept the extra dollar for the gift fund. We enjoy the Landmark so much we feel we would like to share it with someone not able to take it.

May the Lord bless you and yours,

Mrs. C. S. Nance,

Reidsville, N. C., R. 2.

LOVES THE LANDMARK.

Mr. J. D. Gold:

Enclosed you will find Money Order for \$2.00. Please send me the Landmark for one year. Mr. Gold, times are so hard with us that about two months ago I wrote you to stop it, but I miss it so much I feel like I can't do without it. In my old age it is my greatest pleasure, going to church and reading the Landmark. So please send it to me again. I will try to send you more as soon as I can.

Mr. and Mrs. F. B. Robbins,
Elm City, N. C.

LLOYD HYMN BOOKS.

Just received a supply of Lloyd Hymn Books. Price per single copy \$1.25, plus five cents postage.

In dozen lots \$12.00 per dozen plus twenty cents postage.

1t E. L. COBB, Wilson, N. C.

THE EASTERN UNION.

On account of the inclement weather on the 5th Sunday in December the union meeting scheduled for that day was not held at Bethlehem church.

However, instead of going to the usual place at North Creek on the fifth Sunday in March the union will be held at Bethlehem church, as previously intended.

R. W. Hines,

Wilson, N. C.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City, Fla.

Elder S. B. Denny—Wilson, N. C.

Elder J. T. Rowe—704 Deepdene Road, Baltimore, Md.

Elder B. S. Cowin—Williamston, N. C.

WILSON, N. C., JAN. 15, 1936

Entered at the postoffice at Wilson as second class matter.

VOL. LXIX.

NO. 5

WHAT THE LORD HAS DONE FOR ME.

To the Readers of
Zion's Landmark:

Notwithstanding my felt sense of many weaknesses and imperfections, and sometimes serious questionings as to what I am or what I know about the Kingdom of our Lord Jesus Christ, I have felt impressed for several weeks to tell some things that I verily believe the Lord has done for me, and also some things which I believe that He, by His grace, has enabled me to do.

First: I verily believe that when a boy between the ages of seven-teen and eighteen, the Lord showed me what a vile sinner I was in His sight. I had been a moral boy and was not afraid to compare my con-

duct with that of others, but I was not in judgment before man, but before a just and holy God, and it was not only things that I had done or said, but what I now found myself to be—a vile sinner before God, which caused me great trouble. I suffered much for several months as the consequence of this revelation, sometimes in mind so bad, and in one of those extreme periods of sorrow and distress I felt that I had a difficult journey to make, and was very fearful of the consequence, when One came to me and said, "I will go with you" and taking me by the hand we started on our journey easily and delightfully and leaping over all obstacles in the way. My joy was so great I awoke and, behold, it was a dream, but from that time on that awful fear of Hell, which I suffered, did not return. It seemed I had nothing special to rejoice in and I feared now because I did not fear as I previously had, and I tried to get that burden back again, so, if possible, I might know how and when it left me.

I went on in this strange state of mind for I think about three months, and one day in May I was working on my father's farm, thinking as I usually was, in the strange condition under which I was laboring, when suddenly there came over a peaceful, quiet rest, then I felt that Jesus was my Saviour. I did not see any extraordinary light or hear any voice speak to me, but the joy of my soul was such that I stood and clapped my hands for joy, and me, and it seemed all through me, in this moment of ecstasy, the Prim-

itive Baptist Church, which was about two miles from where I stood, and most of that distance was a high woods; yet in some mysterious way I saw the building—not the exterior, but the interior and the members of the church in their accustomed places, and I knew that it was the church of the Lord Jesus Christ. I loved them and wanted to be with them, and thought then that at their next meeting, which was about three weeks off, I would offer myself to them for membership. This peace of mind and joy of soul continued with me, and on Tuesday before the meeting on Saturday, I began to have some questionings, and was so disturbed in my feelings that I could not rest.

After eating dinner that day I lay down in a room where others were sitting around and possibly I fell asleep—anyhow, I was unconscious of what was going on around me until I was aroused with these words sounding in my soul, "Trust ye in the Lord forever, for the Lord Jehovah is everlasting strength." So forcibly were these words impressed in my mind, that I thought I had spoken them aloud, and expected some of those around to say something about it, but as they did not I concluded that I did not speak them out, but that removed the question that was in my mind, filled me with joy to press on, and this lasted me until Saturday morning of the meeting.

I remember it was a clear day, the sun shining without a cloud to intervene, but somehow it seemed there was a dull glimmer about it

and I was sad and perplexed. I remember that an aged minister, Elder John S. Brinson, had spent the night at our home and as the meeting place was only one-half mile from my father's home we all walked out to the meeting place. As we went along it seemed that I loved that old man so that I wanted to do something for him. He was carrying the hymn book and a small Bible, so I went to him and asked him to let me carry them for him, and he handed them to me without any remark. We went on to the meeting and I do not remember about the preaching that day, who preached or what the subject was, but I remember that after the services an intermission was given before they would meet for business and conference meeting—during that intermission I went to the woods alone and tried to ask the Lord to direct me what to do, whether I should offer myself to the Church or whether it was better that I should not—it was a serious question in my mind. I did not get that question settled, but returned to the house in time for the conference meeting, took my seat, and when they announced that the door was open for the reception of such as wanted a home with them, the first thing I remember was that I was seated among them. I told them only a little of what I had hoped the dear Lord had done for me and they very graciously received me into their fellowship as a candidate for baptism. The baptism was appointed for the next morning, Sunday, but I do not remember that anything especially

occurred during that afternoon or night to interest me especially, but in the morning I well remember that as I was upstairs preparing to go into the water, how unworthy and small I felt. My mother came to the head of the stairs to see and ask me if I had all I needed, and how I felt, I was so unfit, and unworthy that my mother should take such interest in me for such a wonderful occasion. I went to the water rather gloomy-minded and went into the water with that feeling still with me, but as Elder Whitford, who baptized me, raised me out of the water, all that gloom and burden seemed to have been left behind me, and with that peace and joy I sat that day and listened to the dear servants of God as they declared his wonderful works and his love for poor sinners. It was joy unspeakable and full of glory. If anything occurred—any thought passed through my mind to disturb that peace for about one and one-half months, I do not remember it.

The first thing that did disturb it were these words sounding within me, "You have got to preach." With this all my joy and comfort was gone, I sank into trouble—I felt equally as great as I, had come to me under conviction of sin—though a different nature. I felt that I was not fit, I was too unworthy, too young and ignorant for such a wonderful work. I did not feel such a great opposition to being a preacher, but my trouble then was, "Is it the Lord that requires it, or is it of the flesh?" I felt then that if the Lord required it He would enable me to do it. And

being unable to decide such a question, I suffered much in mind for the next month or so.

This brought us up to the time of our yearly meeting—a three day meeting,—Friday, Saturday and the first Sunday in September. I remember that on Saturday night a very dear old minister, Elder Archibald Jones spent the night at my father's home. Sunday morning when it was time to go to church I went and got his horse to hitch up for him and, in going from the stables to the well where we watered the stock, I had to pass through a narrow gate that had a sill on the ground that we had to step over. Just before I got to the gate, Elder Jones approaching from the opposite direction, came to the gate and placing his hands on the post on each side, and one foot upon the sill, stood still and, as he did not give way as I approached, I stopped. He dropped his head to one side and looked into my face, which look seemed to pierce my very being, and when he spoke he said, "Brother Joshua, myself and the other brethren have it in our minds that you have to preach, and I want you to tell me now whether or not we are mistaken." I could not deny my impression and said, "Brother Jones, I don't know what the matter is with me, I am very much disturbed on that subject, but I fear it is not of the Lord and do not know what to do." He spoke some words of encouragement and we passed on.

We went to the church—several of the older ministers were in attendance at this meeting, who oc-

cupied the time during the three days. At the close of the meeting on Sunday someone proposed that we have meeting Sunday night and that our younger brethren should preach. My brother, Elder John R. Rowe and L. H. Hardy were then young ministers, and were to preach at night. After we reached the meeting place they took me aside and asked me to open the service for them, telling me that they thought it would do me good. I finally consented that I was willing to do anything that would relieve me. They told me that I should not only open by speaking in prayer, but if I had any thoughts in my mind I wished to express to do so. I opened by singing and prayer, and made a few remarks concerning the mercies of the Lord to poor sinners. This seemed to impress my brethren so that I was invited each Sunday during that month to open the service or close the service and talk as I might feel impressed.

The first Sunday in October my brother had gone to attend the Kehukee Association and Elder Jones came to fill his appointment. When it came time for service he asked the brethren if he might take me into the stand with him. They consented and he invited me to come with him into the stand and asked me to speak, which I did for the first time, taking the text which is in the 32nd Chapter of Deut. 9-12 verses, "The Lord's portion is His people" etc., and when Elder Jones arose to speak he said that he fully agreed with all that I had said about the text, and remarked

to the brethren, "Do not muzzle the mouth of the ox that treadeth out the corn."

At the church meeting the first of December the church ordered the clerk to give me a written license to exercise what gift I might have wherever God in his providence might cast my lot. So I was thus set apart to this extent by church authority to preach the gospel of our Lord Jesus Christ. If I did it then, or ever have done it since, it is entirely through the grace of God as manifested in our Lord Jesus Christ, for "no man taketh his honor unto himself, save he that was called of God, as was Aaron."

Early in my ministry I got an important lesson which I also feel was by the grace of God, from my Father in Israel, Elder John S. Brinson. I had preached in his presence and he said, "Brother Joshua, the things you said today are true in themselves, but they are not in the text you had." He showed me how this is true and, as never before, I began to read and study the scriptures to see, if possible, in what connection the words I had used as a text stood, who was spoken to and under what circumstances. That I did preach the gospel, I felt evidenced by the fact that the Church of Christ received and encouraged me.

The churches in our section all had pastors, but I had plenty of room (or welcome) as the pastors invited me to participate in their services. I was also invited to have appointments in private homes and in school houses in dif-

ferent sections. Thus I went on for a few years until a sister Church whose aged and able pastor had passed away, sent a delegation to the Church of my membership, asking for my ordination that I might serve them as pastor. The church agreed and I was ordained the next meeting by Elders N. H. Harrison and J. E. Adams and I accepted the call of the sister church.

From that time until the present I have been constantly in the service of the churches. I have served only seven as pastor, but I have been with them long periods. I have never travelled extensively as I felt under obligation to churches I had promised to serve, and by God's grace I feel that the churches I have served and myself have gotten on in peace and love, and it has been a great pleasure to meet with them regularly. I have, I think, by the grace of God, been kept from using words and phrases coined by man and presented as Bible truth, feeling that the scriptures should be the man of my counsel and I have tried to do as Paul admonished Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Holy men of God spake as they were moved by the Holy Ghost. The words, therefore, of prophets and apostles are those chosen by the Holy Ghost and can not be improved upon. They are the soundest form of words. It has been my lot to come in contact with three or four factions calling themselves "Primitive or Old School Baptists." I can truly say that I have never

tried to be like either one of them, neither have I tried to be different from them, but have with such ability as the Lord has been pleased to give, studied the scriptures and preached to all as I understood them to teach and I do not think that my manner of preaching has been such as would divide the Lord's people where united, or would widen the preach between those who are divided. I have, by the grace of God, been blessed to so walk and so talk as to have fellowship with my brethren. I have had my membership in four different churches and not one of them has ever preferred a charge against me.

Surely it has been a great mercy of the Lord to me—a poor weak mortal who has nothing to trust in but the grace of Almighty God either for fellowship among my brethren or for acceptance at the right hand of God.

Some may think that I have spoken rather confidently of having served as I have by the grace of God, but I have spoken as I now feel. I have had such unmistakable evidences from many of the Lord's people that they have received comfort and profit from what I have been given to preach to them that I cannot doubt that I have preached the gospel. I want to say, however that salvation is of the Lord, that the preaching of the gospel of the Lord Jesus Christ is by the grace of God, that the hearing and comfort and profit in the hearing of the preached gospel is also by the grace of God, and in none of these things has man any

right to boast of glory save in the grace of the Lord Jesus Christ.

In my present affliction, being weak in body and entirely blind as far as natural sight is concerned, I spend quite a few lonely and sorrowful hours, and yet there are times when God, by His grace, opens to my understanding some portions of his word and I feast on the same.

The doctors say there is a possibility that I may see again, but I fear little probability. I feel that if it is the Lord's will I would like to arise and preach some more of the glorious things pertaining to Jesus and his blessed kingdom. I try to ask the Lord for reconciling grace which I trust he will give me for all times.

If anyone who reads these lines feels that I am boasting of anything in my flesh I feel in my heart that I can assure them that such is not the case, but I have come to the place where our beloved brother Paul said "With me it is a very small thing that I should be judged of man's judgment, yea, I judge not mine ownself, but he that judgeth me is the Lord, your brother, I trust in the knowledge and love of the grace of God."

Joshua T. Rowe.

APPROVAL.

Mr. John D. Gold,
Wilson, North Carolina.
Dear Friend:

I feel that I want to express to you and the readers of the Landmark my approval and pleasure in your letter published in the last issue. I feel that you are blessed

with more than a natural respect for the Old Baptists in writing as you did, and it seems to me that it is enough to stir up the churches and members in general to the conditions as they exist, and cause them to stop and think if it would not be better for them to cease their warring and fighting among themselves and strive every one to be at peace with every other one. Paul cautioned the brethren to endeavor to keep the unity of the spirit in the bond of peace. There is evidently a spirit of unity among all those who are born of God, and certainly, as you say, it is the teaching of Christ our blessed Lord that we should love one another and live at peace among ourselves.

The picture you have drawn of present conditions of the Church in many places is doubtless a true one. I feel that it is good for us to have some one take a picture of us occasionally in order that "we may see ourselves as others see us."

What attraction can there be in the Church for those on the outside who love our cause to unite with us when they see us at variance one with another? I trust that your letter will be a means of calling a halt to those who are warring against each other and enable them to realize the importance, both to themselves and to all other lovers of the truth to live in peace.

The apostle John tells us that "He that saith he loves God and hateth his brother is a liar." How close such holy teaching comes to our very soul, and how it should make us stop and think in persecution of the Lord's people, that the

things that we do against them we do against Jesus our blessed Saviour. How foreign to the spirit of our Lord Jesus Christ is that disposition in some brethren to go into distant sections and talk disparagingly of their brethren at home to people who know nothing of the life and character of those against whom they speak. The admonition of the word is "Bear ye one another's burdens and so fulfill the law of Christ."

May God bless his people with the spirit of his son Jesus Christ, which is the spirit of love and true service, that there may be peace and fellowship, instead of wars and fighting, and may God bless you, my dear friend, and give you to say more along the same line of your letter referred to.

Sincerely,

Elder Joshua T. Rowe.

P. S.—It is my sincere desire that the readers and lovers of Zion's Landmark will endeavor to assist Mr. Gold financially, in order that he may not be publishing our much appreciated paper at a loss.

APPROVAL.

Dear Mr. Gold, Publisher of Zion's Landmark:

Let me assure you that I am greatly pleased with your letter in Dec. 1 issue, received today. Its purport so aptly and comprehensively expresses my thought, that I have no desire to change a sentiment expressed. If its scriptural admonitions were heeded by the church and her ministers, it would be to the unifying of Primitive Baptists, as have not been since the Apostolic era.

Be it far from me to believe that our God has ever revealed through any channel one branch of His doctrine to one disciple different to that of another. Surely no believer in Christ should intimate that God's revealed will as declared in His word is contrary to His secret will. Man may traverse, be double-tongued and double-cross himself, but never our righteous heavenly Father. Nor would I dare to say that God predestinated Adam to eat of the tree of the knowledge of good and evil, or any transgression that he forbids man to do. I lately heard a great preacher say that Adam was able to stand and liable to fall. I asked if he ever read where Christ or any apostle or prophet said so? It is evident that he fell, at perhaps the first temptation. If Adam had not fallen one of the most cherished attributes of God would have never been manifest to a poor sinner; that is His mercy. Knowledge and foreknowledge are also attributes of God; and while He knew that Adam would violate the law and sin, His knowledge didn't cause Adam to fall. Now I would not dare say that God predestinated that Adam should sin; for what God predestinates is His act, and is causative, then God would be the efficient cause of man's sin, and man could not be held responsible for his acts. Why will men affirm what God did not inspire men to pen? In the four places where predestinate and predestinated is used in the word, they refer to Christ and his people. In each place the word "whom" is used,

which word always applies to people, and not things, or incidents. Then "what" would have been used and not whom.

I would not presume to say that the dear brethren who use the expression, "absolute predestination of all things," think they can make the doctrine clearer to their understanding, than God directed his inspired servants to say, but should I use the term I fear I would prefer man's version to God's.

I have never read an article from that gifted man, Eld. J. W. Gilliam, the excerpt taken from Minutes of the Upper Country Line Association that I appreciated more. I cherished also the article in the same issue by Elder Joshua T. Rowe, entitled "An Appeal To The Readers of Zion's Landmark." I believe and am certain that your letter together with the articles of Elders Gilliam and Rowe, with the blessings of the Lord will be worth a great deal to the cause of the Zion of our God.

May a happy Christmas and a prosperous New Year be yours.

Most cordially,

M. L. Gilbert,

Dade City, Fla.

IS CHRIST DIVIDED?

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. Romans 10:1-2.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

But put ye on the Lord Jesus Christ and make not provisions for the flesh to fulfill the lust thereof. Romans 13:13-14.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. Romans 14:19.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith I am of Paul; and I of Appollos; I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? 1 Cor. 1:10-13.

For while one says I am of Paul; and another, I am of Appollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

I planted, Apollos watered; but God gave the increase. So then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase. 2nd. Cor. 3:4-8.

Be not overcome of evil, but overcome evil with good. Rom. 12:21.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate.

Be not wise in your own conceits.

Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall, in his brother's way. Rom. 14:13.

Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own bellies; and by good words and fair speeches deceive the hearts of the simple. Rom. 16:17, 18.

I therefore so run, not as uncertainly, so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to the others, I myself should be a castaway. 1 Cor. 9:26, 27.

Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions and heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Galatians 5:19-21.

Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, and long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

And above all these things put on charity which is the bond of perfectness.

I lovingly submit these selections from the holy Scriptures for the consideration of the household of faith without any comment, as I can add nothing to them as to their truthfulness nor plainness of speech; the Spirit of God in our bosoms is the only true interpreter of the word of the gospel which our Heavenly Father has given us for doctrine, correction and reproof that the man of God may be perfect and thoroughly furnished to every good work.

B. S. COWIN.

A GOOD LETTER.

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

Dear Brother and Sister Denny:

No doubt, ere this, you have thought that we did not appreciate your Christian thought of us at Christmas. But let us assure you that it was very highly appreciated. And I hope received in the same spirit that I feel like it was given. And also want to say our long silence is not for want of affection and esteem we have for you both, but for the unworthy feelings I have in attempting to write you.

What a barren, lifeless, useless worm I find and feel I am! Instead of increasing in divine things, I seem to get further off from them, and feel more and more of my dark deadness and blindness; I find I stand in need of mercy now as much as ever I did.

Isn't it good to know His mercy is from everlasting to everlasting?

O bless His precious name. Jesus as a Saviour. What a sweet and soul-comforting name it is when applied with power to the soul.

I have no other rock, no other foundation, but His blessed self, to lay my worthless soul on for salvation: and I verily believe you have no other. But I want the testimony of the blessed Spirit again and again that I am on that Rock.

May the Lord favor us with much of it in our souls, that all will be well.

O that in such days of darkness as the present, Zion could be in peace. I pray from day to day that the Lord may appear for Zion, and that he will bless the officers of the churches with spiritual judgment, and that we may carry each other in the arms of our faith at a throne of grace, pray one for another, bear each other's burdens, and so fulfill the law of Christ. I pray the Lord to stand by his own sent servants, that they may be faithful in this dark day. May we be helped to endure as seeing Him who is invisible. And consider the Apostle and High Priest of our profession, who endured the cross, despised the shame, and who is now in heaven.

May the Lord bless you, both naturally and spiritually, stand by you, keep you in all the temptations that you may be exposed to, and deliver you.

Dear brother and sister, Mr. Collier has been very sick since you were here last, and is now very feble, he has such awful spells with his heart. O what he has suffered, and I have undergone, no human tongue can tell.

If it were not for that strong arm underneath to bear us up, oh, could we go through with it? Am sure I could not.

Every one has been so good to us and he has borne his sufferings with such patience. It makes me feel so little and unworthy to be the companion of such a man.

If your minds so leads you, we would be very glad for you to come to see us.

Dear Brother and Sister Denny, if you feel that you can condescend so low, "Let me have your prayers that the Lord will guide me aright, give me a spirit of faithfulness, joined with meekness and humility. Oh! for grace to believe and love, to seek His will, to have the mind of Christ, and a single eye to His glory."

Remember us when at a throne of God's rich grace. We are,

Yours in hope and tribulations,

J. T. Collier and Wife.

Mrs. Denny and I received the above letter from dear Elder J. T. Collier and wife and appreciated it so much we are having same published hoping others may share its contents with us. Elder Collier has been confined to his room for several months; however, he bears his afflictions in that same meek, humble Christ-like manner that he has always manifested in his preaching, always laboring for the things that make for peace in Zion.

Elder Collier has never been known to try to lord anything over God's heritage, but just wanted to abide as an humble servant in the house of God. May God grant

that all his servants may be led by the same spirit.

S. B. Denny.

JOHN THEOPHOLUS CLAYTON

John Theophilus Clayton, son of Brother and Mrs. John Clayton, near Roxboro, was born March 3rd, 1890 and departed this life July 6th., 1935, making his stay on earth, forty-five years, four months and three days.

Thea, as he was known, was a devoted son and brother. He was never married and while he was not a member of any church, he was a lover of the truth and left evidences of such. He manifested an interest in the welfare and upkeep of the church. His parents, three brothers and one sister survive him.

Thea saw service in the World War eighteen months and was one of those who broke the Hindenberg line, where he was wounded, from the effects of which he never recovered fully. He would lapse into a state of despondency at times and while in such a mood, during the night of July 6th., he left the home of his father and mother, went to a lonely spot nearby and committed suicide. Of course this was a dreadful shock to his dear parents, Brother and Mrs. Clayton, who are very old and feeble, but by this act we know he was not rational, we know he was irresponsible, because it is not natural for a normal man in nature to desire to end his own life. Oh! what weak creatures we are when we stop to think what we would do were God's restraining hand withdrawn from us.

His death has brought many sorrows to his dear parents and loved ones, but may they take consolation in the Scripture that reads "By their fruits ye shall know them," because I feel to say, Thea did bear the fruit and my earnest hope and desire is that they shall be again united in spiritual love on that final day.

Written by,

(Elder) T. F. Adams,

Willow Springs, N. C.

SALLIE W. KEESSE.

We are writing a sketch of the life and death of our beloved sister, Sallie W. Keesee, wife of Bro. A. B. Keesee, who was born September 16th. 1862, her parents being Joseph T. and Sallie Holley. Sister Keesee was first married to Adolphus Hardy, who died leaving one son, November 6th 1888. She was married to Bro. A. B. Keesee, who survives her together with five daughters.

Sister Keesee joined the Primitive Baptist Church at Weatherford, June 6th, 1897, where she remained a faithful and

useful member until death, always filling her seat at her church when not providentially hindered. Sister Keesee loved her church and pastor, and was glad to have the brethren visit her home. She was a good neighbor, mother and wife. We write these words as Brother Keesee has said we could write what we know of her, and we feel we know those things from the brotherly love shown us as long as we knew her. She leaves 36 grandchildren and one great grandchild, a faithful husband who is blessed to have the same hope of eternal life in Jesus as she had, also a host of brethren and friends to mourn her departure.

Written to the Landmark by request of Bro. Keese, and signed,

Elder C. T. Evans,
W. R. Dodd.

APPOINTMENTS.

P. D. Gold Publishing Co.:

Please publish the following appointments in next issue of Landmark:

For Eld. D. V. Spangler

Muddy Creek—Jan. 15.
Southwest—Jan. 16.
Newport—Jan. 17.

For Eld. D. G. Staples

Sand Hill—Jan. 24.
Muddy Creek—Jan. 25.
Cypress Creek—Jan. 26.
Hawsun—Jan. 26, 3:30 P. M.
Maple Hill—Jan. 27.
Bay—Jan. 28.
Yopps—Jan. 29.
Stump Sound—Jan. 30.
Wilmington—Jan. 31.
Southwest—Feb. 1st and 2nd.
North East—Feb. 3.
White Oak—Feb. 4.
Newport—Feb. 5.
Morehead (Ruhama)—Feb. 6.

For Elders A. L. Holloway and N. D. Teasley.

Newport—Jan. 18th and 19th.
Hadnott's Creek—Jan. 20.
White Oak—Jan. 21.
North East—Jan. 22.
Bay—Jan. 23.
Yopps—Jan. 24.
Stump Sound—Jan. 25.
Wilmington—Jan. 26.
Southwest—Jan. 27.
Maple Hill—Jan. 28.
Cypress Creek—Jan. 29.
Muddy Creek—Jan. 30.
Sand Hill—Jan. 31.
Arranged by

R. W. Gurganus.

Jacksonville, N. C.

PLEASED READ CAREFULLY

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

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

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

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

The mailing list is corrected only once a month.

AGENTS WANTED

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

WILSON, N. C.

OUR PUBLICATIONS

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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THE WISDOM OF SOLOMON.

"And when the queen of Sheba heard of Solomon, she came to prove Solomon with hard questions, and with a very great company, and camels that bare spices, and frankincense, and precious stones: and when she was come to Solomon, she said with him of all that was in her heart.

And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

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

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

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

Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. — 2 Chron. 9:1-7.

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.

NOTICE I

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

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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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P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

Zion's Landmark

Devoted to the Cause of Jesus Christ

THE CANDLESTICK.

Eld. O. J. Denny,

Dear Brother and Editor:

Ever since I read your editorial in the September 15, number of Landmark, entitled "Weighed In The Balance and Found Wanting," I have had a desire, and felt a strong impression, (which I hope is not of the flesh) to write a few thoughts that have appeared to me in regard to the removing of the candle-stick. In your article you say "Note the candlestick, the spiritual flame that lighteth the church of God was not to be destroyed: but removed out of his place." Now my brother, whether I have, or have not understood your position, I am not writing for the purpose of stirring up controversy, for I only want to know the truth, and if I am wrong I hope that I may be shown my error, for I am only a poor unlearned dependent creature for the blessing of light.

First, we will notice, what is light? John the forerunner of Christ was not that light, but was sent to bear witness of that light, the true light that lighteth every man that cometh into the world. We are considering this subject from a spiritual, and not a natural standpoint, for to say that God or Christ gives spiritual light to even natural man would be to advocate a universal salvation of all men, but it is said in the scriptures that there are some that shall never see light. The

Psalmist David said, the Lord is my light. Now we will try to show where the light comes from. "And this is the record, that God hath given to them eternal life, and that life is in his Son." Now turn to St. John first chapter and fourth verse and we find this language, "In Him was life: and the life was the light of men." So we see that Christ not only has been, but is the life and the light of every man that cometh into the world, or into the kingdom of the Lord Jesus Christ. We do not think that the book of the Revelation in general has reference to things pertaining to the Eternal Heavens of immortal glory, but that the most of it applies to the church under the gospel dispensation. Jesus says that I am the light of the world; he that followeth me shall have the light of life. This must carry out not only in the belief, faith and hope of God's children, but in every manifestation of the fruits of the spirit. This is set forth in the writings of both, Mark and Luke, where they speak of the sower that went forth to sow, and some seed fell on good ground, and they in an honest and good heart, having heard the work, kept it, and bring forth fruit with patience. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which sit in may see the light; he that hideth his light, shall be called a candlestick behind.

der a bushel, but on a candlestick; and it giveth light unto all that are in the house." "And he said to them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?"

We have written more lengthily on the subject of light, than we had intended, but we desired to show what the light of the church is, and that it is those that are in, or those that come in the house, or the kingdom of God that are enabled to see the light of life, and manifest the fruits of the spirit.

Now we will take up the revelation made to John while he was on the Isle of Patmos, for the word of God, and for the testimony of Jesus Christ, and we shall be as short as we possibly can to get our thoughts expressed intelligently. John was in the spirit on the Lord's day, and heard a voice behind him, as that of a great trumpet saying, I am Alpha and Omega, the first and the last: and, "What thou seest, write in a book, and send it to the seven churches which are in Asia. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks: And in the midst of the seven candlesticks one like unto the Son of man clothed with a garment down to the foot, and girt around the paps with a golden girdle. (16th verse) And he had in his right hand seven stars. (19th) verse, Write the things which thou hast seen, and the things which are the things that shall be hereafter. The mystery of the seven stars which thou sawest

my right hand, and the seven candlesticks. The seven angels of the seven candle-

sticks which thou sawest, are the seven churches. Now we have the seven stars, or the seven angels of the seven churches. John was commanded to write to the angel of each church. Who or what these angels are, he does not say, but as they were subjects of address, we have thought that they represented the elders, or pastors of the churches, for under the gospel dispensation, the Apostles ordained in every church, and had prayed with fasting, they commended them to the Lord to whom they believed. And it must be remembered that in the midst of the golden candlesticks, one like unto the Son of man, which I think means that the Son of man, was in all and each one of the seven churches alike. "Unto the church at Ephesus write: These things saith he that holdeth the seven stars (The seven angels) in his right hand, who walketh in the midst of the seven golden candlesticks, and after commending them for the way that they had borne, and hast patience, and for my name's sake hast labored and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou has fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. Now notice that it is not the light that is to be removed, but the candlestick, which he says is the church. Now what is the light of the church? Not the candlestick, for it is the church, and has no light of itself. Let us again refer to the expression of the evangelist, when a man lightest a

candle he does not put it under a bushel, but upon a candlestick, that all that cometh in may see. Then if the candlestick is the church, we must look elsewhere for the candle and the light. The life of Christ is the light of men, then it appears to us that the spirit of life is the candle, and the light of that life is the flame that lighteth the church of God, that all that are in the house may see. No, my brother, the church is not to be, or never will be destroyed, because it is builded upon a rock, the rock of our salvation. Neither will the light of the church ever be destroyed or go out, for it is said by the mouth of the prophet, the Lord shall be thy everlasting light.

Now my dear brother I want to commend your short article in November 1st number of the Landmark on "Blessing In Obedience." It was to the point, and will you suffer me to refer to the Hebrew letter, 13th chapter and 20th and 21st verses. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever." Amen.

Eld. Denny, I have written these scattering remarks in the best of spirit to you and hope that they may be received by you in the spirit of charity, and if you think that they will not cause confusion, you may if you wish to do so, publish them in the Landmark with any remarks, comments or correc-

tion that you feel would be for the good of the cause.

Yours truly,

W. L. HALL.

808 South Park.
Independence Mo.

EXPERIENCE.

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Friend and Brother in Christ:

Doubtless you did not have me in mind when you invited the elders to write you a short letter of their experience. Nevertheless I have a mind to do so and as the old year with all of its joys and sorrows is taking its flight and the new year with the unseen and unknown ushers in and the time of new resolutions is at hand. I have never been much at making resolutions, but each new year I have desired to live a more useful and better life, but before the first week has gone by I can see that my desires and good intentions have been a miserable failure.

I do not know how it is with you and other people but as for me, I have never been able yet to harness the spirit and flesh together and make a good team and just why the sinless Son of God should give his precious life for poor wretched man is beyond me without it was the great love he had for them before the world began. Ye are my friends if ye do whatsoever I have told you. Elder Denny, I am too weak and too sinful to do what he commands me to do if I do a good deed I then do so many bad ones that it takes all the joy out of what I have done and it seems that the older I get the more dreadful is the trail I have left behind.

Many times I have thought it is no use, but before the breaking point comes a ray of hope appears from somewhere or somehow to strengthen and my mind is made more stable and I am made to feel that God has not forsaken me and then sometimes I am permitted to look beyond this life and see the joys of the people of God in that new world, and I can shed tears of joy all to myself and rejoice in God my Saviour.

As we travel on through this old world we come in contact with many people and as we become better acquainted we proceed to size up one another as the Jews did Jesus and we can very easily see the outside but we never can tell what is in the heart of that man. (not criminals). There are many good people, yes children of God, ruined socially by being judged harshly and the most of it is for selfish motives.

Sometimes we become offended and get high up in the flesh and say and do things ever to be regretted, but the most of the time it takes two to do this.

When Jesus was reviled he reviled not again, but we cannot live that perfect and sinless life as he did, so the mistakes that I have made in life is my greatest and best teacher because it is then that I feel condemned and am forced to call upon him alone who is able to forgive.

Elder Denny, I have patched about and written this in a good spirit. My aim is to tell you just how I feel and if you do not understand the wording of this letter, I hope you will understand the spirit of it.

May God's richest blessings be yours in the new year to come.

Yours in Christian love,

W. L. PARKER.

When brethren, sisters and friends write in this spirit, no harm is done to any one. Glad to have this good letter.—O. J. D., Editor.

PREACHES THE GOSPEL.

My Dear Bro. Stanfield:

I received your highly appreciated letter and it brought joy to my heart to know you even thought of a poor worm of the dust like myself.

Yes, dear brother, I have never heard you preach anything I could not endorse. The gospel you preach is the power of God unto salvation to every one that believes. And that kind of preaching never has, does not now, nor ever will divide, scatter, or confuse the weakest lamb or the strongest sheep; but tends to unify them and comfort them, so both sheep and lambs can eat together. I would to God that all our preachers would speak the things that become sound doctrine. And that all God's people could desire the sincere milk of the word, that they may grow thereby. Grow in grace, not in confusion, and grow in the knowledge of God, not in division.

I would love to see God's dear people be one everywhere in faith, practice and discipline so that we could adopt the language of Paul when he said, "for ye are all the children of God by faith in Christ Jesus."

What is any more pleasant than to see a church all in peace and loving their pastor and the pastor loving the members.

I have always loved peace. I have lovingly, faithfully and prayerfully labored for peace in the church and I want to continue such labor as God may bless me as long as I live.

And as I have said before I had rather die and be forgotten than to live and be remembered as one who had in my preaching confused and scattered the children of God. Christ told Peter to feed the sheep and lambs and when a preacher is blessed to feed them they will not run from his preaching. Right here I am brought to feel what do I know about these things. Do I know what gospel preaching is? Have I ever preached the gospel? This I will leave to the better judgment of others.

I could write on and on but am so nervous I fear you will tire trying to read this.

Come to see us when you can. Always glad to have you. May God bless you and yours.

Yours in hope,
A. B. DENSON.

Rocky Mount, N. C.

LETTER FROM THE DROUGHT SECTION.

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

Dear Sirs:

I am enclosing one dollar to pay up my subscription to the Landmark for the past year. I should have sent it in before this, but have been somewhat negligent, besides money has been hard to get. We had a very severe dry and hot summer here. Nothing hardly raised, thousands of acres of corn did not

produce a grain of corn, pastures suffered from food and water. Apple trees and trees of the forest were dry enough to burn, and stock died on the ground. Streams, wells and springs failed. Many people hauled water, some of them as far as thirty miles for stock and house use. Railroads shipped water to some points, but we have had good rains this fall which has greatly relieved the situation as to water and late crops, but many people will be on charity this winter.

I speak of this that you may know that reports of the drought in this country have not been exaggerated.

Yours truly,
(Elder) W. L. Hall,

808 S. Park
Independence, Mo.

LOVES THE LANDMARK.

Mr. J. D. Gold,
Dear Sir:

Enclosed you will find two dollars, for which you will please move up my subscription to the dear old Landmark, for it is one of the most welcome visitors I have. It makes its regular visits which are so pleasant and comforting to one that gets so low down as I am the most of the time. May the dear Lord continue to bless you, together with Elder O. J. Denny, and all of his associate editors and the household of faith to continue to send out the spiritual food to the poor and needy. So I will stop before I say too much. May the Lord add His blessings.

Yours respectfully,

F. A. PRISLAR,
Polkton, N. C. R. F. D. 2, Box 4.

MAN'S DEVICES AND THE LORD'S COUNCIL.

Part Two.

(From Early Sermons by
J. C. Philpot)

Now, as "the devices in a man's heart" are many, there is a new device that comes into the heart of the soul whom the Lord has thus blessedly healed by atoning blood, which is, to maintain those sweet views which he has experienced, to keep firm and safe hold of these sensations which he has enjoyed, and not to lose out of his heart that taste of pleasure which he is experiencing. These are the "devices in the man's heart," but "the counsel of the Lord" shall stand in spite of all these devices. "The counsel of the Lord" is that Jesus Christ should be all in all, that He should stand exalted upon the wreck and ruin of the creature. Now, when the soul is brought to know a little of Christ's atoning blood, and to have by faith a sight and an enjoyment of Christ's glorious righteousness, it does not see what a secret fund there is of creature strength in the heart, nor what inward pride and self-righteousness are working up from the bottom of the carnal mind. It does not see that self has not yet been thoroughly humbled and abased, nor yet Christ made known in that way in which He is to be made known hereafter. And therefore the creature not being at this time humbled, the devices in this man's heart are, to retain that which the Lord has given, to keep firm hold of that which the Lord has put into his hand; and by his spirituality of mind, earnestness in prayer, continually searching God's Word, abstaining from "all appear-

ance of evil,' and living to the best of his power to God's glory, to maintain firm possession of that which has been given him by God.

But the "counsel of the Lord" is, that the creature should learn its weakness, that helplessness should not be a mere doctrine received into the judgment, but that it should be a solemn truth which is experienced in a man's soul. This weakness a man can only learn by being placed in that position, where, when he would make use of his strength, he finds it is all gone, and is become perfect weakness. Little by little his sweet sensations evaporate; little by little he loses the light and life and consolation and peace, which has been enjoyed; little by little he is not so spiritual as he was, nor so earnest at "the throne of grace"; the Word of God does not seem so precious, the companionship of the people of God not so eagerly sought after, and the ordinances of God's house lose their relish. And as these heavenly feelings disappear, and get dispersed out of a man's heart, there arises a succession of very different things which come to take their room. As spirituality diminishes, worldiness increases; as humility abates, pride resumes strength; as the sight of Christ's righteousness is diminished, his own righteousness rises to view; and as the Lord's favor is less sweetly and blessedly felt, there must be a kind of making up for it by some work of the creature.

Well then here are "devices in this man's heart," but "the counsel of the Lord shall stand." And "the counsel of the Lord," is this, to exalt Christ upon the abasement of

the creature, to make the strength of Christ perfect in our weakness, and the wisdom of Christ perfect in our folly, and to establish Christ's righteousness upon the ruin of the creature's righteousness. Now the man does not understand what the Lord is about, in frustrating his devices, and establishing His own counsel; nor does he see what the Lord is really doing, by leading him into this strange mysterious path; nor can he readily believe that the Lord is working at all, because His hand is concealed. But the Lord's work is to pull down as much as to build up, to root out as much as to plant, to bring the beggar to the dunghill just as much as to raise him amongst princes, and exalt him to a throne of glory; it is just as much His work to kill as to make alive, to make poor as to make rich, to reduce to hunger as to "feed with the bread of life," and to cast the soul down into the dust of self-abasement, as to lift it up by a sweet manifestation of Christ. "The counsel of the Lord," then must stand, whatever be the devices in this man's heart; and this counsel is to bring the creature low, that he may exalt Jesus high, to strip the creature of all its attainments, to pluck out the peacock feathers, that it may be poor and needy and naked and empty and bare. Well now, when a man is in this state, he will begin to sigh and cry and to groan unto God "being burdened." And now, perhaps, a fresh device will work in his heart. "Oh, now that I am groaning to the Lord, the blessing will soon come; now that I am humbled, and lying at the foot of the cross, surely the Lord cannot be very far from me. Am

I not just the character that the Lord has described in His Word, 'poor and needy'? Do I not stand before Him an undone wretch? Surely the Lord will appear very shortly." Now these are some of the devices that are in this man's heart, but the "counsel of the Lord," is distinct from this man's devices, and "the counsel of the Lord shall stand." Not deep enough yet; there must be another plunge down into the billows. The creature is not stripped enough yet; self-righteousness is not taken away enough yet; self-sufficiency is not broken down enough yet. Another stripping must yet take place, another crushing into the dust, another breaking up and breaking down, another bringing the soul lower than ever it was before. The delay then of this answer to his prayers, the Lord not appearing just when he wants Him to appear, slighting his requests, denying a listening ear to his cry, hiding Himself altogether, not giving him any glimpse of His countenance, and drawing back as he would fain draw near—all these things so puzzle, and seem to be so opposed to the "devices in a man's heart," that he is brought into a greater strait than even he was before. And now, he seems brought to this point, that he never shall have the blessing at all; that as the manifestation has been so long delayed, as the Lord does not appear when he calls upon Him, as He hides His face so from him, and will not be prevailed upon by any of his petitions to give him one look of mercy, the Lord never will come; and he says, "Surely all my past experiences must have been a delusion; it could not have been from

God. My liberty must have been false liberty. My peace must have been false peace. My joy must have been the joy of the hypocrite; it never could have been from God, or else I should not be in that miserable state in which I am now." Well, the device in this man's heart now is that his experience is not of God. The device in his heart before, was, that he was so humble, that the Lord was going to appear immediately; but now when the Lord had given him another plunge, brought him deeper still, he says, "the Lord will not appear at all." But, however many be the devices in a man's heart, "the counsel of the Lord still shall stand"; and that counsel shall be to come with favour, to give him some sweet discovery of Christ, to bring a sense of reconciliation into his soul, to revive his spirit, and to make Christ ten thousand times more precious and ten thousand times more lovely than He was before. Well, then, this "counsel of the Lord shall stand," whatever be the devices in a man's heart that stand in opposition to it. And we almost always find that all "the counsels of the Lord" stand in opposition to our devices, and that all our devices must be frustrated, in order that "the counsel of the Lord" should stand.

We will go a little farther. The devices of our hearts are generally to find some easy, smooth, flowery path. Whatever benefits we have derived from affliction, whatever mercies we have experienced in tribulation, the flesh hates and shrinks from such a path with perfect abhorrence. And, therefore, there is always a secret devising in

a man's heart, to escape the cross, to avoid affliction, and to walk in some flower meadow, away from the rough road which cuts his feet, and wearies his limbs. Now then, in the execution of this device, a man shall sometimes come to this point, "I have had a good experience, I have known the Lord, I have felt the power of the gospel, I have tasted the misery of sin, as well as the sweetness of Christ; the Lord has delivered me in many instances, He has blessed my soul in many difficult and dangerous straits, He has raised up in my heart confidence in Him. Well now, why should I not stand in this liberty? Why should I not rest in this experience? Why should I not take up my firm footing upon that ground, which the Lord seems to have set my feet upon?" Here then is a "device in a man's heart," and this device in his heart he will try to execute—that is, instead of being, day by day, a poor, needy, naked wretch who wants deliverance; instead of being, day by day, a helpless creature, who needs the help of the Most High; instead of carrying the cross, suffering tribulation, and walking in a path of temptation and distress, he rests upon the old experience, and takes a natural and carnal footing upon that former work, without the Lord, from time to time, leading him into fresh experience of his mercy, by leading him into fresh experience of his own misery. Now, I believe that there are some good men in that spot. We read of persons being "at ease in Zion"; well, they are "at ease in Zion," not at ease in Sinai, nor at ease in Egypt, but they are at ease in Zion. And there are sometimes gracious

men who have had a good experience, and have been led by God himself into an acquaintance with the truth, and yet the Lord for wise purposes ceasing to exercise them, and to plunge them into tribulation, they get into a carnal state, resting upon their former experience, without having daily instruction from the Lord himself, and being continually led into those paths in which and in which alone, Christ is really precious and suitable. It resembles the case of a man who has been wading through deep poverty. When he was struggling through this slough, if he was a child of God, he knew much of God's providence, and when wonderful help came to him in most trying straits, he would bless, thank, and praise God for succoring him in these difficulties. But the man has emerged from this miry path; he is now settled in some good measure of worldly prosperity. Does he want a God of providence any more? Does he want the postman to bring a letter to his door, containing the very sum which he needed to pay his rent, lest he be dragged to a prison? Does he want to meet some friend in the street, who shall put that sum of money into his hand, which is just sufficient to buy a little provision for his starving family? Does he want that exact sum to be given to him, which shall defray the bill of a pressing creditor? No. All he has to do is to open his strong box, or go to his banker, in order to pay every man his own, and discharge every bill. Then a God of providence is no longer known to him as before. Well, so it is, in an analogous way, with the man who has been deeply exercised and tried in

grace. His very deep exercises, his very painful trials, have been a means of showing him what a God of grace is, because they have so emptied his heart, that nothing but grace would do to come in and fill that empty spot. Then when grace has come, it has so thoroughly filled up the void, the heavenly tenon has so sweetly fitted in with the cut mortise, that there was a sweet reception of "the truth as it is in Jesus," an embracing of it with all the strength of affection that he had. But when a man gets out of the trying path, when he gets into those circumstances spiritually, that I have been describing naturally, why then, just as there he lost sight of a God of providence, so, in a great measure, here he loses sight of a God of grace. Therefore, nothing but trials and exercises and temptations and distresses, can ever make a man know a God of grace, in the same way as nothing but temporal poverty can make a man acquainted with a God of providence.

But though some of God's people are suffered to walk in this easy path, yet there are those whom He will not suffer thus to be "at ease in Zion," and the devices of whose hearts He frustrates by causing His own counsel to stand; for He has "chosen Zion in the furnace of affliction," He has purposed that His people should pass through the fire, he has chosen "an afflicted and poor people, that they should trust in the Lord;" and therefore, though the Lord does not see fit, that some shall be like those described in Amos, who "stretch themselves upon their couches, and eat the lambs out of the flock," yet He takes care that these shall be a

remnant of His people that shall not walk in these flowery meads and smooth paths, but shall be sorely exercised and oppressed and troubled and distressed in their minds, so as to bring them, day by day, to a feeling necessity of a God of all grace, to bless, teach and comfort them. Thus, their devices of resting upon their old experience are frustrated—their purpose of going to their strong box, and looking at their spiritual hoard is brought to nought; their airy castles that they shall be able to rest upon God's former dealings with their souls, and then, by looking at them, always find peace and comfort, are tumbled down; and by strong exercises and powerful temptations, they are brought to this, that whatever they may have experienced of the mercy of God in times past, when guilt lies upon their consciences, they must experience mercy again; that, though they have had a measure of gospel liberty, yet, when again brought into bondage, liberty must be manifested again; and though they have had something like sweet communion with God in times past, yet that former communion which they have enjoyed is like the manna that, when kept, bred worms and stank. Thus, they must have fresh manifestations from a God of grace, that they may have fresh communion with Him; and they must have fresh visitations of His powerful presence to their hearts, that their affections may again flow out unto Him.

Another "device in a man's heart" is, that he shall have worldly prosperity; that his children shall grow up around him, and when

they grow up, he shall be able to provide for them in a way which shall be best suited to their station in life; that they shall enjoy health and strength and success; and that there shall not be any cutting affliction in his family, or fiery trial to pass through. Now these devices the Lord frustrates. What grief, what affliction, what trouble, is the Lord continually bringing into men's families! Their dearest objects of affection removed from them, at the very moment when they seemed clasped nearest around their hearts! and those who are spared, perhaps, growing up in such a searedness of conscience and hardness of heart, and perhaps, profligacy of life, that even their very presence is often a burden to their parents, instead of a blessing; and the very children who should be their comfort, thorns and briars in their sides! Oh, how the Lord overturns and brings to nought the "devices of a man's heart" to make a paradise here upon earth.

Again, a man in his fleshly mind is generally devising some method or other whereby he may escape walking in the path of self denial and mortification of the flesh, and crucifixion of "the old man with the affections and lusts." He is generally seeking some way or other to indulge the flesh, and yet, at the same time, to stand in gospel liberty to have everything that can gratify his carnal mind, and, at the same time, have a well-grounded hope of eternal life. But the Lord says, "No, these two things are not compatible; he that shall live with Christ must die with Christ; he that shall reign with Christ must suffer with Christ; he that shall wear the

crown must carry the cross." So that whatever devices there may be in a man's heart, or whatever ways and plans he shall undertake to bring his devices to pass, "the counsel of the Lord still shall stand." Divine sovereignty shall fulfill that which divine sovereignty has appointed, and the purposes of God shall stand upon the ruins of the purposes of the creature. And it is our mercy, friend, (so far as we are children of God), it is our mercy, that it should be so. Where should we have been this moment, if the devices in our hearts had succeeded? We should have been in hell. Where should we have been, since the Lord has been pleased (as we trust) to quicken our souls into spiritual life, if all our devices had succeeded? Our "eyes would have stood out with fatness," and we should have "had more than heart could wish." We should have been now, if the Lord had left us to our own devices, indulging in some awful temptation, or already have disgraced our name before the Church of God; or, if we had escaped that, we should have a name to live, whilst our hearts were secretly dead before God; have had "a form of godliness, whilst we inwardly or outwardly denied the power thereof." And therefore it is our mercy that the devices of our hearts should not stand, but that the "counsel of the Lord" should prevail over all the purposes of our base nature. When a man is brought to the right spot, and is in a right mind to trace out the Lord's dealings with him from the first, he sees it was a kind hand which

"blasted his gourds, and laid them low"; it was a kind hand that swept away his worldly prospects—which led him into exercises, trials, sorrows, griefs and tribulations; because in those trials he has found the Lord, more or less, experimentally precious. Jacob found it so; he blessed the Lord for the path He had led him in. Though his days had been few and evil, he could see how the Lord had "fed him all his life long unto that day," amid all the changing vicissitudes through which he has passed in body and soul; and he blessed that hand which had guided him through that difficult way, and yet brought him to a "city of habitation."

"Many are the devices of a man's heart." Now you have all your devices; that busy workshop is continually putting out some new pattern; some new fashion is continually starting forth from the depths of that ingenious manufactory which you carry about with you, and you are wanting this, and expecting that, and building up airy castles, and looking for that which shall never come to pass: for "many are the devices in a man's heart; nevertheless the counsel of the Lord, it shall stand;" and so far as you are children of God, that counsel is a counsel of wisdom and mercy. The purposes of God's heart are the purposes of love and affection toward you, and therefore you may bless and praise God, that whatever be the devices of your hearts against God's counsel, they shall be frustrated, that He may do His will and fulfill all His good pleasure.

SARAH M. LAMBERT

I was born in Randolph County, North Carolina, on the nineteenth of September, 1954.

Before I was two year old, my parents, W. F. and Massah Trogdon, moved to Surrey County, North Carolina.

I will relate a little occurrence that happened while we were living in Surrey. Father and mother carried me to Grassy Knob Schoolhouse, where there was preaching. I was not much more if any, than two years old. Since my infant days I have never remembered anything that occurred that day except what I here relate.

I suppose mother had been out of the house with me. I remember we were walking in the aisle to our seats. I looked up in mother's face and saw the tears running down her cheeks. I thought she was crying and wondered what was the matter with her. My eyes were at once directed to Auston Cassell, who was preaching. He was standing with one hand raised and his eyes glancing upward. He had a lovely appearance to me. A pleasant solemnity of feeling came over me, which I cannot express. I have thought it might be my inquiry of mind about mother was answered in this way, that my heart was pervaded with the pleasant feelings that my mother was enjoying. The above made much impression on my heart. My parents said soon after this meeting, while suffering from a bad burn, I cried for them to send for Austin Cassell. I have ever remembered this little incident and leave it for what it is worth.

Before I was five years old, my father moved his family back to Randolph County, where I have spent the greater part of my life.

When very young, a heavy burden came upon me concerning death. It seems to me, if up to this time, I had possessed any knowledge of the Supreme Ruler or His protecting hand that saves us from many dangers which we daily pass through, that such knowledge was entirely absent at this time. If it had been possible to have been placed in a world where everything was by chance, the reality and horrors of such a world could not have been more vivid to me, than in the picture which was now before me day and night when awake. All the dangerous diseases, the bites of many poisonous living creatures, and many so-called accidents, etc., seemed to be presented to me at once. Such questionings came into my mind. why did I or any one else escape one danger in the midst of so many? Why was there a world with a people liable to be taken by death any moment? Why were the people at ease while I was so miserable?

Go where I might or do what I would,

the burden was with me. At morn I wished for the night; at night wished for the morning, hoping that when I fell asleep, all my burden might be lost and I awake without it; but sleepless hours must be passed in the most miserable condition with the many dangers before me, in which life might be suddenly taken and no way of escape, except as chance might appear favorable. How brittle did the thread of this dependence appear! If escape came one moment, death might come the next.

Instead of losing this burden in sleep, as I often hoped for, as soon as I awoke, everything met me with the same force as before sleep came to my eyes. Deep as was this trouble, just how or when it left me I cannot exactly tell; but it seems to me the knowledge of the power of an Unseen Hand over all things could not have been more manifest than it was to me after the experience I had just passed through.

When I became a sufficient reader to read my father's pocket Testament, I read it more than anything else. Much of my learning to read was from reading the Testament, my mother pronouncing words for me when I failed. I had no deep conviction for sin, yet there were struggles of mind to live a better life, which were met with disappointment in every effort. I remember one evening, while reading the Testament, I arrived at perfection in my imagination. I thought: Yes, I am reading the Bible; will do nothing wrong, no, not so much as to give mother a cross word. While in this muse, I was suddenly surprised to find myself grumbling and resisting her wishes. What a shock! My vow was broken before my book was laid down. I cannot give dates, but what I am stating occurred during childhood. Of a truth, the time is not in my memory that I did not have serious thoughts. One of the things sacred in my memory, when but a child, is that of my parents engaging in reading, singing, and prayer before they retired. When it was apparent Father was about to omit the service, I would get his books without a word and go softly towards him. He would look so humbly at me as he reached out his hand for the books. That look I shall never forget. Why it was I cannot tell, but I loved the services and loved to fall on my knees with my parents.

During my youthful days I had such knowledge of an all-wise, powerful One that I often stole away to some secret place to ask for deliverance from some sorrow of our family, which all, as creatures of time, are heirs to. Although I often felt that it was in His power to grant or deny, I went trembling, fearing he would deny, and if he did I had no where else to go.

As I grew, with all my anxieties and se-

rious thoughts, I felt that the God that ruled must perform all the work for the sinner, felt to be helpless, and seemed as one waiting. At one time I decided to try praying once a day; I thought that would make a change in my condition. I attempted three evenings in succession, but do not remember the words I uttered. Oh! the dry formality seemed unbearable. I hungered for that I did not receive. Then I left off. I was now twelve or thirteen years old and can only say that my soul was much exercised for years, having experiences too tedious to mention.

I remember so well hearing my mother telling how precious the Saviour was to her, and of her love for Him. The inquiry arose in my heart, Can you say what your mother says? Do you love Him? It seemed there was the greatest darkness in me, and I sighed over my wretched condition. I mention this because of the difference between then and now. Although I did not have the deep convictions for sin I afterwards had, yet I was miserable much of the time, and could not tell why. But in my early years, it seems to me, there was a lesson to me in what I passed through, and I was being led by the Unseen Hand to realize what a seat of corruption my heart was and that I was lost without the mercy of God.

I remember reading the Bible through in my eighteenth year, thinking to do this every year thereafter. I read it through again the next year, but the day I finished I closed the Book with a heavy heart and thought, if my feelings remain dark as now, I can never read it again, for it seemed perfectly sealed to me.

On the fourth Sunday in May, 1873, I went to Sandy Creek Church. This was their day of communion. Elder S. J. Lackey was there, but I found nothing in his preaching. As he broke the bread and poured the wine, the deep solemnity of his countenance, how can I ever forget! But I was a poor, wretched sinner, without hope or God in the world. I broke down in tears. It seemed I could not leave without speaking to Elder Lackey, but was too miserable to approach him. As we started home, my father turned aside to bid him farewell. Much as I desired to go with him I could not, but stopped at some distance away from him. When father said to him, "Here's my daughter who wants to speak to you." How father knew it I could not tell, for I had not uttered a word regarding my wish. When the minister took me by the hand, the tears ran down my cheeks and I turned hastily away, at which he said to me, "Choose that good part that Mary chose."

Twelve months rolled on without any manifestation of Jesus as my Saviour, but

oh, the searchings as to whether my exercises of soul were those of a poor sinner under the special dealings of God. It seems to me I would have been willing to suffer the most horrid tortures of grief if I could have believed it to be God's work. It seemed to me that my condition was altogether outside of anything that had ever been before. I felt there was more hope for the worst criminal on earth than there was for me. How well do I remember the place I resorted to during the last months of bondage and tried to pour out my soul to God! One evening when I failed to eat supper, my mother seemed so worried that I left the house crying, feeling that if mother knew my condition, she would not wonder at my failure to eat. Truly, I could have said with one of old, "There is no sorrow like my sorrow."

On Monday morning, June 6, 1874, I started to work at some distance from the house. As I came to a short descent into a narrow valley, my burden left me. I saw no wonderful vision, either were there words sounded to me as many have expressed but it seemed there was a vivid manifestation of a release from fetters, and I was given hope, which has never at any time since been entirely gone, but has been and is more precious than everything else.

When my burden left me, I cried out in these words, "Glory to God be given; Glory to God in the highest." If I said other than these words, it is not in my memory, but I repeated these over and over again. Had I been in the presence of many, it seems to me, I could not have refrained from speaking aloud, but I was alone. I thought when I went home to dinner to tell mother my joy, but did not. It was not from any suggestion of fear, but mother's mind was so much on her work that I thought it best to wait till some other time. I returned to my work for the afternoon. About two o'clock, I suppose, a suggestion of fear that I might be deceived came to me. It came as a cloud passing over the sun. With this exception, the day was one of joy until about sunset. The sun shone with a mildness I had never seen before. All things appeared calm and serene. But when the evening came, my heart was filled with fear that I was deceived. I sought a place and asked the Lord that if I was deceived, he would make it known to me. While on my knees, my attention was called to the fact of the difference in my petition now and what it had been before. I knew there had been some kind of change, but was it that which I so much desired?

I passed some months with this load of fear, but did not feel the binding of such fetters as I had for so long felt, pre-

vious to the morning in June. But oh! such a cloud of fear hung over me for months. One day I opened the hymn book and read the hymn beginning as follows:

Now begin the heavenly theme,
Sing aloud in Jesus' name.
Ye who His salvation prove,
Triumph in redeeming love.

My heart was at once filled with the sweetness of the theme which was with me on that beautiful June day. Oh! the words, redeeming love, redeeming love. I read them again and again. There was a sound in them most precious, and that has been lastingly precious; and, if not deceived in the whole matter, it seems to me will ever be. "He hath delivered us, and doth deliver, in whom we trust he will yet deliver us," for "His mercy endureth forever." How precious are these words to the poor sinner who hopes that mercy has once been bestowed and his inward groanings are still for it.

Long before I had a hope, I had thought that, when one was given hope in the mercy of God, that one ceased to cry for mercy. How ignorant! For of a truth, the saint never ceases to need His mercy, for which there will be the cry. It seems to me that no words are more expressive of inward groanings than "Lord, have mercy on a vile sinner," and that it is only with the realization of being a hateful sinner that one approaches the throne of Holiness for mercy. "In His light," we know that God in justice might have banished all forever; but love embraced a remnant, when, as culprits all were bound in fetters. In His love and mercy all things were treasured for His people, for time and eternity. There is no ending, but God Himself is yesterday, now, and forever the same.

"Other refuge have I none,
Hangs my helpless soul on thee."

And while I cling, dear reader, I will sing:

"Thy mercy, my God, is the theme of my
song,
The joy of my heart and the lisp of my
tongue."

I love to linger here, but must try to return to my story. I remained out of the church almost four years after receiving a hope. I much desired all the while to be there. The imperfections of the brethren never came before me as a hindrance to asking a home among them, for my own too far outweighed for this. During this time I became much afflicted in the natural life. Father moved near Old

Mount Tabor church, where only a few gathered at the meetings. The association of the young and gay rabble had no charms for me; but, when I went to meeting, my mind was with the little band that met. Often have I listened to the pastor, Atlas J. Gilbert, when he was engaged in the most impressive prayer, it seemed to me, and wished his prayers could embrace me among the others. But I felt cut off, for I could not come forth. It seemed I must talk to mother and see what she thought of me. One night, when we were alone, I told her my desire to go to the church. She said she could give me her hand without hearing me tell anything. This left me in a worse condition than ever, fearing she might be deceived; and so my mouth was closed and remained closed until I went to the church.

Just one month before I went and asked a home there, I was at their meeting. As the benediction was pronounced, the words "closed forever" seemed to be spoken to me. Although I did not hear an audible voice, if I had been struck by some one the shock would not have been more clear. Weeping, I immediately left the house. This was not my habit, for I usually remained in the house after service until all went out. I loved to hear the members talk, and to get the hand of each whether I spoke a word to them or they to me. And so I still remain.

As I walked out of the house, I thought to go home at once; a second thought came that it would make less appearance to take a seat by the side of the house until they all came out, and this I did. I pondered these words all the way home and the month following, having no thought I should ever again be present when the opportunity for membership was given. The words were too distinctly spoken, it seemed to me. As the next conference was nearing, my health was better than usual. The weather was fine, and every indication was that I might go. The morning came. More of the brethren than usual came on and joined us. All seemed cheerful and happy; but I thought, without doubt, something unknown to the church would come in that day and hinder the church from giving the opportunity to join; for, as I have stated, I could not think I should ever witness this again. But when conference was assembled, peace seemed to reign and the opportunity was given for members. I could not stay away. I wondered why it was I could be received on the little that I had expressed, but all seemed to welcome me. One brother, as he gave me his hand, said, "The Lord has not hid this thing from me." The pastor was not present at this meeting. The infirmities of age and distance often hin-

dered him from being with us; but a deacon often went forward in holding conference, which he did at this meeting. I expressed a wish that Elder S. J. Lackey baptize me; thus my baptism was deferred some months. Circumstances were such that it was decided to wait no longer; this was agreeable to my feelings, for I became so anxious for the day to come that choice was entirely taken away, just so it was one approved by the church. I have wondered if this choice, which is expressed by others is not of the flesh. One thing, it seems to me, is true, that in the spirit a perfect oneness exists in all things; and, if the spirit is not present, the flesh is in exercise, which is condemned. But He remembers we are but dust. He remembers and pities us when we sin.

When the morning came for me to be baptized, I had a peculiar feeling. It seemed there was to be an end in some sense; as though I was going to my own burial. Yet there was a feeling of some kind of pleasantness in the thought, and I was eager for the hour to come. It was in the year 1878 my lot was cast with the Lord's people; and, though my trials, tremblings, and fears have not been few, that home is dear to me. I was now in the twenty-fourth year of my age and had already become inured to many hardships and privations; but, when the time neared for meetings, there was a sacredness in the thought. I enjoyed meeting the little company that I met."

Sarah M. Lambert, 1912.

Other Facts In the Life of Sarah M. Lambert.

You will notice the sketch written by my mother, fails to tell who baptized her; however it was Elder A. J. Gilbert, I am sure.

In the year 1882 she was married to my father, Thomas Lambert, and went with him to Stanley County, where she lived for the next seven years. In that county she had her membership at Bear Creek church under the pastorship of Elder S. C. Little. After moving back to Randolph County, in 1890, she held her membership for years at Rock Hill church, and later with the arm of Reidsville church at Asheboro. Still later she was a member of the High Point Church and finally of the band organized as a church at Asheboro. Through all her life, as long ago as I can remember, her supreme interest seemed to be in the church and the people of God. She was one of the humblest of Christians.

She was ever the soul of devotion to her family and friends. As I told her physician, as he stood sorrowfully look-

ing on her body, "her life was a benediction" to relatives and friends.

Many sorrows came to my dear mother in this life. Of the six children born to her and my father, three preceded her in death, two in early childhood and one in the bloom of young womanhood. For these, she never ceased to mourn, especially bright little girl of about two years and for her youngest daughter, Nannie, who died a tragic death, when a building collapsed in Washington, D. C., in 1922.

Mother passed away at dawn, May 22, 1934, from paralysis. Her body was laid to rest on the 24th, after a funeral service conducted by Elder F. W. Keene. A group of friends and neighbors sang the old hymns, "How Firm A Foundation," "Nearer My God To Thee," and "Safe in the Arms of Jesus."

She was in the 80th year of her age.

The surviving children are Massa E. Lambert, L. B. Lambert, and M. T. Lambert, all of Asheboro; also seven grandchildren.

MASSA E. LAMBERT.

ELDER B. F. EUBANKS.

I have been requested by the widow of Elder B. F. Eubanks to write more about him. His son Bro. N. K. Eubanks, wrote so beautifully of him, but too much cannot be said of his good deeds. I feel unable to write of one so far my superior and would not take the responsibility of it. If I did not feel it my duty, and I was glad Sister Sallie asked me to write.

He held service at the death of my father and many more of the family, and gave me comfort when my heart seemed almost breaking. I can't forget him. We were reared near each other, both born in 1856. Our names were put on White Oak church book many years ago. Now he is gone I do so heavily feel the loss of him, though I feel it his great gain. The church at White Oak misses him so much, our quarterly meeting was this past Saturday and Sunday. I could see him in my mind looking so well pleased. He bade us farewell at the October meeting. On Monday after he was taken with a stroke. His 78th birthday was in January. I was to see him that day, he had invited several others. We sang for him, he raised one song and sang too, hymn 688. He was in bed little more than three months. He died in February.

You Landmark readers can see my mistake in the piece I wrote saying he passed away in January. I hope God forgives me of all my mistakes. He so wonderfully blesses me, and I can't help but feel that I am His and He is mine.

SUSAN HIGGINS,
Maysville, N. C.

MRS. HATTIE ELLEN DODD BRYANT.

Hattie Ellen Dodd Bryant, wife of Deacon J. W. Bryant of Dry Fork, Va., was born Oct. 16, 1878 in Pittsylvania County Virginia, died October 30, 1934, age 56 years. She was united in marriage to J. W. Bryant Nov. 22, 1900.

She leaves a husband, Bro. Bryant, and seven children as follows, J. D., J. W. Jr., J. R., Robert Fester, Thelma, Mary Virginia and Ruth Bryant.

After funeral services conducted by her pastor, Elder J. E. Herndon assisted by Elder C. T. Evans and the writer, Sister Bryant was laid to rest in the Bryant Cemetery at Spring Garden.

Sister Bryant joined the Primitive Baptist church in October, 1912, and was a faithful member until death. Her greatest delight appeared to be in attending her church session and entertaining her brethren and friends. Her church and her family though sad at their loss, should feel thankful to the Lord for the gift to them of a faithful member, wife and mother.

We feel that He who blessed her as a child of grace, wife, mother, sister and friend, has only called her from a land of sorrow to a land of rest. As her living faith manifested by her walk and general deportment which gives us that assurance that she has died in the Lord.

Our sympathy goes out to her family. May yours be that sweet hope of meeting her in that glorious beyond.

D. V. SPANGLER.

RESOLUTIONS OF RESPECT

Whereas the Lord has seen fit in His all-wise wisdom to remove from us by death our beloved sister, Sallie Roebuck, on October 28, 1934, age 67 years. She was married to Samuel Roebuck December 27, 1888. To this union were born eight children, one dying in infancy. She was a faithful wife and a loving mother and a kind neighbor. She was a member of the church at Flat Swamp 40 years and in her passing away to the great beyond we realize our loss is her eternal gain, for the tree is known by the fruit it bears. She was indeed a true and faithful sister, who always filled her seat in the house of God unless providentially hindered. Her funeral was conducted at the home by her pastor, Eld. W. E. Grimes, B. S. Cowin and A. B. Ayers. During her afflictions she was always ready to talk about Jesus and His wonderful love and mercy. We feel that she died the death of the righteous for we can say blessed are the dead that die in the Lord.

Therefore be it resolved:

First, That we bow in humble submission to Him who worketh all things after the council of His own will.

Second, That the church at Flat Swamp

has lost a faithful sister and her children a kind devoted mother and her neighbors a good friend.

Third, That a copy of these resolutions be entered upon our church book and a copy sent to Zion's Landmark.

Done by order of the church in conference at Flat Swamp Saturday before the first Sunday in November, 1934.

Eld. A. B. Ayres, Mod.,
E. C. House, Clerk,
Ada E. White,
Fannie E. Whitfield,
Committee.

MRS. ANN MEADS

My mother, Ann Meads, (widow of Eld. Charles Meads), passed away December 5th, 1934. She was born March 22, 1847, living almost 88 years. She was a member of the Flatty Creek church and was faithful to the end.

Her funeral was held at the home and conducted by Elder A. B. Ayers, Williamston, N. C. She thought so much of him and enjoyed his last visits so much. She spoke of him just a few days before she passed away.

Mother was an invalid 16 years but she had patience and so often asked God to give her grace and make her able to bear her affliction. Her faith was strong in Christ, our Saviour, believing He was able to save poor sinners. And I believe she is now sleeping in the arms of Jesus, to await the resurrection. She was a precious mother, a kind and loving neighbor. She was always a friend in need and was loved by all that knew her. Oh, how sweet it is to live and have a sweet hope and then die in Christ.

She enjoyed the good meetings that dear Elder Clifton would come to her home and conduct. She would try to help to sing the dear songs she loved.

Oh, dear mother, I miss you so much. The lonely hours I will spend, for your dear face I can see no more on earth. I only hope some day we will meet in that home above.

There is nothing I can do to inherit the Kingdom of God. I pray to him if it can only by His will to have mercy on me, a poor sinner and if I am saved it will be by the love and mercy and free grace of God.

Mother leaves three children, eleven grandchildren and 12 great grandchildren to mourn, but we believe our loss is her eternal gain. There is a vacant place which never can be filled.

God giveth and He taketh away and blessed be Thy name. Oh dear Saviour, prepare us to meet our dear mother in heaven where there will be no sorrows. It will all be peace and love for evermore.

Written by a broken-hearted daughter,
Hallie Meads.

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THE PERFIDY OF AHAB.

Then Zedekiah, the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee?

And Micaiah said, behold, thou shalt see on that day, when thou shalt go into an inner chamber to hide thyself.

Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

And say, thus saith the king, Put this fellow in prison, and feed him with bread of affliction and with water of bitterness until I return in peace.

And Micaiah said, If thou certainly return in peace, I will not be the Lord spoken by me. And he said, Hearken all ye people.

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead."—2d. Chron. 8:23-28.

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

Zion's Landmark

Devoted to the Cause of Jesus Christ

TRUST IN GOD.

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

Dear Mr. Gold:

I have read with interest your excellent article in the December 1 number of the Landmark relative to strife and contention in the Church, and feel that it was expedient for you to write as you did. You have well expressed the sentiments of those who love peace and harmony, and I hope that your article may be the means of stirring up the leaders that foster divisions, whoever they may be, to consider their ways and take heed to their doctrine. "For the leaders of this people cause them to err..." (Isaiah 9:16). "Now I beseech you, brethren, mark them which cause divisions..." (Romans 16:17). It is to be deplored that schisms and cleavages obtain among Old School Baptists to the extent they do, that division and discord are much in evidence where unity and concord should be found. And I do not observe any concerted effort to bring about a better understanding to the end that factionalism may be utterly eliminated. Those we look upon as being capable of wielding a mighty influence for the establishment of peace do not seem disposed to bestir themselves, even in the face of lamentable conditions.

There has been a war of words in progress for sometime, with predestination as the principal issue.

This with its prefixes and predications has been made the cause of widespread controversy, and we wonder when the conflict will be over. Now I believe that differences on this fundamental doctrine could be more effectively settled round the conference or council table than through much writing and private discussion concerning the views held by others, which views are at a variance with ours. Often, writings are not conciliatory in tone but rather tend to fan the flames of intolerance and bitterness. All Primitive Baptists believe in salvation by grace alone through faith; all have substantially the same experience, though differing in details; and all believe in predestination, though differing on its application. They are essentially agreed on experience and practice, and doctrinal differences can be reconciled through deliberations conducted in a spirit of charity. A common basis of agreement can thus be arrived at. "Come now, and let us reason together..." (Isaiah 1:18). Back to the Bible!

The term "predestinate," as used in the New Testament, manifestly refers to salvation alone. However, in uninspired writings, it is applied to all things in one way or another. In this connection I desire to quote from "Absolute Predestination" by Jerom Zanchium: "The purpose of God does not seem to differ at all from pre-

destination . . . Besides, the word 'purpose,' when predicated of God in the New Testament, always denotes His design of saving the elect and that only (Rom. 8:29, 9:11; Eph. 1:11, 3:11; 2 Tim. 1:9). As does the term 'predestination' . . . , though in common theological writings, predestination is spoken of as extending to whatever God does, both in a way of permission and efficiency, as, in the utmost sense of the term, it does."

Personally, I do not understand the Scriptures to teach that God efficiently predestinated sin. However, it would appear that He predestinated to permit or suffer sin, for the remedy was foreordained, which is quite different from making the unqualified statement that He predestinated it. Such a statement is too broad, and necessitates constant explaining. It is permissible to say that predestination extends to all things, but it does not extend to them in the same way. Now, how does predestination extend to sin? The answer is IN A WAY OF PERMISSION. I believe with Philpott that God permitted sin to enter into the world, and with the late Elder Hassell that He predestinated to permit it to enter. Philpott said, "I fully believe that the entrance of sin into the world, and death by sin, was according to the permissive will of God, for without it it could not have entered; but not appointed by Him in the same way as what is good, for such an assertion, reason how we may, would make God the author of sin." And Philpott is quoted by supralapsarians or extreme predestinarians as well as infralapsarians or conservative predestinarians.

"God worketh all things after the counsel of His own will. Whatsoever comes to pass is either by His agency or permission; and though He permits sin to be, He is not the author of it." (Philadelphia Association of 1761—An orthodox body of Old School Baptists). This conservative statement ought to be generally acceptable to Old School Baptists of today, and I believe that all can agree on it.

A distinction must be made between God's executive decrees and His permissive decrees. And the employment of coined phrases that give offense ought to be avoided in the interest of harmony. This applies to both sides. Above all, let us use the Scriptural word "permit," as insisted upon by Philpott, in speaking of predestination with reference to sin. The word was used freely by Martin Luther, who was said to be the most predestinarian of predestinarians; and by John Gill, who was considered a very sound Predestinarian Baptist. It is used in the London Confession of Faith, and I desire to emphasize the wisdom of using it. I am very desirous of witnessing the day when peace shall abound within the ranks of Primitive Baptists everywhere. I feel that the dissension and turmoil existent is uncalled for, and that the uninviting situation can be remedied. May the Lord move the hearts of His people to inaugurate a definite peace movement that will redound to His glory and their good. May the brethren be brought to agree on all essentials and to drop the things that make for trouble in the assembly of the saints. I will conclude with the following words of the poet:

"When is it Christians all agree,
 And let distinctions fall?
 When nothing in themselves, they
 see
 That Christ is All in all."

Yours for peace in Zion,
 C. W. Vass,
 1515 Lincoln Street,
 Portsmouth, Va.

Remarks.

Thanks for your kind references to my article, and to all who have so kindly dealt with my short comings in trying to conduct the Landmark that it may serve the church and God's people.

The subject of predestination has never given me concern, but the fact there is so much difference of opinion, which leads to continual disturbance does give me concern, and why any one should fight over God's knowledge, mercy and grace, when he forgives us our transgressions through the sacrifices of the Saviour I am unable to understand.

If God takes care of us, and leads us all the way, it is the sweetest and most blessed thought in the world. I know that He takes care of me, unworthy as I am and as sinful as I am, and as full of the flesh as I am. I love to think of Him as my Father, and often in the night He appears to me, and gently chides me for some sin of commission and omission, and he does not punish me, but shows me what is right, and appeals to whatever good there is in me, and generally as soon as He leaves me, the devilish impulses rise up in me, and in this connection I am reminded of what the Saviour said, during His temptation, the devil left Him and

the angels came and ministered unto Him. The Saviour was able to withstand temptation, but the fleshly proclivities of my nature are such that it takes the grace and the strength and the mercy of God to keep me.

After all is said and done do we all try as hard as we should to resist the devil? I will admit that I do not, and do I not reflect on my good heavenly Father when I give way to the natural impulses of the flesh rather than the Christ-like elements of the Godhead so beautifully described by John? Do we not demonstrate the fact that we are giving way to the lusts of the flesh and the pride of opinion and seeking to boss the other fellow when we fall out over either absolute or a liberal predestination? Would it not be better to fight the devil and say "get thee behind me satan," rather than fight our brother? It is nothing but the devil making a survey of our weaknesses and seeking vulnerable spots in our make-up, and saying to us, "Fight for your opinion, you have got a right to your opinion. Don't let any body put it over you. Stand by your guns, and make the other fellow come to your way of thinking. You are a leader in the church and you have superior knowledge over the other weaker brethren and sisters. You will never be a leader if you don't stand up for your rights." And as I see it, it is the devil encouraging us to fight, and it brings on war.

But what does the Saviour say? "Let him that thinketh he standeth take heed lest he fall." That's humility. "He who would be the greatest among you, must be the

servant of all," and he washed Peter's feet to show him that he must put on the spirit of humility. "Make terms with thy adversary quickly, lest he turn and rend thee," "if he asks you for your cloak give him your coat also," "if he ask you to go with him a mile, go with him twain." In other words do anything to make peace with your brother.

Adjustment of our differences in a friendly spirit makes for peace. It takes two to make a quarrel. When you see the Son of God, who knows us from the infinitesimal part of our make up and temperament, who looking down the vista of time saw the plans of God which is predestination, (and that is the meaning of the word) working out, and saw himself glorified by the Father; and his saints through His gentle spirit glorifying Him, and could say, "Father it is finished, the work that Thou gavest me to do. These are the ones who have come up out of great tribulation. They have been washed in the blood of the Lamb. They are accounted worthy to be your children."

But suppose when we come up in his Presence, he should say, "Would that you could have followed my example. Think of the heartaches you caused me when you did not follow my example. I suffered for you on the cross. The last words I left with you were, Love one another, comfort one another, and instead you fought each other over non-essentials. Why should you have fallen out over predestination, when I told each and every one of you that my grace is sufficient for you, that I would give you everything if you depend-

ed on Me doubting nothing, but ye would not believe. Oh you stiff-necked, hard-hearted people. How much trouble you have caused me and caused my little ones. How you have separated the flock, simply because you have listened to the devil and not to me."

Who knows where predestination begins and leaves off? Have faith in God, keep the body under. "Sin lieth at the door but you shall have dominion over it." When you feel you know more about predestination than your brother, say to the devil, "God is my Father, and Jesus Christ is my Elder Brother. In their hands, in their love, in their peace, is my salvation—Get thee behind me Satan." That is what he wants you to do. That is His predestination, for that is His will. Can't you trust Him for everything?

J. D. GOLD.

HISTORY OF FALLS CHURCH.

Dear Mr. Gold:

Here is a manuscript which I recently composed and which I hope you will consider of enough interest to your readers to warrant your publication of it.

Very sincerely,

Hugh B. Johnston,

Edneyville, N. C.

The Falls of Tar River Baptist Church—178th Anniversary.

As the Falls of Tar River Baptist Church celebrates its 178th anniversary, it seems an appropriate time to bring to public notice a few facts pertaining to its foundation and early history, many of which have never before appeared in general print.

The history of this Church really begins with John Moore, Sr. He was born August 13, 1717, in Nansemond County, Virginia, and was "bred a churchman." About the year 1745, he moved into that upper portion of Edgecombe County, North Carolina, which was on December 28, 1758, set apart as Halifax County.

He was baptized into the Baptist faith in September, 1746, by Rev. William Surgenor, who had in 1742 established a Baptist Church in upper Edgecombe County. On October 30, 1748, John Moore was ordained to the ministry by Rev. William Surgenor and Dr. Josiah Hart.

Rev. Moore had previously married Sarah Meredith, probably before leaving Virginia. The children of this union were John Jr., Elizabeth, Keziah, Lewis, Elisha, Sarah, and Bathsheba.

Rev. John Moore took up his ministry on Tar River, above Rocky Mount, and on December 3, 1757, he and his followers were incorporated into the Falls of Tar River Baptist Church by Rev. Charles Daniel, pastor of the Fishing Creek Baptist Church, in Halifax County.

The members of the Falls Church at its constitution were as follows:

Rev. John Moore, and wife.

Robert Surgenor, and wife.

Peter Harrington, and wife.

John Baker.

The Falls Church grew rapidly, and in 1764 their first Church House was erected on an acre of land given by William Horn, who had married July 20, 1761, Mary Thomas, daughter of Rev. John Thomas Sr., founder of the Toisnot Baptist Church in lower Edge-

combe County. The measurements of this first Church were thirty by twenty feet.

In the year 1765, the Falls of Tar River Church was numbered among the four embraced into the Kehukee Baptist Association. November 6, 1769, the first formal session of the Association met at the Kehukee Church, Halifax County, and Elisha Battle, of the Falls Church, was appointed the first clerk.

Elisha Battle and William Horn represented the Falls Church on the committee of the Kehukee Association which presented a complimentary address to Josiah Martin, Esq., Governor of North Carolina. This was signed September 17, 1772, in Halifax County, by Jonathan Thomas, of the Toisnot Church, Moderator, and by Elisha Battle, of the Falls Church, Clerk.

In October, 1775, when the Kehukee Association met in John Moore's Meeting House at the Falls of Tar River, the "regular" and "separate" factions violently opposed each other. Part of the delegates remained in the Church, and the other part betook themselves to the adjoining woods. Both claimed to be the true Kehukee Association, and the meeting broke up without any settlement of their differences.

August 24, 1776, the members of the Falls Church met with the other dissatisfied Churches at Rev. John Thomas's Church on Toisnot Creek, lower Edgecombe County (now Wilson County).

September 22, 1778, the Kehukee Association met at Rev. John Meglamre's Meeting House at Sussex,

Virginia, and Elders John Meglamre, Zachary Thompson, and Lemuel Burkitt were delegated to visit the former members of the Association in order to attempt a new union. As a result of this delegation, on May 25, 1782, the Falls Church was received back into the Kehukee Association, and on October 11, 1788, the Association met at that Church.

Rev. John Moore had obtained his dismissal from the pastorate of the Falls of Tar River Baptist Church in 1780, and had moved into that portion of the State where Johnston, Wake, and Nash Counties adjoin. There he took the pastoral care of a Church which was not received back into the Kehukee Baptist Association until October 10, 1789, as the result of a second delegation. This was at a session held at Whitfield's Meeting House in Pitt County, Brother Elisha Battle serving as Moderator.

In the year 1830, when the Great Split took place among the Baptists of North Carolina, the majority of the members of the Kehukee Association, including the Falls Church, held for the old order of things and, about 1855, adopted the denominational name of Primitive Baptists.

The Falls of Tar River Primitive Baptist Church is still in a flourishing condition, and numbers among its members many of the oldest and most respected citizens of that section.

DO NOT PUT CASH IN LETTERS.

Please do not put cash in letters sent to pay for the Landmark. Some postal employee is taking money from our letters and destroying the

letters, and the post office inspectors have been trying to catch the offender but so far have been unable to do so.

Complaints come to us from subscribers that they have sent money to pay for the paper, and that necessitates their paying twice.

We are not responsible for cash sent in letters. It is easy to discover cash in letters. If it is coin it may be found by feeling. If it is paper it may be detected by the odor. We have given notice several times through these columns but many subscribers continue to send cash in letters.

John D. Gold.

FOR PEACE IN THE CHURCH.

Mr. John D. Gold,

Wilson, N. C.

My Dear Sir:

I notice my subscription to the dear old Landmark has expired first of January, 1936. Therefore, I am mailing you P. O. Money Order for \$2.00 to pay for the Landmark for another year. Mr. Gold, my heart's desire and prayer to God is for Israel, that it 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, are going about to establish their own righteousness and have not submitted themselves unto the righteousness of God. Now if all of us could be led by the Spirit of the Head of the dear church, which is Jesus Christ the Lord, and comply with His instructions which are recorded in the 5th chapter of Matthew, notice the 19th verse, then read the 23rd verse, and on through the whole book; if we fail to do

what Jesus has commanded us to do, then we are described in the 24th and 25th verse. May the good Lord enable us all to look within ourselves, and get the beam out of our own eyes, and when that is accomplished it may be that we can live in peace.

I will stop for fear I might say something I ought not.

Yours for peace,
F. A. Preslar,

Polkton, N. C., R. 2. B. 4.

**TO THE OLD BAPTISTS
SCATTERED ABROAD.**

Dear Brethren:

I feel to write you a line, as deacon of the Church at Matrimona, of which Elder J. W. Wyatt is a member, and also our faithful Pastor. That whereas the Lord in His providence has recently sorely afflicted our dear Brother Wyatt, and cast him into the hospital, and after much suffering and lots of expense, we now hope he is on his way to an early recovery. Yet he is not able to meet these expenses and we are therefore asking the several churches in our Association and sister Associations, to please help us to meet these expenses. Those wishing to contribute to this cause, will send it to Elder E. L. Cobb, at Wilson, N. C., or direct to Elder J. W. Wyatt, at Martinsville, Va.

We are asking the Landmark to please publish this notice, and accept our thanks for the same. I beg to remain your little brother in hope,

T. S. Stowe.

P. S.—Sovereign Grace and Pilgrim will please publish also.

WANT TO HEAR PREACHING.

Mr. J. D. Gold,

Dear Sir:

I am enclosing money for Landmark. Would like to get Feb. 1st, copy. I have read it all my life, and enjoy it. You never saw me, but I have heard your dear father preach several times. I lived down in North Carolina 22 years, Thomasville, Reidsville, and Leaksville, N. C. I am the youngest daughter of Elder C. G. Purdy and have been living in Lynchburg 14 years. We have only a few Primitive Baptists here in the city, but what few we have are very devoted, and meet often to talk, but we have no church here. The nearest one is about 15 miles from us. I have so often wished some good Baptist minister would have a mind to move here. We have many here who believe our doctrine and a minister of our faith would surely be cared for, and loved.

I love the dear Baptists in North Carolina, and if any should see this I would like for them to write me. I love all good people everywhere, whether they are of our faith or not, when I can see the spirit of Christ manifested in them. When I was in the hospital, as ill as any one ever gets to live, my neighbors and friends were as nice to me as if I were a sister. I love the Baptists with a different love and feel they are my people, and we are of the same family, anywhere I meet them.

Wishing you much success this year for you and the Landmark, I beg to remain,

Mrs. J. W. Knowles,

616 Washington St.,
Lynchburg, Va.

BEST PAPER PUBLISHED.

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

Dear Sirs:

I am sending you a check for \$3.00 as I am behind with the paper and it is the best paper published.

Yours,

Mrs. G. P. Allen,
Roxboro, N. C.

APPROVAL.

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

Dear Sir:

I am enclosing Postoffice Money Order for the renewal of my subscription to the Landmark.

I want to say to you that your article in the December 1st., number was one of the best I have ever read. If the Old Baptists would take heed to it there would not be any trouble among them. May the good Lord bless you in the publication of the Landmark.

Yours unworthily,
(Eld.) R. L. Cook,

Social Circle, Ga.

ALL THE PREACHING HE HEARS.

Mr. John D. Gold,
Dear friend:

I am enclosing a two dollar post-office money order that I hope you will receive, to pay for the Landmark, which will pay me up till January the first, 1937. I don't see how I could get along without the Landmark. It comes as good news from a far country and is all the preaching I hear.

I read your good letter you

wrote in the Landmark, December the first, and enjoyed it. If not asking too much, please write again.

I will close. From your friend,

J. T. Hudson,

503 Office Street,
Edenton, N. C.

ENJOYS THE LANDMARK.

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

Dear Mr. Gold:

Inclosed you will find a Money Order for two dollars (\$2.00) for which please send me the Zion's Landmark until Feb. 1937.

Hope you and all the editors live a happy life. May the Lord bless you all that you may write many more good pieces. I enjoy reading all of them. I just finished reading a piece by Brother O. J. Denny. I miss Brother Rowe's pieces. Hope if he is able he will write some more, so I can hear from him.

I will be 79 years old the 23rd of this month. Having been taking the paper ten years and have never missed a copy. So I want to thank you and all the other editors for sending them to me.

Yours truly,

Mrs. W. A. Cotten,

Holly Springs, N. C.

BLACK RIVER UNION.

Please publish in your paper that the next session of the Black River Union is appointed to be held with the church at Bethsaida, Meeting House, in Harnett County, N. C. Church located two miles west from Benson, N. C. On the fifth Sunday and Saturday before in March, 1936. A general invitation is extended.

W. V. BLACKMAN,
Clerk of Union.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City, Fla.

Elder S. B. Denny—Wilson, N. C.

Elder B. S. Cowin—Williamston, N. C.

WILSON, N. C., MARCH 1, 1936

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**IN MEMORY OF
ELDER J. T. ROWE.**

The death of Elder Joshua T. Rowe, a native son of eastern North Carolina, formerly a minister in the bounds of Kehukee Association, but for many years a resident of Baltimore, Md., and pastor of Primitive Baptist Churches in Baltimore, Washington, D. C., and Black Rock, Md., removes from our midst one of our most highly esteemed and beloved ministers.

His removal from the Landmark staff makes both his associates and our readers feel a distinct loss.

He died as he had lived, for many years, in full triumph of a living faith. During his last days he said, "I fear the dreadful sting that arms the monster, death; but I feel that I have kept the faith, therefore I do not fear the result."

We feel to say, lovingly and ten-

derly to his churches, to his family, and to his many brethren, sisters and friends, "Peace be to his ashes." To him, "A good name was rather to be chosen than great riches," was a felt experience.

We bow in humble submission to the will of Him who doeth His will. None can stay His hand.

O. J. Denny.

LIFE ETERNAL.

The space of time between birth and death of any person, is but one phase of life. We should make the most of life here, but a hope of a spiritual, supernatural and heavenly life with God, His Christ, and all of the redeemed, is of supreme interest to all believers in Christ, in the reality of life eternal.

Faith alone can sustain us in our belief of an eternal happiness, glory and blessedness which the saints enjoy in heaven. This faith is the gift of God, and is sustained by the quickening, strengthening power of the Spirit of Christ, which supports believers under afflictions and sufferings so that they are not overwhelmed and conquered by them. (2d. Cor. 4-10, 11, 12.)

Christ is the life and the light. "In Him was life, and the life was the light of men." (John 1:4.) For, "The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." (John 3:35-36.)

Christ received life, light and power from the Father, "For as the Father hath life in Himself, so hath He given to the Son to have

life in Himself; and hath given Him authority to execute judgment, because He is the Son of man." (John 5:26-27.)

Paul said to the Romans, "When ye were the servants of sin, ye were free from righteousness, but now being made free from sin and become the servants of God, ye have your fruit unto holiness, and the end everlasting life." (Romans 6:20-23.)

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ."

We see the blessed unity between God and Christ. Jesus said before His going forth, "I will not leave you comfortless." And said, "Because I live ye shall live also."

Simon Peter said unto him, "Lord whither goes thou? Jesus answered him, saying, "Whither I go, thou canst not follow me now, but thou shalt follow me afterwards." "Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake." Jesus said, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice." (John 13:36-38.)

Christ taught them of the oneness existing between God, Himself and the redeemed of the Lord, by saying, "I am the true vine and my Father is the husbandman." "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."

And too, how consoling should be His revealing love and affection for them, as He said, "As the Father hath loved me, so have I loved you, continue ye in my love." God

is love and love is of God. We love Him because He first loved us. "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." (Rom. 13:10.)

"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." "Beloved, if God so loved us, we ought also to love one another." (1st John 3d. Ch.) Love, not for a day, a time or for life, but for time and eternity. Life must precede action, or even thought, therefore, Jesus said, "Ye must be born again." Born of God, of love and from above.

Such a life is not for time only, but for eternity. Jesus said, "Believe me that I am in the Father, and the Father in me or else believe me for the very work's sake." They had seen Him heal the sick, cleanse the leper, raise the dead, and perform many miracles. All His ministry in word and deed bespoke the power of God and the divine relationship existing between Him and the Father.

He is now to depart, to go hence, to be crucified, to sleep in death in Joseph's new tomb. They who believed were sorrowful, but blessed truth was fulfilled, "I will not leave you comfortless. I will pray the Father. He will send you the Comforter, the Holy Ghost, to guide you in all truth."

Therefore, He said, "Let not your heart be troubled: ye believe in God, believe also in me, 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."

Whither I go ye cannot go now. I go on a divine mission, to prepare a home, a heavenly abode for all believers, and as surely as I go, I will come again and receive you unto myself. Job believed this, for he said, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold and not another."

John saw the fulfillment of Job's vision, by faith, as he saw, or "beheld a great multitude, which no man could number, of all nations, and kindreds, and peoples and tongues, as they stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." (Rev. 7:9.)

Jesus gave the reason for this hope in the resurrection, by saying, "Because I live ye shall live also." His life was from the Father, and His power to do the will of the Father was from Him, for he said, "Of myself I can do nothing, the Father worketh and I work hitherto."

As the mediator, He evidenced the given life of the Father, which was an everlasting life, and since he was the Redeemer, the Holy one of Israel, He was the one spoken of by Isaiah. "Unto us a child is born, unto us a Son is given." etc. "Of the increase of His government and peace there shall be no end, to order it and to establish it with judgment and justice even forever."

Jesus shows the distinction between carnal death, and Spiritual life very clearly in his saying, at the tomb of his friend, Lazarus. "He

that believeth in me though he were dead yet shall he live, and he that liveth and believeth in me shall never die." They did fall asleep in a state men call death; but to God and to Christ, he only slept to be awakened in newness of life.

Dr. Gill said we might well say, "Because I die, ye shall live." He died that we might have life and have it more abundantly. Though they die to men and to the world, they shall live to God and to glory.

All true spiritual life, is a life of grace and holiness from Christ, and such blessed characters desire to live to His honour and glory. "All your righteousness is of me saith the Lord." "Many are the afflictions of the righteous; but the Lord delivereth them out of them all."

Jesus said, "Glorify Thy Son, that Thy Son may also glorify Thee: As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou has given Him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom Thou hast sent." (John 17:1-2.)

"As His body was raised up in newness of life, so surely will He also raise them up both body and soul to be reunited with Him, therefore, He, as the Head and they as the body, all in one, shall be as one before the Father's throne, for we read Jesus shall say unto the Father "Behold I and the children Thou hast given me."

In Christ, the living head, the body and souls of His people are united, and by virtue of this union, which death does not, cannot dissolve, they shall be raised and live

with Him and in Him in all eternity.

They are in Christ whilst they are dead; and because they are dead in Christ, they shall rise first. Their eternal life is in His hands, and when He who is their life shall appear they shall also appear with Him in Glory.

O. J. Denny.

THE WARMTH OF LOVE MELTS THE COLDNESS OF THE SOUL.

I have just been into the garden, but the land was so soft I could not walk without sinking down in the soil which I have been cultivating for many years.

The softness of the soil was due to the great amount of snow and rain, which froze the soil and then melted it, and the same freezing weather that softens the soil hardens wax, just so the trials, persecutions, temptations, disappointments and vexations through which God's children must pass through, does not harden them, but softens them; and distresses and troubles do not drive them from God but draws them nearer to Him.

The mother chastises her child for his disobedience, which brings the child to her with a profession of love, and plants its fond kisses on its mother's cheeks as a token of the love in its heart. Just so God's chastisement of His children does not cause them to go away, but like the little child draws near unto our Heavenly Father with heartfelt confessions of our nothingness, and thanksgiving for not leaving us to ourselves and our best resolutions.

The living plants in our garden are but few, the blasting winter

winds have killed most of them, and only a few show a small patch of green in the bud. This reminds me that in this day of spiritual coldness, coupled with the blighting snow storms of persecution which rage perpetually over the church which Jesus planted; leaves but very few living plants in the garden of our God.

The weak plants of empty profession will not stand the cold which is sure to come upon them; they will die for the lack of spiritual nourishment. It was very unpopular to be a professed Christian during the first three hundred years after Christ, but after Constantine made Christianity the religion of the Roman Empire and lavished his wealth upon the places of worship and upon the clergy, then thousands saw an opportunity to gain popularity, and an easy living, to be clothed in fine raiment, came to the church which they had once sought to destroy. For love's sake? No, but in order to drift with the popular current, and enjoy the wealth of the nation, but they had no love for the church, God or the Christ who had lovingly and ably guided and sustained his church though her garments were often stained with the blood of their brethren.

Dead fish float with the current, live fish swim against it, and the Christian's road is not one strewn with roses, with all the stones, with briars, deep waters and fiery trials taken out of the way, but is a desert land which reaches all the way from Egypt to the land of Canaan. Moses, their leader, is a type of Christ, who interceded with God

for them, and went with them to the borders of Canaan.

The pillar of cloud by day, and the pillar of fire by night, which is one and the same Christ, who went with them all the way.

He did not leave them, but remained with them. The cloud protected them from the burning heat of the desert, and the fire lighted and warmed the camps of Israel which is a type of the church, and His work is in perfect harmony with our Saviour's words, who says, "I will never leave nor forsake thee."

When Balak called Baalam to curse Israel, he could look down from the heights of Moab on the peaceful and orderly encampment of Israel and say, "What hath God wrought?" The orderliness of the camp is typical of the discipline of the church which has never undergone any change, for the camp was always in the same shape and order, though it was broken up and pitched forty two times.

B. S. Cowin

"I LOVE TO TELL THE STORY OF JESUS AND HIS LOVE."

The First Sunday in each month our church people have no minister as the pastor of Ebenezer is also pastor of Black Rock and meetings are held there on First Sundays, and a prayer meeting is held here in Baltimore. It was agreed to come to Elder Rowe's home First Sunday in February, so Elder Rowe could talk some. He was so pleased when he was informed of this, and although very weak, could not get out of bed, he would talk, against the doctor's orders too.

A few gathered here at 11 o'clock. Brother Gladding spoke in prayer and we sang two hymns. Then Elder Rowe asked all to gather around his bed as his voice was weak and low, and he talked of the story of Jesus and his love. He repeated the hymn, although not in our hymn book, seemed to be in his mind for some time. "I love to tell the story of Jesus and His love." He said, My dear ones I have been trying to preach for you thirty-seven years, and when I heard you wanted to hold your prayer-meeting in my home so that I could talk some, I was so glad, it is so comforting to feel that after listening to me all these years, you wanted to hear me talk some more. I want to talk in a brief way, try to give you an outline of what is in my mind. I haven't strength to tell it all as I see it.

This story in its relation to man, is as long as the time from the Garden of Eden, to the time when the angel shall stand upon the sea and upon the earth and shall swear that there shall be time no longer.

As high as the heaven. Jesus said, I came down from heaven, not to do mine own will, but the will of Him that sent me. As broad as the universe. Jesus has a people in every kindred, and tongue, and people and nation. As deep as the condemnation of sin. When one for whom Jesus died strays, he leaves the ninety-and-nine and hunts for the lost one till he finds it, carries it on his shoulder safely to the fold.

John says if all had been written that Jesus did while on earth, the world itself could not contain the books that would be written.

Then he commented on his serious affliction, told how he could sometimes feel some reconciliation, at other times he is melted to tears. He said, I don't know the Lord's will concerning me in this affliction. I send for the doctors, but I am not looking to them. Jesus alone can open the blind eyes. like the leper, if he will, he can restore my sight. However that may be, I like Job will say, "Tho' he slay me, yet will I trust him."

Then Bro. Gladding read the 4th chapter of Galatians and talked very good about it.

I am sure each one present enjoyed the meeting and wish I could write each word that was spoken, but my memory is poor and Bro. Rowe has been suffering so much the past few days I have had a hard time trying to pen these lines. He said he wanted me to write it, and I have done my best under the circumstances. Wish I could do everything he desires, and carry out every wish. I feel so unworthy of him. He is very ill just now.

Mamie W. Rowe.

This was written before the death of Elder Rowe by his devoted wife.—J. D. G.

ELDER JOSHUA T. ROWE.

Death has removed from the staff of the Landmark one of its ablest editors, who has been associated with this paper for the past sixteen years. His death occurred early Wednesday morning, February the 19th at his home in Baltimore, and the funeral was conducted at Black Rock church of which he is pastor, and located some fifteen miles of Baltimore, and the interment was made in the church yard cemetery. The floral offerings were numerous and beautiful and came from far and near.

Elder Rowe was born in 1858 at Aurora in Beaufort county, North Carolina, and was the son of John Tilman Rowe and wife Penelope Ross Rowe and both were members of the Primitive Baptist Church. Early in life he professed a hope in Christ and joined the church. Later on he was liberated to preach and was ordained and served churches in North Carolina before he moved to Baltimore some sixteen years ago. He was the pastor of the Black Rock church near Baltimore and Shiloh Church in Washington City and Ebenezer Church in the city of Baltimore.

Elder Rowe was married three times. His first wife was Miss Ella D. Harrison, of Plymouth, N. C., who died June 14, 1914. Eight children blessed this union. They are Alvis S. Rowe, Ada R., Cahill, John I. Rowe, William H. Rowe, and Frances B. Rowe. All are living except two, Charles A. Rowe and Paul J. Rowe, who died in infancy.

In 1915 he married Mrs. Addie Farmer Massey, who died November 1919.

Later he married Miss Mamie E. Wiles, who with two children by this marriage, Mamie Wiles Rowe and J. Tilman Wiles Rowe, Jr., survive him.

There was a short prayer and song service at the home before the funeral cortege left for Black Rock. This service was conducted by Elder D. L. Topping, of Linthicum Heights Maryland, and Elder Lester Dodson of New York City.

The services at the church were conducted by Elder A. L. Harrison, of Front Royal, Va., Elder H. H. Lefferts of Leesburg, Va., Elder Lester Dodson, of New York, and Elder D. L. Topping. At the request of the family, Mr. J. D. Gold, of Wilson, N. C., expressed his appreciation of the life and service of Elder Rowe.

Elder Harrison stated he was a boy of nine years old when Elder Rowe married his sister. Referring to the friendship that existed between them, he said they had many happy moments together. He had heard Elder Rowe say many times that life is transitory and that if we have the Lord Jesus Christ in our hearts we have all things. Elder Harrison took his text from the words of the apostle Paul to the church at Ephesus which expressed the thought that not one of those chosen in Christ Jesus shall be lost. Paul said, "I have seen the travail of my soul and it is finished." Christ died and opened up the channel of eternal life. Our Jesus can sweeten every loss and every sorrow and consecrate them to our lives. He arose for our justification and will come a second time to raise our bodies from the grave and the Lord Jesus will take his children home.

Elder Lefferts followed Elder Harrison. Elder Lefferts quoted from Paul's language when he was nearing the end, "I have fought a good fight, I have kept the faith, I have finished my course, the time of my departure is at hand." Elder Lefferts said this was not said boastfully, Paul did not say how well he had fought, no man can put the proper estimate on his ministry. Elder Rowe needs no eulogy for his life stands for itself. Every minister realizes his weakness and his dependence on God. He is a helpless and miserable sinner. If he has been liberated to preach the gospel a message is given him from on high. There is no better fight in all the world than the call to be a minister of God. All else fades into insignificance in comparison with it. No one ever gets rich at it in this world's goods. Elder Rowe was drafted in this good fight 54 years ago. He was a true soldier of the Lord. Life is a race set before God's people, they run it with patience and endurance, but as looking unto Jesus, the author and finisher of their faith. Christ is the end in view. What a weight of discouragement besets the minister. It is not an easy life, especially at this time when there is so little room in the world and in the hearts of men for the reception of the word of God. Pride must be humiliated and men laid low. Salvation comes only through the mercy of God and His Son Jesus Christ. Christ said, men hated me before they hated you. A part of the reward comes to the Christian when he can feel the spirit of the Lord with him. There are times when one has communion with his God and finds pleasure in seeing those convicted of sin walk out into a blessed hope, and see them come home to the church and tell what God has done for them. Elder Lefferts said that Elder Rowe walked by faith and he was not ashamed to declare the glorious riches of Christ. He believed in election, justification, foreknowledge and salvation by grace and the resurrection of the dead.

Christ said to his disciples "Be ye sober" that means a well behaved man. He has given such gifts to his churches and has called such to serve his people.

In June, 1903, when I was ordained, Elder Rowe was one of the ministers in the bounds of our association.

To his family, I would say, it has been your pleasure and privilege to live with a man of God, and it is a high privilege God has bestowed upon you. The Virgin Mary was blessed among women to be selected of all women to be the mother of the Lord. The servant of God is blessed with a devoted wife who ministers to him day and night. She has been given that strength, she should look back on

those days and count them the best in her life. It will not be long before the rest of us will be called hence. The glorious hope set before the child of God is the resurrection of the dead. The holy spirit has used Paul as his pen "I would not have you ignorant brethren. No use for us to be ignorant concerning them who are asleep." This blessed assurance is given us regarding our loved ones who fall asleep in Jesus, that we sorrow not as those who have no hope. There is an infinite difference between those with a hope and those without a hope. If we believe that Jesus died and rose again then God will bring those who died with him.

Sometimes we think the gospel is disappearing, but God is mighty and will prevail. Those living believers of the Lord shall also come in like manner and those who are dead in Christ shall rise first. Paul said in the fifteenth chapter of Corinthians, "We shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, and the trumpet shall sound and the dead shall be raised in incorruption, and when this mortal shall have put on immortality death is swallowed up in victory." For Jesus has taken away all sin.

Elder Lester Dodson followed Elder Lefferts and read one of the Psalms, wherein David said God was his fortress and shield, and the Lord his strength and redeemer. He said there was an inexpressible fullness in this Psalm. He that dwelleth in the secret places of the most high shall abide under the shadow of the Almighty. To all who are called out of nature's darkness can rejoice in this refuge, this hiding place.

To come to a time like this and not have hope, would be despair, but thanks be to God who giveth us the victory, nothing shall separate us from Christ the Lord. God's truth shall not perish from the earth.

Elder Dodson said he remembered Elder Rowe when he was a lad, I have traveled with him some and it has been a great privilege to have known him.

Elder Topping then introduced Mr. J. D. Gold, who was present and said it was a request of the family that he have something to say.

Mr. Gold said, in part, it was his privilege to have known Elder Rowe while a young man when he came to visit his father's home. He had always been impressed with him and admired him. He was an able minister, who presented the word of God in a simple and understandable way and he possessed a magnetism that made an impression on all of those under the sound of his voice. When

father died he was among the first to write us a note of sympathy and encouragement and he had always manifested an interest in the Landmark and its welfare. Some sixteen years ago we were fortunate in his acceptance of a place on the editorial staff of the Landmark, and his writings have been a tower of strength to the paper and a great consolation to its readers who have expressed their appreciation many times. A great man has fallen and we shall all miss him. To his family, his church and his friends we can point his life as an example and benediction, and commit them to Him who heals the broken heart and binds up all wounds. We have this assurance that He doeth all things well and in Him we have hope and rest and peace.

Elder Topping closed the services with a beautiful tribute to his friend and brother. He said in part I have not only lost a dear friend but a dear father in Israel, one I have loved and appreciated for 36 years. I saw his children grow from childhood to manhood and womanhood. These memories in one's life are not soon forgotten. Elder Rowe baptized me and took part in my ordination. No man ever had a dearer father in Israel than he was to me. I am thankful for this wonderful experience. While it is sad for us to give him up it is glad to feel that he is now in the presence of God, because of the evidence he has left for us. So to you, his dear companion we need not think of him as being in the grave, for he only awaits the coming of the Lord, Jesus Christ.

The wonderful privilege of associating with him will be a sweet memory in our hearts as long as we shall live. It was my blessed privilege to visit my dear brother during his illness. His faith was shining brighter and brighter. It was good to hear him talk of Jesus and his wonderful love.

God gave him the strength to serve his people for many years and always his sustaining power and grace were with him. This same grace and sustaining power God will give to his companion and his dear children. God is not unmindful of the labor of love you have bestowed on your husband and father and the devotion you showed him. My dear sister, God has kept you and he will not forsake you, neither will the churches of the Baltimore Association. The prophet said that the knowledge of God shall fill the whole earth, and blessed are those who abide in Him.

BLACK CREEK UNION.

The next session of the Black Creek Union was appointed to be held with the Church at Healthy Plains, Wilson County, N. C., Saturday and Sunday, March 28, 29, 1936. This church is about 12 miles west of Wilson and about 4 miles South of Bailey, N. C. Those coming via Kenly, N. C., can leave highway No. 22 at Kirby's Service Station and go via Buck Horn School, which is a direct route to the church.

I do not know of a church anywhere that the brethren are any more faithful and delightful than the brethren of the church at Healthy Plains, and I am quite sure they would like to have a goodly number of ministers and other brethren and sisters visit them at this meeting.

Very truly yours,

I. A. LAMM, Union Clerk.

UPPER COUNTRY LINE.

The Upper Country Line Union will convene with the Prospect Hill Church, Prospect Hill, N. C., on Saturday and 5th Sunday in March, 1936. Brethren and sisters in our union or sister unions are invited to come and be with us.

Elder W. C. King, Union Clerk

W. D. Blalock, Church Clerk.

APPOINTMENTS FOR ELDER TILLMAN SAWYER.

Please publish the following appointments for Elder Tillman Sawyer, in the next issue of the Landmark.

- March 21 and 22—Pine Level, Bethany.
 - March 23—Clement.
 - March 24—Hannah's Creek.
 - March 25—Hickory Grove.
 - March 26—Seven Mile.
 - March 27—Harnett.
 - March 28—Black River Union, Bethesda.
 - March 29—Angier Union, Willow Springs.
 - March 29—Night, Angier.
 - March 31—Sandy Grove.
 - April 1—Bethel.
 - April 2—Fellowship.
 - April 3—Benson, Mount Zion.
 - April 4th and 5th—Four Oaks.
- Elder Sawyer will need conveyance.

Very truly yours,

Elijah F. Pearce.

Princeton, N. C.

PLEASED READ CAREFULLY

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

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

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

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NO. 9

AHAB DIED AT THE GOING DOWN OF THE SUN.

"And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

Now the king of Syria had commanded the captain of the chariots that were with him, saying, Fight ye not with *J. E. Johnson* or great, save only with the king of Israel.

And it came to pass, when the captains of the chariots *Nov 36* Jehoshaphat, that they said, It is the king of Israel. Therefore he *Nov 36* compassed about him to fight: but Jehoshaphat cried, and the Lord *Nov 36* smote him; and God moved them to depart from him.

For it came to pass, that, when the captains of the chariots *Nov 36* that it was not the king of Israel, they turned back again from *Nov 36* him.

And a certain man drew a bow at venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died."—2nd Chron. 19:29-34.

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“Ask for the old paths where is the good way.”

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

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

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

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

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

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Devoted to the Cause of Jesus Christ

DOCTRINE.

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. (Deut. 32:2.)

It snowed last night. Looking out over the fields and woods is a thing of beauty to the lover of God and nature. To view the scene causes meditation on God's natural kingdom and on into the spiritual kingdom. The natural kingdom brings to light the spiritual in many enlightening ways.

Nature is not something that sprang into existence spontaneously. When the curtain of time was let down, God began to create. We cannot say that natural laws existed prior to the creature's need of them. Believing as I do that God is a God of purpose, then it follows that he set natural laws into existence when the earth came forth as the habitation of the crowning mark of God—man. The waters were made; the sun came forth as the light of day and the moon as the light of the night. Vegetation sprang forth; animals were created. Their need of food was soon made manifest. The clouds form in the sky after moisture has arisen from the waters. The shifting air causes a condensing of the vapors into water or drops of rain. It falls on the earth.

Dear brethren does this rain and the other natural forces serve the

purpose that God set them in motion to serve? Does it come a drought, causing people to suffer for water and food contrary to God's will? Are the raging floods in his control, or is a crop, a peaceful valley a fertile plain or a nation swept away out of his control and contrary to his will? If so, then his everlasting doctrine falls in the same way. People are given to know the truth quite by accident.

I believe, sir, that the things God made are carrying out their glorious designs that they were made for. Nothing else can soothe my poor storm-tossed soul amid the many dangerous (to men) things that confront God's dear children. This doctrine shall fall as the rain. The rain comes down in some sections in a very forceful manner—so much so that vegetation has a luxuriant growth the entire year. Other parts of the world have a scanty supply of rain.

At one time the country around Jerusalem was highly favored with the truth. God was visiting that part of the world with the gentle influence of his Spirit. In these days we find that England and America are the most highly favored of all the world for the truth. It is true that Germany, France, Australia and other scattered regions have a few people contending for sound doctrine, but not many. Nor would I say that the English speak

ing world is better naturally than other people. In fact America is the most wicked of all the world. But this is as God would have it, because it comes as the rain.

Contending for this doctrine is the result of the Holy Spirit working in man. This Holy Spirit does not consult man any more than the ox consults the grass in grazing. One kingdom cannot consult the kingdom below it any more than the one below can withstand the upper. The animal kingdom takes of the vegetable kingdom for any use it may have for it. Man is not an animal; he is far above any animal in God's creation and is given power to subdue any other part of the several kingdoms.

Brethren, Nature must continue her work that things are well for natural beings. We are taught that the snow is heavy laden with ammonia which is needed for the growth of crops. It falls on the earth according to God's will. This rain and snow does not fall in vain. It accomplishes the great work of giving bread to the eater and seed to the sower. Reason teaches that it cannot fall without doing just that. Now brethren, you can do all the wrangling and twisting of God's word you care to, but the word that goes forth from him accomplishes what he sends it for. It does not do as the Arminians claim and work with the preached word to the offering of everybody eternal life on condition of their faith, but it goes into whatever place he is pleased to send it or to speak it. Some good brethren seem to think that this word is given us in regeneration and it is ours to cultivate the good things and thus do a great

many things that would not have otherwise been done. But my Bible says it shall accomplish what I please and shall prosper in the thing whereto I sent it. (Isa. 55:11) Brethren is this hard doctrine? Is this what some of you are railing about? Come thou that professes to believe in God! If he says a thing shall be will it fail to be? The echo lingers among the Arminian-minded, whether they be in the ranks of Old Baptists or in the most Romish-minded of the Protestant world! Will it fail to be? I'd give anything in the world to see our people as they once were but I cannot fellowship a man that says the doctrine of predestination is the doctrine of the devil. To say this clearly shows an ignorance of the Bible because David clearly says that the wicked shall do wickedly. (Dan. 12:19). Let what is termed an absoluter say this and all the things that can be suggested by the natural man, are hurled at them. Let one of them say that the wicked acts of men had to be and see how some brethren that wear the name Primitive Baptists hurl vile epithets at them. It is a fact that God said by inspiration that the wrath of man shall praise him and the remainder he would restrain. I am not afraid to preach, talk and write such things. They are in the Bible and are profitable for doctrine.

I do not claim to be a preacher, but if I have ever been called from nature to grace I am called to the ministry. I cannot affirm that I know either, but if I am one then they are so closely interwoven that I cannot distinguish them. I am also a young man. Now, brethren,

these scriptures are written for the comfort and learning of God's dear people in this age of the world. Must I take the scriptures and say, now here is doctrine but I want to leave as much of that off as possible because some are tender and easily hurt and when I do have a mind given me to talk on doctrine that I must taper and sandpaper it so that it will not be obnoxious to the weak brother! If I do this, then I am not taking the advice that Paul gave Timothy. I do not mean that all God's called preachers are to try to preach doctrine. Far from it.

I am not ready to call brethren conditionalists because they exhort and reprove God's dear little lambs. I certainly would not tell an inquirer to keep from doing their duty as long as they could but it is mine to do right by the grace of God. I am to reprove and exhort but if the one exhorted heeds the exhortation it is not that the power is in me but God is working in both of us to will and to do of his good pleasure.

All the power is in Him. We do not believe that God is the same in attitude towards sin and holiness, but we do believe that he rules over and overrules all things. Working in his people to do all holiness or goodness that springs from them and restrains all wrath that will not tend to praise (not worship), honor and glorify Him and for the lifting of Jesus on high!

Brethren think on these things.

Yours in sweet hope,

W. D. Griffin.

Fayette, Ala.

LOVES THE LANDMARK.

Dear Sir:

I am enclosing my check for \$2.00, for which please pardon my neglect to renew as I will acknowledge it my carelessness for not renewing before now for I really enjoy reading the dear old Landmark and especially the editorial pages. My mind is that if an elder comes along preaching a soft doctrine, let him preach, and if one comes along having a strong doctrine, let him preach as they all don't have the same gift.

Your little brother I hope,
J. C. Langdon,

Coats, N. C.

SENDS LANDMARK TO SOME ONE UNABLE TO PAY.

P. D. Gold Publishing Co.

Wilson, N. C.

Dear Sirs:

Inclosed find two dollars for which you will please extend my subscription for Zion's Landmark six months longer. And the other dollar for some one who enjoys reading it and isn't able to pay. I will send more if I get able.

Mrs. Nannie Phillips,
Rankin, Tenn.

THE MILL BRANCH UNION.

The Mill Branch Union is to convene with the church at Pleasant Hill Saturday and 5th Sunday in March, near Myrtle Beach, Horry County, S. C.

M. MEARES.

STAUNTON RIVER UNION.

The Staunton River Primitive Baptist Union, the Lord willing, will be held with Strawberry Church, the fifth Sunday in March, and Saturday before.

W. R. DODD,

R. 3, Dry Fork, Va.

ZION'S LANDMARK

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

Editor

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CHRIST GIVES INSTRUCTIONS TO HIS DISCIPLES, AND TELLS OF THE UNPARDONABLE SIN.

(The gist of this article is the comments of Dr. Gill, who was regarded by Elders Gold, Hassell and others as the most able writer since Apostolic days.)

In a former article on this subject, we recounted the warning, "Beware of men, etc." He assured his disciples that they should not have gone over the cities of Israel 'til the Son of man be come.

This is not to be understood (says Dr. Gill) of His second coming to judgment; or either of His resurrection from the dead, when he was declared to be the Son of God and when His glorification began, or of the pouring forth of His Spirit at the day of Pentecost, when His kingdom began more visible to take place and He was manifested as the Lord and Christ.

In preparing his people for the affliction they should meet, he said, "The disciple is not above his Lord," etc. The Lord here intends to fortify the minds of His disciples against the approaches and persecutions they were to meet with in the world, by observing the treatment He himself met with.

"And it came to pass that when Jesus had made an end of commanding His twelve disciples, He had given them a commission not only to preach the Gospel of the Son of God, but had instructed them in many other things, which they were to do and bear, and had given them instructions relating to the work, as to where they should go, and what they should say, how they should behave and the treatment they should meet with. And then He departed hence. Although He departed hence, they were not to be without His Spiritual assistance and repeated presence for He had 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 alway, even unto the end of the world."

We soon see the fulfillment of His saying, "Ye shall be hated of all men." John is soon in prison, though he was the forerunner of Christ, but now imprisoned, he sends messengers to Christ to inquire, "Is this the Christ or shall we look for another?" "Jesus answered and said unto them, Go, and show John again those things which ye do hear and see. The blind receive their sight, the lame

walk, the deaf hear, the dead are raised, and the poor have the Gospel preached unto them."

The work assigned was now going on as men and women were moved by the Holy Spirit and they were made wise unto salvation, and as men quit the ways of sin and turned from the worship of the gods of wood and stone and all other false worship, the Jews offended, and made the excuse, that: No good thing could have come out of Nazareth, that Jesus was of low and poor parentage, and complained of the manner of his birth, etc. Thus, "He came unto His own and they received Him not."

John, the forerunner, had many disciples who were also offended because Christ and His followers did not fast, as was their custom, and that Christ should eat and drink with sinners.

Jesus said, "Whereunto shall I liken this generation? It is like children sitting in the markets and calling unto their fellows, saying, We have piped unto you, and ye have not danced; (to our music or demands). We have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, 'He hath a Devil.' The Son of man came eating and drinking, and they say, 'Behold a man gluttonous and a winebibber, a friend of publicans and sinners.' But, says Christ, 'Wisdom is justified of her children'."

Seeing the great work which Christ and his disciples were accomplishing, the Pharisees set about to discredit Him, and their being filled with envy, hatred and malice, they said, "This fellow does

not cast out devils; but by Beelzebub, the prince of devils." Matt. 12:24.

And Jesus knew their thoughts, and said unto them, "Every kingdom divided against itself is brought to desolation: and every city or house divided against itself shall not stand." "And if satan cast out satan, he is divided against himself; how then shall his kingdom stand? And if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore, they shall be your judges."

"But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you." But despite the truths which Jesus taught, they sought to convince the people that his miracles were wrought by His familiarity with the devil, and his diabolical influence and skill in magic art. Thus, they sought to have the people believe that Christ and the devil were co-workers, in confederation, and carrying out their mutual intents, and purposes.

See Matt. 10:25, Jesus said. "If they have called the Master of the household Beezebub, how much more shall they call them of His household."

Christ thus called himself the Master of the household of God, and He is Head of the Church even as the man is head of the woman, and as Master of the family of God, both in heaven and in earth He is their Lord and Governor of all the household of faith, and provides for them, protects them, and finally presents them to His Father without spot, wrinkle, or any such thing.

Yet, we see this King of Saints, charged with being in agreement with the devil, the devil either doing his bidding and aiding in His cause or vice-versa. In John 8th. Ch. Jesus said. "Ye are of your father the devil, and the lusts of your father ye will do." The Jews answered him and said. "Say we not well that thou are a Samaritan, and hast a devil? It seems they could not reason out how miracles could be wrought, the Gospel be preached, the work of God and His Christ go on, without the devil being a party to it all and as a good and willing companion, doing his part of the work, so much so that all events both good and bad, had necessarily come from one fountain head.

But Jesus said, "I have not a devil; but I honour My Father, and ye dishonour me."

It will be noted that both Luke and Mark said that: "Jesus took a child, set it by him," says Luke, and said, "Whosoever shall receive this child in my name receiveth me: and whosoever receiveth me, receiveth Him that sent me." For he that is least of all shall be great. Note, not greatest, for all who come to God through Christ shall be one with Him and all equal.

Some of the disciples present on this occasion were debating as to who should be greatest and Christ knew what they reasoned in their hearts.

Let us see what follows: "John answering said unto Christ, Master, we saw one casting out devils in Thy name and we forbade him, because he followeth not us." He was not one of our crowd, not in our corre-

spondence, therefore he should be stopped. No doubt he thought Christ would give him preeminence over the others when he heard of his faithfulness in this matter.

Imagine his disappointment when Jesus said "Forbid him not, for there is no man which shall do a miracle in my name and speak lightly or evil of me." "For he that is not against us is on our part." Luke 9th. ch.

It was not wisdom's children that charged Christ as being in league with the devil; and Jesus said, "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven in this world, neither in the world to come."

It seems so very clear in the reasoning of Christ, that both good and evil doth not come from the same source, as we read, how he reasoned with his accusers, saying, "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." Note he did not say "its fruits," but "his fruit," for he is making a comparison and likening a good man under the influence of the Holy Spirit to a good tree bearing good fruit, and on the reverse side, he is comparing a wicked man or generation under the influence of sin, the flesh and the devil as comparable to a corrupt tree bearing its corrupt fruit.

James taught the same truth in saying, "Doth a fountain send forth at the same place sweet water and bitter?" "God is not the author of

confusion; but of peace as in all the churches."

"Whosoever shall speak a word against the Holy Ghost, shall not be forgiven." Matt. 12:32. Not because Christ is not able to forgive, nor because He is not equal to the Holy Spirit, not because of the efficacy of His grace being insufficient; but because such persons, wilfully, maliciously, and obstinately oppose the Spirit of God, without whom there can be no application of the pardoning love of God through Christ. Such men remain in their hardness of heart, are given up to a reprobate mind, and die in their impenitence. In short those who sin against the Holy Ghost are not forgiven here, and certainly not hereafter.

"Either make the tree good and etc." was the Lord's way of denying the blasphemous charge that he was under the influence of and in league with satan.

To make such a charge against the Lord, that he is in league and working in harmony with satan, both working together to further the desired accomplishments of the will and purpose of God, showed the malignity and rottenness in the hearts of His accusers, and their unbelief in Him as the Son of God, Holy and without blame, having come, not to do His own will but the will of the Father which sent Him into the world, to suffer, bleed, and die, for the sins of His people, and after three days in the tomb, to come forth in newness of life, immortal, to ascend to the Father's throne, a glorious Redeemer, Justifier, High Priest, and Elder Brother of all the redeemed family of God.

In the answer of the Lord, "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt," He meant to convey the thought to them, "Either both say and do that which is right, and good or acceptable in the sight of God, or relinquish your pretensions and claims as to being righteous men." "For the tree is known by his fruits."

He did not leave them to interpret or judge their own standing before God, but said unto them, "O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh." "A good man out of the good treasure of the heart bringeth forth good things. (The fruits of the Spirit.) And an evil man out of the evil treasure bringeth forth evil things." (See Galatians 5th. Ch. 15 to 25th v.)

"If a kingdom be divided against itself, that kingdom cannot stand."

"If satan rise up against himself, and be divided, he cannot stand."

"He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, he hath an unclean spirit." (Mark 3rd chapter.)

O. J. Denny.

FAITH WHICH WORKETH BY LOVE.

Inspiration teaches that the Spirit-given faith is "evidence of things not seen"; and when "it works by love," it indicates an intense love to God and to His church. Such is not a mere intellectual belief, but it is that which

springs from the heart, and controls the affections, ever operative among the saints, and produces Christian benevolence. When some say they have faith, it may be only the assent of the mind; for if it be without love it cannot be orthodoxy. A faith without love may promote strife, contention and logomachy, either for using or not using a word of no profit.

Members of the church who are beloved and orderly, whether circumcised or uncircumcised should not be held as "strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph. 2:19. For the most part, faith that works by love is the same in the church of the living God, the pillar and ground of the truth. But it would show more respect for the word of God if each servant would speak in the words which the Holy Ghost teaches; comparing spiritual things with spiritual." 1 Cor. 2:13. It would seem strange if any servant of the Lord should prefer man-made words and expressions to that of Holy writ. I have seen some used that it took quite a bit of doctoring to make it pan with the apostolic doctrine.

Since 1883 I have read nearly every issue of Zion's Landmark. Occasionally some expressions and views have appeared on its pages, from correspondents that would not tally with the word of God; I question if one of our wise and spiritually minded readers have read a thing from the pen of either of the Chief Editors, from its first Editor, Elder L. I. Bodenhammer, to Elder P. D. Gold, Elder P. G.

Lester, down to the last, Elder O. J. Denny, that were contrary to apostolic teachings in faith and order, or that were contrary to the proportional faith of God's elect as set forth in the holy Bible.

When I began to read the paper in 1883, Elder P. D. Gold was Editor and Publisher of Zion's Landmark. Perhaps all who read the paper and heard him preach, that are now living, would witness with me of his great love for God, His church, His cause, and for the Landmark. Besides being sound in the faith, he worked for the things that become sound doctrine, laboring for the peace, love and union of our churches far and near. He, with Paul would advise to "let your moderation be known to all men," and to "let brotherly love continue." If all our preachers today were Pauls and Golds, the unwarranted and unscriptural strife, contentions and disturbances among the servants of the Lord would be things almost of the past.

But when it was the will of the Father to take the beloved Gold to Himself, and from his church and his dear family and Zion's Landmark, how deeply each lamented the loss! But it was pleasing to the readers of the paper, that his loyal son, John D. Gold, should continue its publication; and to the joy of its readers, that the true and devoted servant, Elder P. G. Lester, should become its Chief Editor. So the same high standard of peace-loving gospel teaching was maintained until he fell asleep in Jesus. What a blessing then to readers of Zion's Landmark that the proper

man at the right time, in the person of Elder O. J. Denny, should be placed head of the editorial staff, together with the publisher to direct the course, interest and standard of the paper, for the edifying and comfort of Zion and to the glory of our Lord as did its previous editors.

Verily it has been evidenced that the faith that works by love has characterized each editor in his time and place. Their manner of serving their readers and the church prove they possess the same faith as did Abraham, who said to his kinsman, Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Gen. 13:8. Joseph said, "I seek my brethren; tell me where they feed their flocks." Gen. 37:16. Hear David: "Behold, how good and how pleasant it is for brethren to dwell together in unity." Psalms 133:1.

Strife belongs to the world but should never be found in the church, but rather love and peace. Strife engenders hatred, war and destruction.

Hear the caution of Paul: "Now I beseech you, brethren, mark them that cause divisions and offenses contrary to the doctrine which ye have learned and avoid them." Romans 16:17. How the ways of Zion do mourn in many places from a "war of words" rife with contention of a threatening and nagging fleshly spirit; and possibly no surer sign of decay in vital godliness than the lack of brotherly love and union among those who profess to love the Zion of God. It is verily

true that the commands, examples and precepts of the New Testament for mutual love, forbearance and forgiveness cannot be disregarded with impunity.

Now, should there be any in the Primitive Baptist ranks that prefer to follow the unwritten law of gospel strife and contention, may they examine themselves before they eat and drink at the Lord's table, to see if they have that faith that worketh by love.

M. L. Gilbert.

WILLIAM HENRY KEATON

In the stillness of the morning, just before the day dawned, when all within our home were wrapped in peaceful slumber, the death angel came so softly, bearing away the spirit of one who had walked with us and talked with us more than seventy-seven years, from the land of the dying to the land of the living to the home of the soul, the house of many mansions, the place where Jesus said, "I go to prepare for you, that where I am there ye may be also." For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

The subject of this notice was born, February 27, 1859, and died August 13, 1935. He was born and reared in Pasquotank county, and lived the greater part of his life in and near Elizabeth City. He had no near kin people, was left an orphan at about ten years of age, just after the Civil War. There are a few people living who know something of the hardships of that age. I have often thought that he must have had a very hard struggle, yet he fought the battle of life bravely. I have never known a more cheerful and contented character. He seemed to look beyond every difficulty to a brighter day. He was a loyal member of the Primitive Baptist Church more than fifty-six years, being a Deacon most of the time. He was energetic and very active for one of his age until about two years ago he had a very serious eye trouble from which he never entirely recovered, yet he was up and around most of the time.

The morning before he passed away the next morning he was up at five o'clock, worked in the garden until eight o'clock, came in, enjoyed a good breakfast, enter-

tained company the greater part of the day and spent some time with a nearby neighbor before bed time, taking my little grandson, of whom he was very fond, with him. He came home, read a little while. At ten o'clock I reminded him that it was time to retire, which he did, was soon asleep and seemed to be resting and as happy as a child after a day's play. At three o'clock in the morning my daughter left for a business trip to Philadelphia. She told him goodbye and he seemed all right. At six o'clock I passed through his room, thinking that he was sleeping unusually late. At a glance I noticed a deathly pallor on his face, but for that and the awful stillness, I would have thought him asleep. He looked so calm and peaceful, no trace of pain on his face, the coverlet was not disarranged, but was neatly drawn across his chest just as it was when he fell asleep.

I feel that his prayer was answered. He often told me that he hoped to pass that way, just to go to sleep and awake in a better world. During the past two years he often told me he felt that his work on earth was about done, that he had no desire to hasten his departure, but when it was the Father's will to call him he had no desire to stay. As time passed he seemed more and more weaned from things of the world. The church was his chief joy, he would go far and near whenever there was an opportunity and serve in any capacity that seemed best for the peace and comfort of Zion.

He was married to the unworthy writer Sept. 12, 1918. We moved to Wilson, N. C. Jan. 2, 1926, where we have lived quietly and happily as we could have lived anywhere I am sure. The good people of this town, the most of them strangers to us, have been more to us than we could have expected.

His funeral was conducted by Elders S. B. Denny and W. R. Hines from the Primitive Baptist Church of Wilson, after which his remains were taken to Elizabeth City and laid to rest in Hollywood Cemetery, by the side of his former wife, Mrs. Willie Cobb Keaton.

He had many noble traits of character on which I shall not attempt to comment, but I feel that I can truthfully say he was loved most by those who knew him best. Peace be to his ashes.

No mortal ear was near him
When the Father called come home,
But the weary traveler answered
I'll go with Thee alone.

All alone with Jesus,
His spirit traveled on
Until it reached the mansions
Of Father and His Son.

No mortal eye beheld him
When his spirit took its flight,
But all alone with Jesus,
It fled in Heavenly light.

No mortal hand was near him
To soothe that dying brow,
But why lament his going
Since he's with Jesus now.

Rest on thou weary traveler
Thou hast gained the mountain's height,
Forever live with Jesus,
Above this world of strife.

Our hearts are sad and lonely
As the winter sun goes down
Oftimes I fear and tremble,
But Lord, Thy will be done.

Then something seems to whisper
Dear child, Thou shouldst not weep,
Ere long we hope to join them
Who walk the golden streets.

We'll see our blessed Savior
Who died to set us free
And sing the song of free grace
Through all eternity.

All alone with Jesus
We hope to travel on
Until we reach the city,
Of Father and his Son.

Mrs. Sadie D. (Bazemore) Keaton,
211 N. Pine St.,
Wilson, N. C.

WASHBURN A. COKER

It is with a sad and lonely heart I make an attempt to write the death of my loving husband, Washburn A. Coker. He was born on October 4th, 1891, and died on May 14, 1935, making his stay on earth 44 years, 7 months and 10 days. He was married to Lula Morris, (myself) on January 28, 1914, by Elder P. D. Gold, and unto this union eight children were born, of which all survive except the two older ones, who died in infancy.

He leaves to mourn his departure a heart-broken wife, and children, Washburn Thomas, Ella Virginia, Herbert and Herman, who are twin boys, and Vera and Velma, twin girls. Also one brother Robert D. Coker, of Tarboro, N. C. His mother, Louvenia Fly Coker and father, Charles D. Coker, three brothers and four sisters, preceded him to the grave some years before.

The interment was in Greenwood cemetery, and the funeral was conducted by Elder Joseph D. Fly, of Rocky Mount, N. C., as was his request that he preach his funeral if it was convenient, if not that it be preached by some Primitive Baptist.

He was a kind, loving husband and father to his family, always trying to provide and plan for the welfare of them, and did until the last.

He was a dear lover of the Primitive Baptists and has been since our early married life. The past few years he was deprived of the opportunity, owing to bad health, to attend preaching very much. The last time he was able to go to church was on Friday night before Christmas of 1934. He went to Tarboro Church and when we came home that night he said I think that was the prettiest singing I have ever heard. And that was the last time I ever heard him raise his voice to sing any more. The song sung was, "Amazing Grace How Sweet The Sound." I shall never forget how rejoiced he looked. He enjoyed both the sermon and the singing. He was afterwards blessed to have Elder Joseph D. Fly to talk and have prayer for him some few times afterwards, and he always enjoyed it so much.

He was confined to his bed on Jan. 17, and was never able to sit up but a short while each time afterwards. And it was during that time he told me, Lula, I may get to not be myself, and know what I am doing. But you see that I am not over-persuaded to any other church than the Primitive Baptists, for they are what I love. And it was on Monday afternoon before he passed away Tuesday morning about 6:10 o'clock. Elder Fly came along and stopped. I said, do you want him to come in to see you? He said, yes, yes, let him come. The Lord does work in a mysterious way. Oh he seemed so full, wanted to talk, but was so short of breath he was not able to say much. But it was then he confessed he wanted to be baptized. And it was then he was baptized in the water of life, if not in natural water.

He bore his sufferings with patience, never murmuring or complaining. I would often hear him saying when he would be in such severe pain, Yes, yes, Lord, let me take it as it comes. He said just a few days before he went that he was ready to go. He had seen all of this world he wanted to see and that he was waiting the Lord's time. And said to me, I don't want you to grieve for me. Oh, how hard it is to part. I feel that I will never quit grieving. Oh I miss him so much in every place I travel.

He would say sometimes when he would be in so much pain, Lula let's go home. I want to go home to rest. Now the dear Lord has seen fit to call him home to rest, and now resting in Jesus I hope, and I am left to struggle on awhile longer, for some purpose till the good Lord sees fit to call me. I hope and trust then is

when I can join him and rest together in an everlasting rest.

He was conscious till the last, and just a few hours before he died, he asked to be raised. We raised him. Then he said, lay me down, and repeated several time "I've got to go." And in just a short time after then he said farewell. Oh, it was so hard to give him up. I so many times looked upon him, and thought, oh I can never give you up. But the Lord is able to make us bear many things. I know he has enabled me, time after time, and I hope it will be His will to give me that supporting help all through this life.

In the graveyard softly sleeping,
Where the flowers gently wave,
Lies my precious husband,
In a cold and silent grave,
He is gone, but not forgotten,
Never will the memory fade,
Sweetest thoughts will ever linger
Around the grave where he was laid.

If you readers of the Landmark have a mind, pray for me and my little family.

His heart-broken wife,
Lula Morris Coker,
Tarboro, N. C., R.F.D. 3.

J. R. POWELL

A beautiful life ends not in death. How appropriate these words seem when applied to our dear father.

On August the eleventh nineteen hundred and thirty-five, the death angel visited our home and removed from our presence our dear father. He was born October 18, 1867, making his stay on earth 67 years, 9 months and 24 days. His funeral was conducted by his Pastor, Elder R. H. Boswell, at Sandy Grove among a host of friends and relatives, after which his body was laid to rest in the church cemetery beneath a beautiful mound of flowers, to await the resurrection, to-wit the redeemed of the Lord.

He was first married to Katie Rebecca Hinds, November 1889. To this union were born six children as follows: Paul Powell, Spring Hope, N. C.; Mary Edwards, Rocky Mount, N. C.; Elnora Edwards, Spring Hope, N. C.; Gaynell Edwards, Nashville, N. C.; Kiva Murray, Bailey, N. C., and Annie Laura Holmes, Asheboro, N. C.

On March 2, 1911, the Heavenly Father called his loving wife, "Child your Father calls, come home," and with words unspoken she calmly entered her heavenly home.

As papa saw that it was not good for a man to dwell alone, in September, 1911, he married Miss Della Lamm of Bailey, N. C., who was a faithful wife, always trying to please her companion. To this

union were born six children. Three died in infancy and the others are as follows: John Lee Powell, James Garland and William Monroe Powell, Spring Hope, N. C. He was a devoted husband and father, highly esteemed by all who knew him. He was honest and industrious, always ready to lend a helping hand to those in need.

We could not wish you back, dear father, in this world of sorrow, for we feel that you are safe in the arms of Jesus, freed from all sorrows on earth.

Dear Papa it was hard to give you up, and so sad to see you go. Yet we know it was the Saviour, gently calling, "Child your Father calls come home."

"All your cares and trials are over,
Though we have to linger on,
Until the dear Lord sees fit to take us,
To that bright, and Heavenly home."

Weep not, dear mama. We know you are sad and lonely, but the Father has promised He would be a husband to the widows and a Father to the fatherless. "For in Adam all die, even so in Christ shall all be made alive."

Dear sisters and brothers, let us try to follow in his footsteps, trying to do the will of our Lord and Master. So when our troubles here are over, we may be called to meet him and sing God's praises around the blood washed throne where God has prepared for his own.

Some day I hope we will all go and meet him on that bright and shining shore, where there'll be no more sad partings, no more farewell tears are shed.

For all will be sunshine in Heaven, for Jesus is the light of that great city, where he has prepared for his own. There will be no night.

May we be enabled to say:

"Father, I stretch my hands to Thee,
No other help I know.
If Thou withdraw Thyself from me,
Ah whither shall I go?"

"The Lord giveth and the Lord taketh
away, blessed be the name of the Lord."

"Heaven now retains our treasure,
Earth the lonely casket keeps,
And the sunbeams love to linger,
Where our dear father sleeps."

Sleep on, dear father,
We loved you, but God loved you best,
So he has called you home
With him to rest."

"Thou, dear Lord, remember us,
In all Thy glorious ways,
In death let us a sharer be,
To give eternal praise."

Papa and Mama received a hope and went before the church at Sandy Grove, Nash county, the first Sunday in October, 1923, and were baptized the same afternoon by his pastor, G. W. Boswell. He was established in the doctrine of Salvation by Grace.

The church seeing the gift of Papa as a deacon, he was set apart and ordained deacon of Sandy Grove church, July 31, 1926, which office he filled faithfully until his death. He was a firm believer in predestination of God's blessings, believing all things work together for good to them who love the Lord, who are called according to his purpose and grace which was given in Christ Jesus.

One of his greatest pleasures was visiting his churches and having his brethren and sisters visit his home in sharing his blessings, and talk of the love of God for poor sinners. I feel that these scriptures are suitable in his case: 2 Tim. 4;6-7, "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is a crown of righteousness laid up for me which the Lord, the righteous judge, shall give and not only me, but unto all who love his appearing."

"Papa, you could not speak to us,
And could not say good-bye;
We know your thoughts were with us,
When you were called to die."

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

Written by his daughter,
Kiva Powell Murray.

WILLIE ELIGE WINSTEAD

By request of the family it has become my sad duty to write the death of Willie Elige Winstead. I feel unworthy to try to write about such a good man. He was born September 11, 1890, and died Dec. 31, 1935, making his stay on earth 45 years, 3 months and 20 days. December 24, 1914, he was happily married to Miss Flora Baker. To this union were born five children, Mrs. William Owens, Mr. Leslie, Miss Irene, Leroy and Gene Winstead, and one grandchild, Pauline Owens.

Willie's health hadn't been good since last September. He had malaria fever. On Sunday morning he was taken with a severe headache and pneumonia and suffered untold agony, with great patience, not murmuring a word. All two doctors, a loving, sweet wife and children, a dear old mother-in-law and sister-in-law, Mrs. Maggie Bridgers, could do, couldn't stay

the cold icy hand of death. When the Father called, "Child come home," he obeyed, the last day of the year at three o'clock in the afternoon. We hope he entered into the great beyond.

He leaves to mourn his departure his dear wife and children he loved so well, two sisters, Mrs. Willie Gardner, Greenville, N. C., and Mrs. Moses Harrell, near Moore's Church; two brothers, Mr. Joe Winstead of Pinetops, N. C., and Mr. Daniel Winstead, of Wilson, N. C.

He was the son of the late Edwin and Mary Jane Winstead. Willie was a prosperous farmer of Wilson County and a good provider for his dear family.

They think he was changed for the last twelve months. He lived on Sister Alice Baker's farm, his mother-in-law. He would say we will do thus and so if the Lord is willing. He had given up all to the Lord. He knew all help must come from our heavenly Father. He had always been devoted to his wife and children and for the last year more than ever before.

Willie never united with any church, but we hope he was one of the Lord's chosen little ones by the life he lived. He will be missed by his family, by the whole Baker family as they all loved Willie. The community has lost a good neighbor. He was loved by all who knew him. May the Lord prepare his dear wife and children to meet him in heaven on that bright celestial shore.

Bro. R. H. Boswell conducted the funeral in spite of a big white snow. He spoke comfortingly to a large crowd of sorrowing relatives and friends. His body was laid to rest near his home in the Baker cemetery. The floral offerings were numerous and beautiful, showing the high esteem in which he was held by his many friends.

A loving one from us is gone,
A voice we loved is still,
A place is vacant in our home,
That never can be filled.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus, oh how sweet,
To be for such a slumber meet
With holy confidence to sing,
That death hath lost its venom'd sting.

Sleep on dear Willie and take your rest,
May Flora and children meet you in
heaven,

And reign with Jesus and the blest.
Mrs. Charlie H. Wiggins,
Elm City, N. C., R. 3, Box 136.

W. L. MINSHEW.

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

I am sending a poem, which if it is satisfactory to you and to others you may put in the Zion's Landmark. It is of my father's death. He was a regular member of his church and a true reader of his Landmark. As long as I can remember he has been taking the Landmark and I am nineteen years old. He was sick for almost three weeks before he passed away. I, too, have been reading the Landmark and find it real interesting. He passed away the 24th day of January, and was buried in his father's cemetery between Black Creek and Aycock's Church.

I will thank you ever so much if you will have the poem put in the Landmark for the people that subscribe to the book to read it.

Yours very truly,
Lucille MinsheW,
Daughter of W. L. MinsheW.

My Dear Daddy.

We had a dear old daddy
Who loved us all so well,
And we loved him too
More than tongue can ever tell.

He was always true and faithful,
Was loyal and was kind,
He was the best daddy in all the world.
The best you can ever find.

God took him from us one Friday evening
Oh! how sad and terrible it seems,
But we know that he is in Heaven
With the brightest and shiniest moon-
beams.

God has his soul in Heaven
Has laid him down to rest,
We, and all our friends did love him,
But we know that the Lord loved him
best.

He suffered many days and nights,
And told us all the dreams he had,
And where he wanted to be buried,
Oh! it was just too awful and too sad.

One day he thought that he had died,
And saw Jesus in the face.
He awoke and found himself alive and
said,
"What a miracle, but it was such a happy
place."

He left us all so heart broken and lone-
some,
And left the sweetest and dearest mother.
Yes, there are many more of us,
Five sisters and a little brother.

But we will do the best we can,
For David always tended to his sheep.
We know that God will be with us and
Will some day lay us down to sleep.

So until that beautiful day doth come,
May we follow our father's straight and
likeness step.

To carry on his work as it should be,
And let God guide and help.

By his daughter,
Lucille Minshew,

Wilson, N. C. Route 3.

RESOLUTIONS OF RESPECT

Whereas it has pleased our heavenly Father to take from our midst on Dec. 11th, 1935 in his 88th year, our brother, David Roberson.

Therefore be it resolved:

1st. The church at Robersonville, N. C. has lost a most faithful brother and deacon who always filled his seat in the house of God unless providentially hindered, which was the case several times during the last years of his life on account of his sore afflictions, but we hope they worked for him "peaceable fruits of righteousness and a far more exceeding and eternal weight of glory."

2nd. We wish to extend to his bereaved family our deepest sympathy. That they may be given sufficient grace for each day and trial.

3rd. That a copy of these Resolutions be recorded on the church minutes, a copy sent to his bereaved family, also one sent to Zion's Landmark for publication.

Done by order of conference of Robersonville church, at our meeting on Saturday before the first Sunday in Jan. 1936.

Elder B. S. Cowin, Moderator,
R. A. Bailey, Clerk.

MRS. JANE NEWTON.

Will try to write a few lines of respect to the memory of our beloved Sister Jane Newton who was the wife of the late William H. Newton. She was born March 25, 1846 and died Jan. 7th, 1936. Had she lived to see March 25, she would have been ninety years of age.

Sister Newton was a devoted wife and mother and a faithful member of the Primitive Baptist church at Tar River for sixty-two years. I feel safe in saying that Tar River church never had a more faithful member than Sister Newton, always filling her seat if not providentially hindered. I have seen her attend church meetings when she was hardly able to walk alone. She was a firm believer in the doctrine of salvation by grace and it was her delight to hear the gospel of the Son of God proclaimed.

She was confined to her bed for several

months, and suffered a great deal, but bore her sufferings with much patience. She always seemed reconciled to the will of God. It was a great pleasure to the writer to visit her during her sickness. She seemed so pleasant, always ready to talk of the goodness and mercy of God. We shall miss her pleasant smile and warm handshake at Tar River church. But we desire to bow to the will of Him who doeth all things well, feeling that our loss is her eternal gain.

Sister Newton leaves to mourn her departure two children, Dorsey, and Mrs. Lucius Mangum, both of Rougemont, Route 1, also eight grandchildren, two brothers and two sisters and a host of relatives and friends. I would like to say in regard to the children that I never saw a mother more tenderly cared for than was Sister Newton by these children.

Funeral service was conducted by the writer at her home, Jan. 8, 1936. She was laid to rest beside her husband in the Bethany cemetery.

May the God of all grace comfort the bereaved family.

Written by request of her nephew and Deacon of Tar River Church.

By one who loved Sister Newton, I hope for Christ's sake.

L. J. Chandler.

MRS. SALLIE ANNE BARBOUR.

On August 29, 1935, the angel of death invaded our home for the first time and took our dear mother. She was 52 years old. Before her marriage in 1902 to Robert Barbour, of Benson, she was Sallie Keene, oldest daughter of the late George and Delia Lassiter Keene of Four Oaks. She leaves behind a devoted husband and nine children as follows: Mrs. Ira Allen, Mrs. Henry Johnson, Mrs. David Lassiter, Mrs. James Wright Stephenson, Misses Vesie and Mary, and Masters Leon, James and Joseph Barbour, besides a host of other relatives and friends.

It was so hard to give mother up but we saw her suffer so much for almost two years and heard her beg to die and get out of this world of suffering to a world of peace and comfort. Surely we realize that Jesus can make a dying bed soft and to his chosen ones breathe out life so easy and sweetly, and that is the way she seemed to go so easy.

Mother never united with any church, but was a firm believer in the doctrine of the Primitive Baptists. And I feel sure she had one of the sweetest experiences. During her last days she called for the hymn "God Moves In A Mysterious Way," to be sung, which was done. She was looking forward so much to hearing Elder T. F. Adams sing some more for her the night she died. He was too late to sing,

but was present when she died. Mother was a woman of sterling character. Her fine spirit was well known to her family, friends and acquaintances. If faults she had, they were so overshadowed by her noble virtues that they were not manifest. In sickness and trouble we miss her by our side for she was with her family and neighbors in time of need.

After all life is only one fleeting hour. She let her hope look beyond the bounds of time when Jesus shall gather his people where joy never dies. We all think of mother resting in the arms of our Saviour, robed in white and wearing a bright, shining crown where all is sunshine.

Funeral services were conducted by Elders Exure Lee and T. F. Adams at her home, then her body was laid to rest in the family burying ground near her home, beneath a beautiful floral tribute.

Mrs. Henry Johnson.

MRS. SALLIE JONES.

Mrs. Sallie Jones, widow of the late Elder Isaac Jones, who prior to her marriage was Miss Sallie Bennett, daughter of the late Sheriff Johnson Bennett of Rockingham County, departed this life at Reidsville, N. C. Much of her life has been spent in Reidsville and Rockingham County where she had a large circle of friends and acquaintances. Mrs. Jones was a woman of high character and enjoyed the friendship of a very large circle of the best people of the state.

There are surviving her three sisters, Mrs. W. T. Osborne of Greensboro, N. C., R. F. D., Mrs. Robertson of Reidsville, N. C., R. F. D., and Mrs. John H. Meader of Reidsville, N. C., and one brother Mr. William S. Bennett of Memphis, Tenn.

The funeral service was held at the Reidsville Primitive Baptist Church by the pastor, Elder O. J. Denny, assisted by Elder George Hill, of Greensboro. The large attendance and the many floral tributes, silently spoke the high esteem felt for Sister Jones. A truly good woman has gone to her rest with loved ones gone before.

LITTLE DORIS JEANNETTE JOHNSON.

The angel of death came down in our home on June 13, 1935 and took one of the flowers of our home, our sweet little baby from our arms to his strong and mighty ones to live with him. The hardest thing we ever did was to stand over her little crib and see her go, but we could only say, Lord have thine own way.

Had little Doris lived until the next day she would have been two months old. She was taken so suddenly with colitis just a week before she died. We rushed her to the hospital as soon as she was taken and I believe Dr Root and the nurses tried as

hard to save her as they would had it been their own, but she was given to us for only a short while, and when Jesus calls we obey. It give us comfort to know that through every scene of life and death is the promise of eternal rest for little infants.

Funeral services were conducted at home by Elder Exure Lee, then the body of our little angel was carried to the family burying ground and laid to rest beneath a mound of beautiful flowers. She leaves to mourn her death a heartbroken father and mother, Mr. and Mrs. Henry Johnson, one brother, Dennis, and a host of relatives.

Written by her mother.

MRS. SALLIE A. SMITH

By request of the children I write an obituary notice of this dear mother. She was the daughter of Mr. and Mrs. Barrus Riggs, and the widow of my brother, G. W. Smith They were married Dec. 25th, 1888. She was born April 2nd 1867. Six children were born to this union, all of whom are living. Boys are David Lawrence, Purrington Durand, Dameron Burch and Zennie Bryant, all named for preachers. Girls are Henrietta and Georgiana. The dutiful children together with the doctor, did all they could for her, but could not stay the hand of death. On Monday, Dec. 30th., 1935, she was taken from all her joys and sorrows in this old world. She had pneumonia, and did not live long. She was taken to White Oak and put beside my brother, G. W. Smith, in my parents old graveyard, when the ground was covered in snow. Oh it was so solemn. Elder E. F. Pollard, who I think was one of her choice preachers, held the funeral service. She loved to go to our meetings, had fixed to go to our Association last October, but her little grandson, George Lester, was taken sick. She had eight grandchildren besides Lester—but she and brother George took Lester when a baby. Now he is a school boy. He was a pet of Sallie's and I feel that he misses her more than any of us.

Children, I've done the best I could in writing of your precious mother who was so dear to us all. Try to follow her example and remember the poem I'm adding here.

Let us speak of the goodness of mother,
Name every loved virtue apart.
She's the queen of the home, and no other
Can take mother's place in their heart.

To think of her life of devotion,
Her sacrifice mingled with pain.
My heart overflows with emotion
And tear drops are hard to restrain.

Aunt Susan Higgins.

WILLIAM BYRD BALLARD.

By request of the church at Hayes' Swamp, I will write a short sketch of the life of my late husband, William Byrd Ballard.

He was born March 23rd, 1878 in Poplar Point township, Martin county, N. C., receiving a limited education. He spent his early manhood on the farm and was a quiet and law-abiding citizen.

We were married February 25, 1912, and unto us were born three daughters, Mary Estelle and Lydia Marie, of Robersonville, N. C., and Elizabeth Bassett of Maryland.

He united with the church Saturday before the 4th Sunday in June, 1921, continuing in the faith of his Lord and Redeemer until death. Soon after joining the church he was stricken with rheumatism and was never able to be present but a few times to answer to his name. He suffered intensely, but he never wavered nor faltered in the doctrine of salvation by grace, believing and trusting that his soul had been washed in the "Blood of the Lamb." He often remarked that the Holy Spirit was with him, and on one occasion he saw the tabernacle of God, and when describing the beautiful tabernacle his face would be aglow with smiles.

He delighted in having the members of the church to visit him and often remarked why the members were mindful of him. He suffered until he was willing to die, for he was assured there was a paradise for the redeemed of the Lord.

On November the 9th, 1935, the angel of death visited him and took his spirit unto God. The next day, by his request, his body was carried to Spring Green church and his funeral was preached by Elders Cowin, Grimes and Ayers. Afterwards his body was taken to the cemetery, and in the presence of brothers, sisters and friends his body was buried beneath a canopy of flowers.

Written by his devoted wife,
Hattie E. Ballard.

ELDER H. F. HUTCHENS

Elder H. F. Hutchens, 55, native of Stokes County died at his home in Newport Thursday morning, February 27, at 10:45 o'clock. He had been a Primitive Baptist minister for 20 years and had preached in practically every state in the union as well as in Canada. He had been in ill health for several months.

In 1929 he was Republican representative in the General Assembly from Johnston County. At one time, he had been editor of the Lone Pilgrim, a Primitive Baptist periodical. He had also been postmaster at Watkinsville in Stokes County, U. S. Commander of the Western

District in 1918, and postmaster at Spray in 1922.

He was twice married, first to Miss Mary Jessie Wood and then to Miss Sallie Lou Gray.

Funeral services were conducted the following day at the Primitive Baptist Church at Newport at 1:00 o'clock with interment in Ameriah Garner Cemetery. He is survived by his widow, Mrs. Sallie G. Hutchens.

CHARLES ROBERT BRIDGERS

Charles Robert Bridgers, son of the late Rufus and Lucy Bridgers, born May 19, 1900, died February 25, 1936. He was 35 years, 9 months, 6 days old. He died at a hospital in Wilson after a short illness of pneumonia. He was loved by every one who knew him.

He is survived by four sisters, Mrs. Floyd Baker, Mrs. Roger Williams, Misses Agnes and Elizabeth Bridgers, all of Wilson, five brothers, Billy of Stantonburg, North Carolina, Henry, Frank, Bernie, Lucian Bridgers, all of Wilson.

He was highly esteemed by friends and relatives. He was an employee of W. M. Wiggins and Company.

A loving brother from us is gone;

A voice we loved is still;

A place is vacant in our home,

That never can be filled.

Sleep on, dear Robert and take your rest,
May brothers and sisters meet you in
heaven,

And reign with Jesus and the blest.

Written by a loving niece,

Lucille Baker,

Elm City, N. C., Route 3.

**UNION MEETING AT
WILLOW SPRINGS**

The next session of the Angier Union is appointed to be held with the Church at Willow Springs, Wake County, N. C., on Saturday and fifth Sunday in March, 1936.

Elder T. F. Adams has been chosen to preach the introductory sermon and Elder E. F. Pearce is alternate. Willow Springs Church is located one mile east of Willow Springs, a station on the Norfolk & Southern Railway. Anyone desiring further information may communicate with Bro. J. A. Adams, Church Clerk, Willow Springs, N. C., Route 1.

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

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

PLEASE READ CAREFULLY

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

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

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

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

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Write for particulars and sample papers of these publications.

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NO. 10

JEHOSHAPHAT PREPARED HIS HEART TO SEEK GOD.

And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

And Jehu the son of Hanani the seer, went out to meet him and said unto Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord.

Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and has prepared thine heart to seek God.

And Jehoshaphat dwelt at Jerusalem; and he went out again through the people from Beer-sheba to Mount Ephraim, and brought them back unto the Lord God of their fathers.

And he set judges in the land throughout all the fenced cities of Judah, city by city,

And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment.

Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord, nor respect of persons, nor taking of gifts.—2nd. Chron. 19:1-11

ELDER O. J. DENNY, Editor Wilson, N. C.

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J. E. Johnson
1 Nov 36

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

GOD'S REPROOF OF THE SHEPHERDS OF ISRAEL.

In the 34th chapter of the great prophet Ezekiel, the first ten verses read as follows:

1. And the word of the Lord came unto me, saying:

2. 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?

3. Ye eat the fat, and ye clothe with the wool, ye kill them that are fed; but feed not the flock.

4. The diseased have ye not strengthened, neither have ye healed 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 cruelty have ye ruled them.

5. And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered.

6. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

7. Therefore, ye shepherds, hear the word of the Lord:

8. As I live saith the Lord God,

surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock.

9. Therefore, O ye shepherds, hear the word of the Lord:

10. Thus saith the Lord God: Behold, I am against the shepherds; and I will require my flock at their hands, 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 mouths that they may not be meat for them.

I very heartily commend these verses to the prayerful consideration of all Primitive Baptists everywhere; whether absolute or non-absolute, whether progressive or non-progressive and all others who have the name Primitive Baptists and are recognized as such.

The time has been when there was one institution in this country that was secure in the public confidence and respect of the people; that was the (ONE) Primitive Baptist Church (not factional and fragmental). While other denominations were much more formal had much more pompous display and show, which is very fascinating to many people, when it came to old-fashioned honesty and soundness, in every sense of the word, the

Primitive Baptists were considered it.

From various causes, political mostly, even the motives of our Presidents have been brought in question and they removed from office for want of confidence. Congressmen are frequently voted out of office because of the belief that they are dishonest and corrupt. Cabinet officers (members) are sometimes removed by force of public opinion; and the governors are sometimes impeached and thrown out of office on account of dishonest and corrupt practices; but the Old Primitive Baptist Church always stood as a bulwark of honesty and sobriety of purpose; stood firm among all the tempestuous waves and vehement tides of crimination and recrimination.

It was above and beyond all these, and in public confidence untainted. When it spoke it carried a force for good that no other organization carried. Of course, at times there were questions as to her judgment, but never as to her honesty. According to the records of our fore-fathers and the people generally, no other organization ever held the confidence and exalted opinion of the people as the Primitive Baptists did in former days.

But, alas! how are conditions with them today—and why this great change? We seem to have reached that unhappy pass when most every leader is predicting chaos for the church, unless "His Particular Plans" are adopted. It is we, ourselves, it is the Primitive Baptists, and mostly the preachers who are responsible for our condi-

tion today. I fear that some of our leaders have sought to make the brethren take a stand against right that is downtrodden and accept wrong that seemed likely to be successful.

In fact we sometimes see successful dishonesty, and the success for a time hides the dishonesty but the hiding will not last, and the dishonesty will be certain to appear after awhile, and will be sure to bear a bitter fruit.

Another serious blunder we oftentimes make, is the summary manner which we resort to in the exclusion of members. I do not think any charge should be accepted by a church, against any member or another church, until it is drawn into a written statement. And it is not enough to simply state that the charge is true but we must set up with the charge, the facts from which the inference is drawn. We should not only state that the charge is true, but we are honor bound to set forth the evidence, which if found true, will constitute justification. The evidence should be set forth so, if found true, the facts will show disorder or rebellion.

Anything much short of this is "Lynch Law," and I had rather live as a "religious outcast" the remainder of my days, than to help lynch the most humble one of God's children.

"But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18:6.

Christ commands every one of his servants to set his house in order, not the other brother's house, but his, and again, the wisest man who ever lived says, "He that passeth by and meddleth with the strife belonging not to him, is like one that taketh a dog by the ears." Prov. 26:17.

"Be not deceived, God is not mocked for whatsoever a man soweth, that shall be also reap." Gal. 6:7. That law is fixed and unalterable as the law which governs the sun and the stars in their course; and from this law, no human being can be exempt; so we may be sure always, sooner or later, we shall meet the consequence of our wrongdoing.

Neither counsels, nor associations, nor arbitrators, nor any man or set of men, have the right to meddle with the other's troubles, unless agreed by all contending parties. There are many conscientious old-fashioned Primitive Baptists who oftentimes do not have the opportunity to know the facts nor to think them out for themselves and have oftentimes been badly misled. These good brethren are not at all to blame for our present state of affairs, but the leaders and the agitators are very much to blame. And this class of brethren are actuated by good motives, but the fact remains, and the motives do not change it; consequently the sum total of their stand against right is mischievous and represents evil to the causes of justice and right.

Agitation viewed, merely as an end should be condemned, but agitation by way of good sound doctrine and gospel discipline, as a

means of looking to the correction of wrong, is oftentimes the most effective way or means we can use to bring about the correction of a wrong.

And the "let alone" policy is all right, if it is truly a case of well enough, a case that should be "let alone," but when conditions are not "well enough," when they are not well at all, but on the contrary are about as bad as they can be, then inaction becomes almost a crime.

There is a vast difference between the mere making of trouble for trouble's sake, and the brother who makes trouble because in no other way can he correct a wrong.

I cite the following facts, which illustrate my meaning:

Gospel discipline, no matter how gently and cautious in spirit applied, oftentimes affect some of the brethren, who are disorderly, as do certain medicines upon a sick person, when given to relieve the patient, cause more immediate pain than the disease which it is given to relieve; but is that a valid reason the doctor should allow the patient to lie and suffer for want of the proper remedy?

Again the knife of the surgeon oftentimes causes more immediate pain than the cancer or other deadly disease which makes the operation necessary, but should the surgeon, for that reason, allow the patient to lie and die for want of an operation?

There is scum on the surface of the waters and mud at the bottom, but I believe the grand stream of Primitivism is as pure as it ever was, not to be checked, not to be

turned aside from its God given principles of right, as it is given to see the right.

The unheeded forces of nature act upon the natural man, very much as the unheeded forces of the spirit of God act on the spiritual man. And when the mind is in a state of apathy asleep to the realization of the dangers that may befall us, we are in a dangerous condition. A good illustration of this condition is the unheeded forces of the destruction of the great city of Pompeii. There was first, the trickling of dry ashes over the city, from the burning volcano. The cloud of ashes was light, small, and scarcely to be noticed at first, and the inhabitants of the city soon got used to and scarcely noticed it at all. But soon the cloud of ashes commenced to grow thicker, the volume more active, and it was only a short while before the molten lava engulfed the whole city and all that was in it.

Habit blunts the edge of our sincerity. When we start to going wrong, in the beginning we are often amazed at ourselves, with the quickness with which we desert some of our most cherished principles, but after a time, by continued desertion we come to regard such desertion as only natural and hardly blame-worthy. Such repetitions of desertion and wrong-doing finally has a sort of narcotic influence on our sense of right and wrong, and like most opiates, it finally undermines not only our character, but our intelligence also.

Also! I fear that some Primitive Baptists in this country, good Christian brethren, have more or less

fallen into the condition as described in the Prophet Hosea, Chapter 4:9. Like people, like Priest. A church obedient to the Lord's command can no more be hid than Christ himself. Satan may hurl all his fiery darts at such a church, but he can never destroy it, and a real spirit filled church can always be known by the life of her membership. There is always that something about the life of her membership that Satan and all his cohorts bitterly hate, but they can never smother the light of such a church nor destroy its influence.

This article is written in love and I hope for the good of the cause. I hope the readers and brethren will be able to draw a correct conclusion of the ideas intended.

Yours in hope,
Junius B. Lee.

A MESSAGE FROM MRS. ROWE.

Readers of Zion's Landmark,
My dear kindred in Christ:

If the Lord will I will write a few lines to let you know I so much appreciate your many kind expressions of love and sympathy. I have so many cards, letters and telegrams, it will be a long time before I can reply to each one personally but this I hope to do ere long. Am now taking advantage of thanking you through the Landmark. I feel so unworthy of the kind consideration shown me, but my dear, departed one was worthy of all that was ever done for him.

There is such a vacancy in my poor heart and home. Every morning when the mail comes, after my

children are off to school, I sit by the vacant chair and read through tears the many sweet words of sympathy and condolence.

For nearly sixteen years we have been constant companions, loving the same things, reading and talking together, when he was physically able. Neither of us mailed a letter unless the other had read and endorsed it. He died in full triumph of the faith. Although he said he dreaded the monster death, when it came we had sufficient evidence to believe it held no terrors for him; he seemingly entered into glory and went so gently into a sweet peaceful sleep.

As long as he had strength to talk, his theme was Jesus and his love for his people.

He prayed a beautiful prayer on the night of the 17th of February. I tried to write it, but he talked so fast and some words were not plain. Here is what I have:

The wondrous works of Jesus in the hearts of his people. O Lord, hear these pleadings and bless these feeble efforts . . . And the personal appearing of the Lord Jesus Christ. I do thank and bless thy dear name. (Then something about his wife.) I have suffered the loss of two who served in capacity as laborers of the gospel of the Lord Jesus Christ ever mindful of others, but all is well. How excellent is thy name in all the earth.

We had left him with the nurse. She wanted him to be quiet, said he so much needed rest. And when we heard him pouring out his very soul in prayer, we hurried to his bedside, and I had to get a pencil and paper, so I missed the first

part, and then couldn't write as fast as he talked. Am so sorry I couldn't get all of it. It was a great cross to me to have to have a nurse part of the time, as he wanted me all the time. He was so appreciative of everything that was done for him, and so good to me. I never never received anything but praise from his precious lips.

While the nurse was by his bed I would often tip-toe there and lay my hand on his dear head. He would say "that feels so good, it just calms me all over. Your touch is so different from that of any one else." Is it any wonder I was given super-human strength? He said the Lord told him Sister Mamie will be your comforter, before he knew my mind in the matter. The Lord gave me to him and I am so glad I was able to be a comforter. He was quite a care since being stricken with blindness, but was so patient and sweet in it all. Not having a barber close by, I cut his hair and shaved him, prepared his food and often fed it to him like an infant. I would sometimes call him my big baby. He would say he was more trouble than an infant. I gave his eyes a hot application twice daily, and never left him only when I had to, then would hurry back as quickly as possible. I did go to church a few times when he especially wanted me to go. He went to Church four or five times and spoke half an hour each time, and dictated right many letters at home.

I feel now, as one dear minister said to me, I should turn from the dead to the living. God gave me this dear companion. Now he has

taken him away from me, and for him 'tis far better to depart and be with Jesus, and I know my loss is his gain. God being my helper, I shall try to go on trusting that I am secure in the secret place of the Most High and may he enable me by his grace to abide under the shadow of the Almighty. So sweet to me is the scripture: "The eternal God is thy refuge and underneath are the everlasting arms."

Bro. Rowe quoted Jeremiah 3:23. "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God is the salvation of Israel."

Such a consecrated life and he died as he had lived. Bro. Rowe said he didn't want any one to eulogize him, if they had seen in him anything that bears the marks of the Lord Jesus Christ, to talk about that. He would take no honor to himself.

To me he was truly a great man. In one thing I could obey the scripture, I could and did reverence my dear husband.

My dear ones, I hope you will bear with my many weaknesses and cast the mantle of charity over my imperfections.

Your little bereaved sister,

Mamie W. Rowe.

Mr. Gold: There is a mistake about the children in the article published in the last Landmark. There are six now living of the first wife. Chas. A. Rowe, is in Dallas, Texas. He was his father's joy and pride. He served in the World War, in the Naval Aviation Corps. He is Government Inspector for several southern states now. He was

sick when his father died but he was home to see his father in January. Elder Rowe was a devoted father. He loved each one dearly, and would say his children were better than he was. They love and honor him. Charles said, I have no regrets about my father. The others feel the same way.—M.W.R.

IN DEFENSE OF THE LANDMARK.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I want to say, I endorse the editors of Zion's Landmark, as to the doctrine of salvation by grace, of election and predestination, the living and those who have so ably edited it in the past years, but now gone to their eternal rest.

Jesus preached salvation by grace, and taught his disciples to follow him, preach whatsoever he commanded them.

The apostles preached, according to His commands and they did not say follow us, but follow Christ. Peter in the hour of his denial said: "I go a fishing." He did not say, follow me, but others said we go too, and all were disappointed, as they fished all night and caught nothing.

If we, laymen or ministers go forth in our own strength, or in the dark, no good thing is accomplished. Going forth in our own strength breeds trouble, strife and confusion.

The scriptures teach that, "No man can serve two masters, for he either will hate the one and love the other, or else he will either hold to the one and despise the other.

Ye cannot serve God and mammon.

Therefore, said Jesus, "I say unto you take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Etc. "Seek ye the Kingdom of God and His righteousness and all these things will be added unto you."

The disciples were told as Christ gave them His divine commission, "Beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues, but when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in the self same hour what ye shall speak."

Brethren wait for the light of the Spirit and you will not stumble or cause others to fall.

The Landmark has not changed, as I see it. It is contending for the same principles it contended for under the management of Elders P. D. Gold and P. G. Lester and their associates.

All things work together for good to them who love God and Christ, love the service and to all who are the called, according to His purpose."

The scriptures were given by the inspiration of God, they are a rule of faith and practice to those who are "called according to His purpose," and the Bible does not say, continue in sin that grace may abound; but it does teach that His people should abstain from all sin and unrighteousness, and that "as much as within you lieth, that you

should live peaceably with all men."

All things work together for good (not for evil) and no one knows just how much territory the (all things) under consideration covers.

Should we not all be satisfied with Bible declarations? Paul said. "For whom He did foreknow, (not for whom he did foreknow) He, also did predestinate to be conformed to the image of His Son."

Whom God did foreknow has direct reference to the persons given to Christ in covenant redemption and all such will be conformed to the image of Jesus. Conformed, in experience, made to suffer with Him and will reign in Him and with Him to eternity. "Now according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will."

"Of His own will begat He us with the word of truth, that we should be a kind of first fruits of his creatures. 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." (James 1:18-20.)

The words, predestinate and predestinated used rightly should not offend any one. Both words are used in the past tense. The law killeth, but the Spirit maketh alive or lively. If one speak according to the scriptures and under the Spirit's guiding, it is food to the

hungry soul, and as living water to the thirsty one, and as they are thus fed, the well of life, the Spiritual life, springs up as a fountain of everlasting life.

Much as we would like to be led of the Spirit and see all others led humbly in the blessed way of righteousness, we are still in the body of flesh and are often brought low, for if we worship God it must be in the Spirit and the flesh must be crucified, humbled and brought again and again into that low state, which makes one feel to say, "In me, that is in my flesh there dwells no good thing." But having once tasted of the water of life, forgiveness for sin, we continue to pant for the things that come alone from the fountain that flows out from beneath the Throne of God and the Lamb, flows into the garden of His grace, waters the plants of His pasture and makes all things lively or refreshed who are conscious of their great Spiritual need. He will bless the hungry soul, the needy He will not send empty handed away.

May the Lord draw His people together by the sweet cords of His love, bind up their wounds, pour upon them the oil of joy, give them strength for every trial and thus gladden all the hearts of His people is my desire.

C. B. Owen,

100 Heilig Ave.,
Salisbury, N. C.

LOVES THE LANDMARK.

Mr. John D. Gold,
Dear Sir:

Enclosed find Money Order for (\$2.00) two dollars. Am sorry I have not sent it sooner. Just kept

putting it off. I don't want to miss a single copy of the dear old Landmark. I read and re-read all of them as I don't get to preaching often and this as about all I get. Do hope it will be here when I am gone for the next generation to read.

With the best of wishes for you and all the household of faith. As ever a sister, I hope.

Mrs. Mary A. Shelton,
Danville, Va., Route 2, Box 82.

COMMENDATION.

My Dear Mr. Gold:

I appreciate your good letter in the December issue of the Landmark, also your endorsement of Mr. Vass's letter. I also appreciate the letter written by Mr. Vass. I also feel that many of the churches have acted too hastily in considering matters of fellowship and have done things that were not the best in some cases. I also feel that in such cases the excluded party is due some consideration from the church. I also agree with you on predestination. No one can tell where predestination begins, nor where it ends. Jesus said it was "like the wind and no one could tell from whence it cometh or whither it goeth," so is every one that is born of the Spirit. So let us not be deceived. God knoweth those that he hath chosen and none is able to pluck them out of his hand.

Yours very truly,

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

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City, Fla.

Elder S. B. Denny—Wilson, N. C.

Elder B. S. Cowin—Williamston, N. C.

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THE GOSPEL IS BOUND.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom." To the twelve, He said, "As ye go preach, saying, the kingdom of heaven is at hand." "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved."

Luke records the beginning of Christ's ministry, in the account given in Luke 4th. Ch. After the temptation in the wilderness, Jesus returned in the power of the Spirit, and coming to Nazareth, where he had been brought up "He said the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, etc."

As the anointed of His Father, he

preached the gospel of peace, the gospel of repentance, and not only did he set forth the blessing in time; but also preached the resurrection of all saints who will surround His Throne in Heaven.

Though he was crucified, yet His word was not bound; but His word will abide even forever. Jesus said, "Heaven and Earth shall pass away, but my words shall not pass away."

Saul went forth with authority from the chief priests to bind all that called upon the name of the Lord. He was blind and bound himself; but did not know it until, after the vision by the way, and Ananias came, put his hands on him and said "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost." And immediately there fell from his eyes as it had been scales, and he received his sight forthwith, and arose, and was baptized."

Talk about binding the Gospel of the Son of God. Such a thought is preposterous. The gospel is the power of God unto salvation unto every one that believeth.

We may hinder the going forth of a gospel minister as they did unto Paul, as he was imprisoned, guarded by soldiers, that he be not permitted to go at large; but his preaching while bound, in body, showed the Spirit was not bound and his writings while bound in body, have been an inspiration and comfort to millions who have read his epistles.

John Bunyan was imprisoned twelve years for no other crime

than preaching the gospel of the Son of God; but millions have read his writings which were the fruit of the Spirit while his body was held a prisoner. To be the prisoner of the Lord is a great blessing.

Paul said to his son Timothy, in the ministry "Consider what I say and the Lord give thee understanding in all things." (This shows the source of all true knowledge of things pertaining to life here and hereafter, as it relates to salvation, preservation resurrection and glorification in the kingdom above.)

Paul continued, saying, "Remember that Jesus Christ the seed of David, was raised from the dead according to my gospel: wherein I suffer trouble as an evil doer, even unto bonds: but the word of God is not bound."

Paul spent two years in his own hired house guarded by a soldier; and thus imprisoned, preached the unbound gospel to the people gladly.

It was during his imprisonment that he wrote the second Epistle to Timothy and said in part: "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine, for the time will come when they will not endure sound doctrine; but after their own lusts, will heap unto themselves teachers, having itching ears. And they shall turn away their ears from the truth and shall be turned unto fables."

If Paul had said, better not court criticism, therefore better not reprove anyone, better not rebuke any one, and no need to exhort any one, Timothy might have had a less trying time of it; but Paul warned

him of what was in store if he preached the truth, nothing but the truth; and warned his hearers of erroneous teaching and practices, therefore he said, "Watch thou in all these things, (What things Paul?) In all your ministry of the word, its rebukes, reproofs, and exhortations. "Watch, endure afflictions, do the work of an evangelist, make full proof of your ministry, for I am now ready to be offered, and the time of my departure is at hand." Therefore, said Paul: "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also which love his appearing."

Though a prisoner for two years, he dwelt in his own hired house, "preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ." That is, he preached Jesus, the King Messiah, declared that His Kingdom was come, that it did not consist in meats and drinks, but in righteousness and peace, and joy in the Holy Ghost; which is the kingdom or reign of grace, and is within the hearts of his people, and that grace reigns through the righteousness of Christ, unto eternal glory. He gave them some account of the Kingdom of Glory and taught that without regeneration and the justifying righteousness of Christ none could enter that Kingdom here or hereafter.

And in teaching them the things which concern the Lord Jesus Christ, he taught them of His per-

son as the God man, of His mediation, He being our prophet, priest and King, of His incarnation in birth, of His life and miracles, of His doctrine and obedience even unto death, his resurrection, ascension to glory, his intercession, and of his second coming to receive his people and of their final and eternal glorification in heaven.

It is said that though he was bound the word was not bound and greatly multiplied as he preached and wrote, for it is believed by such able Bible students as Gill and others that he wrote the epistles to Galatians, Ephesians, Phillipians, Colossians, Hebrews and 2nd Timothy while thus imprisoned.

We believe the same God rules now as then, that His Spirit is abroad in the earth that he knows and will save His people with an everlasting salvation, and that He will crown them in glory.

O. J. DENNY.

THE WORD OF THE LORD WAS PRECIOUS IN THOSE DAYS.

And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision.—1st Samuel 3:1.

I have just finished reading Hassell's church history through for the third time, and each time I read it I am more seriously impressed with the great worth of the book.

It contains the cream of all true religious literature of every age since the beginning of the world: quotations from the holy scriptures, and from the most gifted writers and speakers who have tasted the exceeding riches of God's grace,

who expressed in the simple language of Canaan the wonder working of His love in bringing sinful men and women to a knowledge of the truth as it is in Jesus.

While we should not cease to search the scriptures, but outside of the Bible we cannot read a better, more accurate or more truthful book anywhere than this history which was authorized by the Kehukee Association, and when completed and published was accepted by it, and recommended to the brethren composing it.

In reading it I have often found myself coveting the love and zeal which brought them together in their associations to worship the true God in spirit and in truth; no distance was too great, the water in the bridgeless streams was never too deep, and poverty was no hindrance. They went on such crude conveyance they happened to possess, ox carts, horseback, on buggies, carts and if they had no other means they traveled on foot, were more in love with divine service than they were with their personal appearance or the vehicle upon which they rode. The word of the Lord was precious in those days. They were not so exacting in those days as to where their brethren had been when any of their ministers went off directed by the spirit of God to preach Jesus Christ, the way, the truth and the life, for they were anxious for others to hear the wonderful story of the great sacrificial offering Jesus made when He became both priest and sacrifice and presented himself to His Father to perfect forever them that are sanctified.

They had a heavy correspondence which extended from mountain to the sea and New York to Georgia, and they were faithful in keeping up this correspondence while distance was no barrier, and they did not use this correspondence as a whip in order to keep others in step with the various beliefs which have unhappily crept into our midst which draws the unnecessary lines that separate, divide and subdivide the church, but "the word of the Lord was precious in those days."

There is something now more precious than the "word of the Lord." It is as in the Corinthian days, when one said he was of Paul, another was of Cephas, and another of Christ, but no one should follow any one farther than he follows Christ. Is Christ divided? Does His loving and consoling spirit of truth work divisions among His sheep? Does his Spirit direct one sheep one way and then direct the other sheep to withdraw or separate from him just to perpetuate strife and confusion in the church which cannot live in peace when their religious liberties are guaranteed by the constitution of the United States?

Our Saviour says the Spirit the Father will send in my name shall guide you into all truth, shall take of Mine and show it unto you. Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you; let not your heart be troubled neither let it be afraid.

B. S. COWIN.

A LETTER FROM BRO. W. F. BRITT OF ARCADIA, FLA.

My Dear Gilbert:

As Frances says, I had a hunch this morning I would have a letter from you. I am sure it is the work of God that has brought about the union that exists between us. It is not so much I have learned by hearing the gospel preached or reading Baptist papers or the Bible. It's because of the divine light that God has given me to see and understand. Without this light and understanding, vain would be preaching and reading. But preaching and reading are witnesses and vindicate the truth of this light, and in this light there is life, but life comes first. The only change in my faith in the past 64 years is it has been made stronger and my vision is brighter. Pray the Lord for me that I may finish my course and not bring disgrace, discord or trouble upon his cause and people.

Monday morning my Landmark came. I have read C. W. Vass's letter twice, and endorse his views on predestination. We know God saw and knew all things before the beginning of time, and as I have stated before He possesses both a positive and permissive will. He did not cause Adam to sin but permitted him to sin, and knew he would sin. In God's infinite love and mercy He overrules sin and brings a blessing. Shall we sin more? God forbid.

I wish I could meet O. J. Denny. I want to hug his neck.

Britt.

Remarks.

Bro. Britt is 86 years of age, yet

there are few of 66 more active. He has been a member of the Primitive Baptist Church more than 64 years, and his love for the Baptists and truth has led him to travel on an average more than a thousand miles each month for years to hear preaching.

I am sure I would not exceed the number to say I have received more than 250 letters from him in the last two years. He rarely writes more than one page, but it would be hard to find a principle of doctrine, order or Christian experience that he has not briefly mentioned; and the man that would gainsay them would be wise above what is written.

M. L. GILBERT

ELDER JOSHUA T. ROWE

Elder Joshua T. Rowe departed this life February 19, 1936 at his home in Baltimore, Md., in his 78th year. He was born April 12, 1858 in Beaufort County, North Carolina. His parents were John Tillman Rowe and Penelope Ross, both members of the Primitive Baptist Church at Sandy Grove in Beaufort County and was baptized on the 1st Sunday in June 1876 by Elder Bryan Whitford. In September 1876 he began speaking in public and the following December was licensed by the church to exercise in the public ministry.

On February 16, 1881 Elder Rowe married Miss Ella B. Harrison, of near Plymouth, North Carolina where they made their first home and he joined by letter the Morrattock Church in Washington County. In January 1882 the church at Jamesville in Martin County, asked the Morrattock Church for his ordination that he might serve them as pastor. They agreed and in February the same year he was ordained by Elders N. H. Harrison and Joseph E. Adams. He served the Jamesville Church four years and baptized nine persons. From 1882 to 1890 he assisted the pastor at Morrattock Church and baptized fifteen persons.

In January 1890 he moved to his old home in Beaufort County and was called to the care of Blount's Creek Church, served them six years and baptized eleven persons. He also served the Bethlehem

Church in Tyrrell County as assistant pastor a few years and in 1891 was chosen pastor, where he remained until 1898 and baptized eighteen persons.

In December 1898 Elder Rowe moved his family from Elizabeth City, N. C., where he resided for three years, to Baltimore, Md, and in January 1899 took the care of Ebenezer Church there, also Black Rock Church in Baltimore County and Shiloh Church in Washington, D. C. and remained their pastor until his death. In Baltimore he baptized thirty-seven persons, at Black Rock eight and at Shiloh five. He also baptized four at Harford Church and a few for other ministers. He served the Alexandria, Va., church for a time.

The principal part of Elder Rowe's ministry was spent in North Carolina, Maryland and Virginia, but he had visited churches from South Carolina to Maine and Canada, and frequently visited churches in neighboring states for meetings of different kinds. He, together with Elder Charles Meads and deacons John T. Walker and C. C. Aydlett, constituted the church at Norfolk, Va., in August 1908 and served them for a while. For a number of years prior to his death he was associate editor of Zion's Landmark.

Elder Rowe's first wife died June 17, 1917 and in October 1915 he was married to Mrs. Addie Farmer Massey, of Wilson, N. C., who died in 1919. His third wife was Miss Mamie E. Wiles, of Ringgold, Va., whom he married in 1920 and who survives him. She was a good, faithful, loving wife and ministering angel during his last illness. He is also survived by six children of the first marriage, Alvis, Ada, John, William, Frances and Charles, and two of the third marriage, Mamie Wiles and J. Tillman Rowe. There are also ten grandchildren and one great-grandson.

In July 1935 he was stricken with total blindness caused by a heart ailment, and his physical health gradually failed from that time to the end, but his mind remained clear and active. During the last two weeks he seemed to realize that his departure was close at hand and made certain requests concerning same. He asked that he be not eulogized as man, but if there had been seen any marks of the Lord Jesus Christ let them talk of that.

Several times he said he feared the monster Death but believed he had kept the faith, therefore did not fear the result. Once he quoted:

"If I must sing, I'll sing of grace."

and the last verse:

"Of Grace I'll therefore loudly sing,

As long as I have breath
Nor will I fear the dreadful sting
That arms the monster death."

but added that he could not go as far as the poet—that he did fear the dreadful sting, but a few hours before the end he was peaceful and quiet and perhaps was not aware of the arrival of the last enemy.

Once after a whole day and night of almost continual suffering he got comfortable and had eight or ten hours of sleep and rest. When he awakened he said, "Lord I do thank Thee for the few hours of ease." At another time when asked "Don't you feel that you have fought a good fight?" he replied, "Yes, I have received and seen many blessed evidences in the people served that my preaching has been edifying, comforting and cheering, and notwithstanding the many imperfections of self it has been a good fight." He would not say he was a good fighter but was glad the Lord had kept him free of extremes.

During his last illness he quoted much Scripture but in his weakened condition it was not always possible to understand. At one time shortly before his death he recited Jeremiah 3:23: "Truly in vain is Salvation looked for from the hills and from the multitudes of mountains; truly in the Lord our God is the salvation of Israel." A few hours before he passed away he prayed aloud for several minutes, thanking the Lord for all His many wonderful mercies and blessings both temporal and spiritual and asking for a continuance of them for family, friends and churches.

Elder Rowe had requested many times that when the end came to send for Elder A. L. Harrison, his brother-in-law, whom he had known from boyhood, had seen him come into the church and ministry and always loved him both as man and sound Primitive Baptist. This request was carried out. There was also present Elder D. L. Topping of Baltimore who feels Elder Rowe's passing very keenly since his entire church life has been under his ministry, was baptized by him, and they have been very close to each other for thirty-six years. Two other ministers, Elders H. H. Leferts and R. Lester Dodson were present and all spoke feelingly and comfortably.

There were scores of letters and telegrams bearing messages of love and sympathy for which the family desires to express to each one their appreciation. Many beautiful floral designs from church members, friends and neighbors attest to the high esteem and devotion of their pastor and friend.

Prayer at the house with singing of "Rock of Ages" was followed by services

at the old Black Rock Church including the reading of his favorite hymn,

"How tedious and tasteless the hours
When Jesus no longer I see."

After which his remains were laid to rest in the churchyard cemetery, there to await the resurrection morn when they shall come forth a spiritual body, as he so fully believed and preached.

"The harvest truly is plenteous but the labourers are few: Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into his harvest."

Written by his son,

Alvis S. Rowe.

R. T. MIDGETTE

By the order of our Conference at our quarterly meeting at White Oak on Saturday before the 4th Sunday in October, I was appointed to write a sketch of our beloved brother's death, R. T. Midgette, who was born December 5, 1858, and died November 27, 1935, making his stay on earth 77 years, 11 months and 22 days. Brother Midgette in his early manhood was married to Miss Agnes Henderson, and to this union were born six children, two of these dying a few years back and four survive as follows: Mrs. W. F. Smith, 230 43rd St., Newport News, Va., Mrs. J. C. Bratcher, Beaulaville, N. C., Mr. Capious Midgette, Maysville, N. C. and Mrs. C. M. Jones, Jacksonville, N. C.

Brother Midgette joined the church at White Oak sometime about the year 1915, and remained a faithful brother until death. Brother Midgette seemed to have had great faith in the Lord, that he was expecting to enter into a better world when the Lord called him home. It seemed that there wasn't anything that he dreaded to leave here for except his dear companion. He seemed to think if they could both go together in that far country there wouldn't be anything for him to dread. So in about five weeks after the Lord called him, he called his good companion to go home with him to stay until that great day. His good companion never united with the church, but she seemed to love that old doctrine, salvation by grace and grace alone.

The writer has known Brother Midgette and his dead companion all his life, and I will say that I have never seen two people love one another any better than Brother Midgette and his wife. I wish to say to his children: (I know they were proud of their parents) Children, I hope that you will all follow the example and prepare to meet father and mother in that sweet bye and bye.

I was blessed to visit just a few days

before he passed away. He told me that he didn't dread death as his life was in the Lord's hands, that the Lord had blessed him to live and reach a ripe old age and he talked as if he had become reconciled for the Lord's will to be done, that he was ready and waiting for the Lord to call him to that great beyond. It's not with his children as it would be with some, for they have a sweet hope that their beloved has gone to rest.

So say children: Sleep on, dear father and mother, and take your rest, for when God called thee home He knew the best. From all of your toils and cares of life, that you may enter into that sweet home where there will be no sickness, sorrow and no more sad farewells, that you might be with your Saviour and his holy band over in that sweet and bright land, where we hope to meet thee some day.

Funeral services were conducted at the home by Elder E. F. Pollard and Elder Edwards and he was laid to rest in Bynum Cemetery at Maysville, N. C., before a large crowd of friends and sad relatives.

Written by one who loved him I hope for Christ's sake.

N. K. Eubank.

ELDER B. B. MCKINNEY

The subject of this notice was born in Caswell County, N. C., Dec. 19, 1842, and died December 4, 1935, making his stay on earth 92 years, 11 months and 15 days. He became concerned about his soul's welfare early in life, received a sweet hope, offered to the church at Pleasant Grove soon after receiving a hope, and was a consistent, useful member. About this time he married Marinda Walker (don't know the date). She was a real helpmate indeed. Had a wonderful understanding of the Bible She passed away 18 years ago.

He was made willing to stand in the temple and speak to the people all the words of this life, after he went through much suffering and he thought he was going to die. Then he, like Jonah, promised to pray that that he had vowed—salvation is of the Lord. He has been preaching ever since, except two or three years, not being able to go, which would be about 58 years. He has lived a useful and good life.

Twelve children were born unto them— one preceded him to the grave, eleven living; 75 grandchildren and 87 great-grandchildren.

Brother McKinney was a father to me in the ministry. Ever giving me words of encouragement, and has told me many times that he never heard me preach anything he could not endorse. The funeral was conducted by the writer, Elders J. W.

Gilliam and G. M. Trent. He was buried at Pleasant Grove.

We, the church at Pleasant Grove, hope to bow in humble submission to the will of God, in removing by death our brother and former pastor, Elder B. B. McKinney. He served Pleasant Grove many, many years as pastor, going through heat and cold—being faithful to the end. He loved peace and preached it.

Resolved, that in his passing the church has lost a wonderful gift, a safe counselor—one that will be much missed by us.

That we bow to the will of God, knowing that He cannot make a mistake, and what He does is right.

2nd, That we extend to the family our heart-felt sympathy, and that we send a copy of this to the family, a copy to the Landmark and this be spread on our church book.

Read and adopted at December meeting, 1935.

(Eld.) T. A. Stanfield, Mod.
G. W. Walker, Clerk.

JESSE JARVIS NEWTON

It is with a sad heart that I attempt to write the death of my dear father, Mr. Jesse Jarvis Newton, who departed this life February 2, 1936.

He was born in Carteret County, June 11, 1851, which made his stay on earth 84 years, 6 months and 22 days. Father was married to mother at the age of twenty one years. To this union were born five girls and two boys. One died in infancy. The rest are living, and the oldest is Mrs. Will Smith, Atlantic, N. C. The others are Mrs. W. H. Babb, Norfolk, Va.; Mrs. Loulinia Gillikin, Atlantic, N. C.; Mr. John R. Newton, Cape Lookout, N. C.; Mrs. R. H. Styron, Atlantic, N. C. and Mrs. Amelia Mason, Atlantic, N. C.

He has forty-eight grandchildren, fifty-four great grandchildren, and two great-great-grandchildren. Father has three half brothers, Mr. Bennett Newton, Miami, Florida; Mr. Willie Newton, Cash Corner, N. C., and Mr. Archie Newton, Cash Corner, N. C., also a host of relatives and friends to mourn his departure. But we do not mourn as those without hope.

Father was a living husband and a good father. He was spoken well of by all who knew him.

My father and mother united with the Primitive Baptist Church at Cedar Island before I could remember, and I, the youngest, am forty-five. They moved their membership to Atlantic about twenty-five years ago, and have been faithful to the end.

Father was taken with an attack of pneumonia and lived only eight days. He selected the hymns to be used at his funeral. It was conducted by Elder Gur-

ganus, assisted by Elder Edwards of Jacksonville, N. C. The funeral services were held at the Primitive Baptist Church at Atlantic, N. C., in the presence of a large congregation of relatives and friends. Then the remains were laid to rest under a beautiful mound of flowers beside his wife, who preceded him in death six years, six months and twenty-four days, in Atlantic cemetery, to await the resurrection morn.

Dearest father, thou hast left us,
Yes, left us forevermore,
But some day we hope to meet him
On that bright and happy shore.

Written by his loving daughter,
Mrs. R. H. Styron.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from us our dear Brother D. D. Stalls. We humbly bow in submission to his will.

First, that we extend to the family of the deceased our deepest sympathy. May God wipe away all your tears and place his love instead thereof.

Second, that we place these resolutions on our church books.

Third, that we send same to Zion's Landmark for publication.

Done by order of the Church at Bear Grass, December 14th, 1935.

A. B. Ayers, Moderator.
W. S. Peele, Church Clerk,
James W. Bowen, Com.

RESOLUTIONS OF RESPECT

We are again called upon to record the death of another one of our dear members. Also, we regret to say that this is the third member of the same family to pass away in only a few months, all being dear brethren and a dear sister of our Primitive Baptist Church at Angier.

Brother Lewis Walter Jones was born March 6th., 1867 and died Sept. 19, 1935, making his stay on earth 68 years, 6 months and 18 days. Brother Jones united with the Church at Angier by letter from the Church at Black River, Dunn, N. C. on May 19, 1929. He was gladly received into the fellowship of the Church, and has ever been a faithful member. He always attended unless providentially hindered; and although his health was not good, he had to be very sick not to fill his seat.

We feel that the memory of this dear brother will linger long in the hearts and minds of all the dear brothers and sisters. His wife and children have lost a faithful and loving husband and father.

Therefore, be it resolved;

First: That in the passing of Brother Jones the Church has lost a faithful and loving member, one who will be greatly missed by our Church. The Church deeply sympathizes with the bereaved family, but we wish to bow in humble submission to God's will, feeling that our loss is His eternal gain, and hoping it to be in the providence of our God to be so led that when the hour of departure comes we may join him.

Second: That a copy of these resolutions be placed on our Church record, a copy sent to Zion's Landmark, and one to the family.

Sister Martha Dupree,
Bro. D. I. Pleasant,
Committee.

Read and adopted by the Primitive Baptist Church at Angier, in conference Saturday, Nov. 2nd., 1935.

Elder T. F. Adams, Moderator,
W. F. Young, Clerk.

GIFT FUND EXHAUSTED.

The gift fund of the Landmark to send the paper to some one unable to pay, is exhausted. The Company donates a dollar for every dollar that is donated by some friend. We have frequent calls from widows and old people who desire the paper and are unable to pay for it. By donating to this fund you are assisting some one who is unable to pay, yet loves the paper and is edified and comforted by it

LOWER COUNTRY LINE UNION.

The next session of the Lower Country Line Union Meeting will be held with the Mt. Lebanon church, ten miles north of Durham, the fifth Saturday and Sunday in March. Elder Lex Chandler was chosen to preach the introductory sermon and Elder N. D. Teasley, Alternate. All lovers of truth are invited to be with us and especially the ministering brethren.

J. M. O'BRIANT,
Union Clerk.

BEAR CREEK ASSOCIATION.

The Spring session of the Bear Creek Primitive Baptist Association is appointed to convene with the church at Lawyer's Spring, Anson County, N. C., on Saturday before the 4th Sunday in April 1936, and continue three days. The church house is situate in south suburb of Peachland, N. C., between Monroe and Wadesboro on S. A. L. Railroad and highway No. 20, now on new maps Number 74. Several buses daily between Charlotte and Wilmington pass Peachland.

J. W. JONES, Clerk.
Peachland, N. C.

PLEASE READ CAREFULLY



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

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

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

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

The mailing list is corrected only once a month.

AGENTS WANTED

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

WILSON, N. C.

OUR PUBLICATIONS

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

CONTENTNEA UNION.

The Contentnea Union is appointed to be held with the church at Moore's, Wilson County, N. C., the 5th Sunday and Saturday before in March, 1936. Elder W. B. Kearney is appointed to preach the Introductory sermon and Elder J. E. Mewborn as alternate.

A special invitation to our ministering brethren.

ZION'S LANDMARK
PUBLISHED SEMI-MONTHLY
— AT —
WILSON, NORTH CAROLINA
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NO. 11

THE LORD IS WITH THE GOOD AND NOT EVIL.

"Moreover in Jerusalem did Jehoshaphat set of the Levite, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned unto Jerusalem. And he charged them saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.

And what cause soever shall come to you, that dwell in their cities, between blood and blood, between judgment, statutes and judgments, ye shall even warn them, that pass not against the Lord, and so wrath come upon you, and your brethren: this do, and ye shall not trespass.

And, behold Amariah the chief priest is over you in all matters of the Lord; and Zebediah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you.

Deal courageously, and the Lord shall be with the good."

—2nd. Chron. 19:8-11.

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

ASSOCIATE EDITORS

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

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

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

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

A SPECIAL PRIVILEGE.

Mrs. J. T. Rowe,
704 Deepdene Road,
Baltimore, Md.

Dear Sister Rowe:

I regret I did not have time to say good-bye to you all yesterday, but owing to the cold weather, and every one having to get in out of it, and my short time to make train connections, made us all hurry homeward. Brother Gladding delivered me to Mt. Royal station just five minutes ahead of my schedule, and God delivered me home once more at 7:15, thanks to Him. And I also give thanks and glory unto Him for my special privilege of being in such a sweet company as I was led into yesterday. It was sad, but Sister Rowe, it was sweet, to be almost exalted above the earth, in hearing such sweet precious words over the remains of our late dear Brother Rowe. Words cannot condole your separation, or no one can ever substitute Brother Rowe to us in the person of another. But, you have one, I feel to say and to firmly believe, that probably will and can spiritually and temporally sustain you all, in his churches, by receiving Brother Rowe's mantle, in the pulpit. While Brother Topping may not have Brother Rowe's especial 'gift' according to the measure of the gift of Christ, yet, he will no doubt comfort you all in the present and future, until his time

shall come to leave this tabernacle of clay and depart to the paradise of God. Brother Topping's arrangements yesterday were most beautifully carried out. It seemed Brother Rowe's desire in the past to have had Brother Harrison's presence at his interment, and Brother Leffert's exposition of the text he spoke from was "Truth," in its fullness to all the 'Elect' that heard it. Just as dear Brother Rowe would have enjoyed it, had he been able to have heard it and he could have done it just as well.

Brother Dodson felt sad in the parting also, and his exposition of the 91st psalm was truth, and sweet to the taste. He is our eternal refuge, His everlasting arm, is ever underneath us, no matter how low we may be brought, He is there. And His Arm is Jesus, the Arm of Jehovah. Now the sweetest and most tender part of our glorious gathering. It was truly glorious and let us give God the glory, for it was the parting with one of His saints, but Brother Topping's part of the arrangement was the hardest to bear, for him, yet, to me the sweetest, for he was truly to Brother Rowe a brother in flesh, in a sense, and truly a spiritual brother for many long years, in the Church of the living God, and Brother Rowe to him was a "father in Israel," truly so was he. And if the churches should see spiritually and

unanimously to call Brother Topping, he no doubt to my mind, could receive the mantle of Brother Rowe upon his shoulders and the churches blessed in return. His part in the service seemed to me, next to yourself, to have had more to endure, for his sorrow seemed personal from every standpoint, and as I told him, his hesitating words were more and sweeter perhaps, than all the words spoken during the service. The atmosphere seemed to be permeated with the real Spirit of God, not a sound was heard, not a murmur was uttered, all of us seemed to be transported beyond this transitory scene, for the time, and Brother Topping's precious tears were in place, truly received, and accepted as a parting of father and son, as it were, for Brother Rowe truly was a father in Israel to him. You are all blessed in having him left to you all, and may the heavenly Father, if consistent with His will, bless, keep and protect him for years to come, and if it be the will of Him and his churches, to permit the mantle of Brother Rowe to cover his shoulders.

You, Sister Rowe, have your two dear children as well as the step-children around you, and whom will, I feel, care for you from every temporal standpoint, and your works will no doubt be blessed further in life, for your children's sake, and care, and the well-grounded hope given you in Christ Jesus will eventually carry you to him, (Brother Rowe), in your time, and while we are not known in eternity, as we are in flesh and blood on earth, nevertheless, there must

be a spiritual recognition of each other when we are made like Him and shall see Him, as He is. It must be, as was said yesterday, a dreadful thought to one who leaves this mortal body in the grave, without a hope of eternal life, founded on 'election' and upon any other foundation, it is a hopeless death.

Only supernatural strength has brought you out of this long endurance in caring for Brother Rowe in his long illness for several years, and the God of heaven will undoubtedly sustain you now to further raising and sustenance of your two dear children. A way will be provided, the Lord always provides in His way and time, for all of us. "What more can He say than to you He hath said, you unto Jesus, for refuge hath fled."

Your brother in hope of eternal life in Him,

John B. Miller.

Newark, Del.

HE COMMANDS AND IT IS DONE.

To the Dear Readers of Landmark:

Since reading Elder J. T. Rowe's experience in the Landmark I felt that I would love to write, and say how much I enjoyed it.

Yet fearing that I should not try, knowing that it is not within me to say one word that would be food for any one. Yet hoping that He may guide my pen.

While down in the low ground not long ago I was made to rejoice in the fact that Elijah was commanded to go down to a low place. How comforting is the thought that even though it is a cross to our nature to dwell in these low places,

yet it is there we are fed, and when He commands us to go we must obey, for 'He speaks and it is done, He commands and it stands fast.'

Elijah must go down by the brook and there hide himself, for the ravens had been commanded to feed him there at morning and evening.

I'm glad that not only did they convey food to him in the morning, as the sun arose, but also in the evening as the sun was setting, that he might have food to sustain him through the night and I can't tell how long this day or night was, but I'm sure that it was night to this old prophet till the Son of Righteousness arose with healing in His wings, and the ravens fed him there. And when the brook dried up he was commanded to arise from there and go to a certain place where a widow woman had been commanded to sustain him. I'm glad she was a widow. We read of one whom Jesus conversed with who said, "I have no husband." He said, "Thou hast well said, I have no husband, for thou hast had five husbands. And the one whom thou now hast is not thy husband."

And when Elijah came to the gate of the city behold the widow woman was there. And when he asked a little piece of bread of her, she said, "As the Lord, thy God, liveth I have not a cake, but a hand full of meal in a barrel." How poor she must have felt. Surely she must have felt, "that the Lord had forgotten to be gracious." But he said unto her, "Fear not, but do as thou hast said, but make thereof a little first and bring to me, and after make for thee and thy son."

So she had "a son." I feel now there are numbers of these "widows," but no one knows how many. But remember that John saw an innumerable host which no man could number. And all of these have this "Son," for says Isaiah, "Unto us a child is born, unto us a son is given."

Also the message that was heard on the day of His birth was, "Fear not, for unto you this day in the city of David is born a Saviour." And this message is spoken to a certain people and embraced the same number spoken of "You hath He quickened who were dead in trespasses and in sin."

I wish I could find words to tell how big I feel this barrel of meal is, but we remember there had been corn reserved in the storehouses of Egypt sufficient to supply Jacob and his family and we are told that "The Lord's portion is his people." Jacob is the lot of his inheritance. And after she had fed Elijah, she and her house did eat many days.

So it is today, it seems at times we are mistaken, and have never tasted of this "bread of life" and know nothing of His goodness and mercy, yet there remains enough to sustain us along the way and the barrel of meal wasted not, but in due season we are commanded to arise from these low places and are carried to His banqueting house.

Then we can exclaim with one, "O! the depths of the riches both of the wisdom and the knowledge of God. How unsearchable are his judgments and his ways past finding out."

I did not intend writing so much

but am sure as the queen of Sheba said, "The half has not been told."

A little one I hope, who often dwells by the brook.

May Fannie Davis,
Roxboro, N. C.

HAS TAKEN LANDMARK SINCE 1890.

Dear Mr. Gold:

I am enclosing my subscription to the Landmark, which will be due March 1st. I have been a subscriber ever since 1890, and have enjoyed reading its pages very much. I was not a member of the church at that time, but I hope I loved the blessed things the Landmark contended for. Your father, Elder P. D. Gold, was the editor at that time, and Elder P. G. Lester was his associate. I enjoyed reading their editorials very much. They were good Bible scholars, and their views upon the scriptures were generally accepted by the household of faith. Their zeal for the cause of Christ and the Church was according to knowledge, and they were very diligent to make their calling and election sure. But they have laid their armor down, and have gone the way of all the earth, their bodies have been consigned to the tomb to await the resurrection of the just. But the Landmark is with us yet. I feel like it is in good hands. The Lord who worketh all things according to the good pleasure of his will, is taking care of it. The present corps of editors, if I am not mistaken, are sound and efficient, God-fearing men, who are contending for the faith once delivered to the saints.

I desire to say that I am well pleased with your article published in the Landmark of December 1st. It is very able and entertaining. I very heartily endorse the position you take when you say—"You request correspondence that makes for peace, love and unity, charity and fellowship; but we positively will not publish articles that have a tendency to increase confusion and the division that is already too plentiful in the church." I trust the Landmark will continue to live up to this rule, that it may be a medium through which the household of faith may be comforted, edified and built up in that most holy faith. For here we have no continuing city, but we seek one to come, a building that hath foundations eternal in the heavens.

In hope,

J. E. Herndon.

LOVED AND SERVED THE CHURCH.

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

Dear Sir:

Enclosed herewith is my mother's obituary; may it find a place in Zion's Landmark, her church paper, in the reading of which she found so much comfort. She never mentioned an obituary for the paper, but I feel that it is fitting that the church that she loved so deeply know of her passing, and I know of no better way. One who has loved and served sixty years, deserves mention among the faithful servants of Christ, and I trust it will meet with your approval.

While I am writing this from my home in Virginia, mother was a

resident of North Carolina and was making her home at the time of her death with her son E. O. Burroughs of Bethel, N. C.

I thank you,

Sincerely,

Mrs. D. J. Davis,

Dumfries, Va.

Remarks.

We fully agree with Mrs. Davis that one who loved and served the church of her choice so devotedly, should have something said of her life and faith, and we are glad to give space in the Landmark, both for the obituary and for Mrs. Davis' letter, which is a very high tribute in itself, showing the devotion to her mother and the high regard held for the faith which so nobly substained her mother unto the end.

It has not been my privilege to know all of the children of the late Sister Dorothy D. Burroughs; but one of her devoted sons is a resident of this city, Mr. H. H. Burroughs, with whom his mother visited, and on several occasions in past years, visited our local church, and with us enjoyed the simple services. She loved her former pastor devotedly, and her sons shared in that high regard for the late Elder Hassell.
—O. J. Denny, Ed.

ENJOYS THE LANDMARK.

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

Dear Editors:

I am enclosing P. O. Money Order for two dollars to pay my subscription to Zion's Landmark to July 1st, 1936.

I enjoy the Landmark and feel that we keep in touch with the church, the ministers and each other through it.

I am always glad to see Elder Hanks' writing. I have enjoyed his writings in the different Primitive Baptist papers for many years.

We have good meetings at our home church at Stuart. Doctor Braswell and Elder Mabe are joint pastors and are faithful to be with us. We have many visiting ministers whom we enjoy. There have been four baptized during the past year.

We have good meetings among our churches. There have been many baptized and much rejoicing in the Lord.

With best wishes to the Landmark and its many readers, and desiring your prayers.

A sister in Christian love,

Mrs. K. E. Adams.

TO SEND THE PAPER TO SOME ONE UNABLE TO PAY.

We have received one dollar from Elder J. E. Mewborn of Snow Hill to pay for the paper for some one who is unable to do so.

HELPING OTHERS.

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

Dear Mr. Gold:

Enclosed you will find check for five dollars for which you will extend my subscription for the Landmark for another year. And the other three dollare for some old people that you are sure would enjoy reading it.

D. L. House,

Oak City, N. C.

CAN'T BLAME GOD FOR SIN.

Dear Mr. Gold:

In my recent article I find that in the preparation of same I left out one page that should have been put in. It was an oversight on my part in revising the article, but some brethren on each side of the controversy among Primitive Baptists might misconstrue some of the expressions. To allay the minds of all who may read, let me say that no true Baptist can lay any blame on God for his sins; they are a product of a corrupt tree and that kind of a tree does not need the work of the Spirit to cause it to bring forth corrupt fruit. Neither can any Baptist claim any sufficiency of himself but all of their sufficiency is of God and their salvation by grace.

Love to the household of faith. Let me again remind the dear children of God of my desire to collect any of the old papers that the Baptist people have ever published, old minutes and anything that would be of benefit to a student of Baptist history.

Yours in sweet hope,

W. D. Griffin,

Fayette, Ala.

LANDMARK COMFORTING.

P. D. Gold Publishing Co.,

Dear Mr. Gold:

Enclosed find one dollar for which please extend my subscription to the Landmark six months, from March to Oct. 1936, I am very sorry I haven't sent it sooner, it slipped my mind until Saturday, 21st, when my Landmark came. I

don't want to do without it. I get lots of comfort reading its pages. I wish I could send more but times are so hard. I am glad the Lord impressed you to write for I think it may do good. I hope so anyway. There is so much wrangling for no good, but if the Lord is for us, who can be against us. I will close, wishing for your success.

Your sister I hope,

Mrs. W. W. Eves.

Weeksville, N. C.

RENEWS HIS HOPE.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Find enclosed a money order for one dollar, which will move me up to October the 1st, 1936. I enjoy reading the editorials and the good letters from the brethren and sisters. When I am so cast down and almost ready to give up in despair, I pick up the Landmark and read the experiences of some brother or sister who tells my experience better than I can. It renews my hope and enables me to rejoice in the Lord and Saviour Jesus Christ who came to this low ground of sorrow to suffer, bleed and die that we poor sinners might live. Oh for grace to love him more. I know that in myself I can do nothing, but feel to say with Paul, it is by the grace of God I am what I am. A poor sinner saved by the grace of God, if saved at all.

Elder A. C. Key,

Carthage, N. C.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder S. B. Denny—Wilson, N. C.

Elder B. S. Cowin—Williamston,
N. C.

WILSON, N. C. APRIL 15, 1936

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AVENGE NOT YOURSELVES.

Romans 12:19.

Paul said to the church at Rome, "As much as lieth in you, live peaceably with all men." But he said further, "Dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, vengeance is mine saith the Lord."

Bible history proves that the children of God have ever had their adversaries, enemies without and within and they have learned by experience that the only true and abiding peace on earth is through that peace which Jesus gives. He said "My peace I give unto you, my peace I leave with you."

Man is too finite, too easily beset, too sinful, to know of themselves, how to properly and justly meet the adversary. They need that wisdom from on high, to enable

them to judge causes and to meet wrongs. Though tempted to take vengeance, Jesus said, "Watch and pray, lest ye enter into temptation." Leave it in His hands. It has been well said that to do good for good is human, to do evil for good is devilish; but to do good for evil is divine.

Jesus Christ, the greatest teacher of all time, always taught truly, truthfully and righteously and said, "Men ought always to pray and faint not."

In Luke's Gospel, 18th, Chapter, Jesus leaves a lesson worth our while to study, and to try, as much as within us lieth, to follow his teaching.

In His parable of the importunate widow, Jesus, as the sent of God, left a striking lesson, to-wit: "And He spake a parable unto them, to this end, that men ought always to pray" and Jesus not only said this but that they ought to pray and faint not. He then gives an example, saying, "There was in a city a Judge, which feared not God, neither regarded man; and there was a widow in that city, and she came unto him, saying, avenge me of mine adversary. And said Jesus: "He would not for a while, but afterwards, he said within himself, though I fear not God, nor regard man: Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

This widow is not unlike the desolate ones who cry unto God day and night, asking his blessings and comforts. All truly convicted and converted sinners can say with Toplady:

"Could my tears forever flow,
 Could my zeal no languor know,
 In my hand, no offering bring,
 Simply to Thy Cross I cling."

Jesus did not bring the case of the importunate widow to mind, to mislead his people, nor to divert their mind from the purposes of God; but left it upon record to show the importance of humble, submissive prayer to God in all our distresses. The Bible fully teaches that His people are a praying people and though, "Many are the afflictions of the righteous, the Lord delivereth them out of them all." And David said, "Like as a father pitieth his children, so the Lord pitieth them that fear him."

Jesus said, "Hear what the unjust judge saith." "And shall not God avenge his own elect which cry unto him day and night, though He bear long with them; I tell you that He will avenge them speedily."

Though He seemingly tarries long, and they are left to pray on, to fight the good fight of faith, sometimes almost in despair, yet, Jesus says, "He will come and avenge them speedily." It is natural for one in soul sorrow to become weary in waiting; but we read, "For the vision is for an appointed time, but at the end it shall speak, and not lie, though it tarry, wait for it, because it will surely come."

Hab. 2:3. O. J. DENNY.

PEACE, LOVE AND FELLOW-SHIP.

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

I have had so much trouble I am hardly myself. My burden seems

to be more than I can bear at times, but I know that my God says that His grace is sufficient. He also says that He will not leave us without a comforter. I must say that when the clouds hover over me so heavy and the way seems so dark I see no way out. Just as the last ray of hope is vanishing I can hear that small still voice saying, "Peace be still. Be not afraid; it is I." I feel in my heart that He will supply my every need for He has promised in His word to be a husband to the widow and a father to the orphan, and He always fulfills his precious promise.

I know not why my companion had to be taken away from me, but I realize that God has a purpose in all things and His will must be done on earth as it is in heaven.

I know my companion did not profess to be a Christian, but he lived a clean, honest, sober life and died with that which is better to have than great riches, for which I am very thankful.

I never realized that we had so many friends. They mean so much in such dark hours of trouble.

Arthur had changed so much about the church and I feel so very thankful that we could understand each other and talk things together. He had a beautiful dream only a few days before he was taken away. When he told it to me we wept together. I rejoiced for I knew it was of the Lord, and I believe that he is resting from all his labor to await the coming of the Lord Jesus, and I have a hope that I shall meet him again.

Brother Penny, I did not mean to

write so much, and I hope you will bear with me. I will be glad when we can have services again. I feel that my church is about all I have left and if we can have peace and love and sweet fellowship with each other I will be thankful. Oh, how good it is for brethren to dwell together in peace. If we have loved enough our church will know strife no more.

Write me when you can find time; I feel that a letter from you would help me on my way, and when you feel that you can approach the throne of grace, I beg that you will remember poor weak me. I feel to be the very least one in God's kingdom if one at all, and I do desire to do the will of my Father and have faith which will give me strength for every burden in this life. Remember me to your dear wife. This leaves me and little son well.

Your humble little sister,
Mrs. Lemmie Dail.

Dear Sister Dail is one of our devoted members at Great Swamp Church, Greenville, N. C. Her husband was recently killed in an automobile accident, and he left Sister Dail and a little son, together with a host of loved ones and friends to mourn his departure. While we are often made to wonder why it was thus with us, when our loved ones are taken right in the prime of life, yet we know God is too good to err and too kind to do wrong.

If all our members possessed the Christ-like spirit that is manifested in dear Sister Dail, all this contention over matters of no importance

would vanish from our midst as the mist before the noonday sun.

I hope that God will hasten the day when Zion may be given a traveling spirit, and truth and righteousness may reign in every heart.

S. B. Denny.

ELDER T. H. B. PRIDGEN

By request of his family I am writing for the Landmark the obituary of Elder Thomas Henry Bunion Pridgen, but alas how incompetent I do feel, this poor little ignorant unworthy sinner, as I feel and see myself to be, in the hand of God to write the obituary of such a good and sainted under shepherd of the Church of Christ as Elder Pridgen was. He was born in Nash County, N. C., Sept. the 1st., 1861, the son of Wiley Pridgen and his wife, Saludia Pittman Pridgen. He joined the church at Elm City, Wilson County, N. C., the 4th Saturday in May 1886 and was baptized by Elder A. J. Moore, late of Whitakers, N. C. He was married to Pattie Jones Dec. 15, 1886 and never could have married a more faithful and congenial wife. The wedding was conducted by the late Elder John W. Jackson.

As time passed on, for convenience, he moved his membership to Mill Branch, Nash County and served this church quite a while as a faithful deacon, but God having a greater design and duty treasured in heaven for him, hence he made his gift in him manifest to the church and on the first Sunday in February 1913 this church ordained him to the full functions of the gospel ministry by a presbytery and laying on of hands by Elder M. B. Williford, late of Nash County and Elder R. H. Boswell. Elder Pridgen, under his great conviction while plowing in the field, tied his mule to the fence adjoining, and in his everyday clothes hastened to the church of Elm City and related his experience and hope in the Lord, and said church, with Elder A. J. Moore, their pastor, gladly received him. This was on the fourth Saturday in May, 1886. Elder Pridgen was of small and delicate stature, but he had every trait of good character, moral manhood and religious regard for the world and the church that any man ever possessed. Luck and fortune never gave him an earthly home. Thus he labored hard as he farmed all his days, to satisfy his landlord, to support his family, to pay his honest debts, to feel free with all his obligations and especially to obey the law, both natural and spiritual, through the service of his God. He was a good neighbor, a kind friend to

all, ever ready to and gladly donate as far as he was able, to the needs of the sick and distressed of the flock and the upkeep of the church.

It is the character, courage and manhood of such men as Elder Pridgen, that has from the landing of the Pilgrims to the present day made America the brightest star upon God's green globe of civilization, holding up the banner of King Jesus, proclaiming Christ the truth and way of salvation, working for the peace of Zion and feeding the flock with grace, free grace which embodies the whole Bible and thereby holding the church together through the power of the gospel which is the power of God proclaimed through the preacher. Elder Pridgen was one of the most meek, loving and humble preachers of his day. He has told this writer that he determined to never ridicule other denominations, that they believed their doctrine as well as he believed his, and I feel sure he never did. Elder Pridgen never was taught in school, did not know the English letters, but Jesus taught him in the school of divinity and made him one of the wisest men and preachers in the gospel ministry of his day.

Previous to his ordination Christ descended by his side, placed a blowing horn in his right hand and poured oil in the horn. Elder Pridgen asked Christ why He poured the oil in the horn and Christ told him to make the horn blow clear and time again when Elder Pridgen blew the horn, to-wit, the preaching of the gospel, and abasing man and giving God all praise and glory, it did seem to me that the gospel rang the sweetest and most glorious through his able gifted sermons of any man on earth. His little bereft flock at Elm City church will never forget his dropping tears in the pulpit, telling them how he loved them and often lay at night, hours at the time, begging God to watch over and care for them and live together in union and love after he was gone, for his time was short on earth.

He was a man with a good recollection. He possessed a bright and clear conception, and asking him counsel as I many times have, I don't believe his gift for discipline and counsel were ever excelled by Elder Gold or Elder Hassell.

Elder Pridgen, like James, proved his faith by his work. He had for many years served three and four churches monthly. No man ever toiled harder in the Master's call to feed the flock, to extol and glorify the Lord, to preach the gospel in its purity and that which makes for peace on earth and good will to man. I have often thought what would we, the little flock at Elm City, do whenever he was called home to glory. Now we are bereft of the saint and under-shepherd that we loved above all men on earth and

the man that so fondly loved, cared for, and prayed for us. But God loved him better than the church. It is hard to estimate the sterling worth of such a good and gifted man in both the world and the church. To know him meant to love him. Those of us born again can, with the inner of spiritual eye view the worthy and deserving monument erected to his grave, memorial to his fellowman and the church, sacred to his memory and consecrated to his God. He was a benediction of comfort and edification, even in his worldly conversations and preached Christ the truth, the way, as long as he lived and sanctified his whole ministry to the service of the churches and the worship of his God.

He was one of nature's noblemen who fought a good fight and kept the faith. He was an exceptionally good man, loved by all classes and colors that knew him, and regarded as a Christian by all who knew him. Man born of woman, his days are but few and full of trouble, hence the faithful old soldier of the cross being full of years, worn with the toil, cares and tribulations of life, having finished his ministerial course and needed in heaven, received his sacred plaudit, thou faithful servant come home, and on Jan. the 13th 1936 he fell in his yard with a severe heart attack and gradually grew worse until the end, and on February 2, at 9:25 o'clock in the evening, angels bore his spirit home.

His request was to be buried by the preachers God in his great love and kindness sent to his home, Elders Fly, Boswell, Barnes, Cobb, Denson, Williams, and Raper and three licentiates, Joyner, Murray and one that I cannot now recall by name. All the preachers, except Raper, were pallbearers and laid him to rest beneath beautiful designs of wreaths and garlands given by churches and friends.

A good name is rather to be chosen than great riches. Elder Pridgen had it all. The world regarded him as a moral and faithful Christian and while on earth he had every evidence of being a chosen disciple to feed the spiritual flock and eternal glory after death and since he is gone to glory we can find no words adequate to render him due and deserved praise. Thank God for such men. No man ever adorned his profession with a well ordered walk and Godly conversation and was more profoundly devoted and consecrated to his God than Elder Pridgen did. No truer disciple ever obeyed the Master's call. A king's son has fallen on earth to rise a prince in never-ending glory.

He requested no funeral and was buried at Upper Black Creek Church.

Faithful servant, thou art gone but thy works and faith inscribed upon the

statutes of living green, will ever live unto the great day of consummation when thou shalt enter into the joys of the Lord.

Bereft wife and children, Nannie, Ruth, Jesse, Wiley, Cooper and George, may the good Lord bless and sustain you in your sad bereavement and may we all with the bereft family, remember his shining and Christian example on earth and strive to emulate his virtue.

J. J. Thorn.

JOHN T. HILL

If the Lord's willing, I will try to write a brief sketch of the life our dear brother in hope, John T. Hill, and in doing so, I will have to speak of him as I knew him.

Brother Hill was born in the year of 1870, the exact date I do not know, the son of the late Owen C. Hill and Mary Eliza Taylor Hill, and died January 25th, 1936, making his stay on earth nearly sixty-six years.

In or about 1902, he was united in marriage with Miss Lou Smith and to her he was a kind and loving husband, and though he never possessed too much of this world's goods, he was blessed to live in comfort and own a comfortable home, which was always open to his brethren and friends.

He united with the Primitive Baptist Church at Wilmington, N. C., on September 10th, 1912, and was baptized by Eld. Isaac Jones.

I have known this dear brother for more than fifteen years and to know him was to love him. He was kind and peaceable in his home and also with his fellowman. He was always willing to lend a helping hand to his neighbors and friends, as well as to the Church, for he was always willing to bear his part, and his seat was never vacant, unless he was sick, or providentially hindered.

About five years ago, he had a very serious operation, which left him practically an invalid, but he found much pleasure in reading his Bible and liked for his brethren to go sit with him, and while he was not much of a talker himself, he seemed to enjoy hearing them talk of the Scripture and the Church.

Several of the brethren and the writer went to see him a few days before he died and he was so weak he could not talk much, but seemed to be reconciled to go and said he hoped his sufferings in this world would soon be over, and though everything that a loving wife, kind friends, doctors, and neighbors could do for him was done, on Saturday, the 25th of January, 1936, he quietly passed over the river to the Great Beyond, where parting and tears will be no more.

The funeral was conducted the next day at the home, by his pastor, Elder R. W.

Gurganus, of Jacksonville, N. C., after which his body was laid to rest in Bellevue Cemetery beneath a beautiful mound of flowers, there to await the Resurrection Morn.

He leaves to mourn for him, his widow, Mrs. Lou Smith Hill; one sister, Miss Mattie J. Hill, three brothers, G. W.; O. C., and J. R. Hill, all of Wilmington, N. C., several nieces and nephews, as well as other relatives and a host of friends.

Written by request of Wilmington Primitive Baptist Church by
Edward J. Scott, Church Clerk.

SALLIE A. RENFROW

With a sad and lonely heart I will try to write the death of my mother who passed away on Thursday night, April 30th, 1935. If she had lived until the 29th of June she would have been 70 years old.

She had been failing in health for several years. She said she was willing to bear all the Lord saw fit to put on her for she wanted to do her suffering here on earth so when she left this sinful world she would be prepared to reach a better place. She would often tell me she was ready and willing to go any time the Lord saw fit to take her. She said there was not anything in this world for her to want to live for, she had lived to see all her children grown and married. She had said many times she did hope if it was the Lord's will she would not be down sick and helpless long before she died. She was not. She was down in bed four weeks. All was done for her that doctors, nurses, friends and loved ones could do. But the Lord's time (as she had longed to see) had come. I only wish I could have been able to be at her bedside to the end. It seemed to me at times I never could bear it, but the Lord knows just how much we can bear.

It has been so sad and gloomy here to me without mama. We never realized what it would be to lose our mother until her voice was stilled never to speak to us on earth, but she is now waiting for us on the other shore where there will be no sorrow, sickness nor death.

Since the death of papa eighteen years ago, mama no doubt spent many lonely hours. While we have tried to be good and kind to her, nothing could fill that daily longing for her life mate. She was light-hearted and always glad and interested in seeing her family and friends prosper and be happy.

She had been a member of the Primitive Baptist Church at Contentnea for several years, always filling her seat when able if not providentially hindered.

Oh the tender love of mother,
What with it can compare,

Always caring for her children,
Helping us our burdens to bear.

No words will ever be so sweet,
As the words you used to say,
No hour will ever be so sad,
As the hour you passed away.

Dearest mother, you have left me,
In this world to mourn and sigh,
But beyond this world of sorrow,
I hope we will meet again on high.

You have left us all behind,
Without a friend who is so kind,
We shall never have another,
Who is so kind as you, dear mother.

'Twas bitter grief, a shock severe,
That parted us from one so dear,
And home is not the same today,
Since our dear mother went away.

As the evening sun is setting,
As we often sit alone,
In our hearts there comes a feeling,
If mother could only come home!

Mother is gone but not forgotten,
Never will her memory fade,
Sweetest thoughts will always linger,
Around the grave where she was laid.

But you have left behind a broken-heart,
That loved you so sincere,
That never did and never will,
Forget you, mother dear.

I can see your dear face before me,
And still feel your hand in mine,
The last sweet look you gave me,
Still lingers in my mind.

It was so sad to part with you, mother,
Oh, sad to see you die,
But we hope to meet you again,
With a band of angels in the sky.

Written by her daughter,
Mrs. A. H. Williamson.

WILLIAM ANNE FLY ALLSBROOK.

The subject of this sketch was born in Edgecombe County, April 9, 1853, and died at her home near Scotland Neck, N. C., March 3, 1936, making her stay on earth over eighty years. She was married to C. C. Allsbrook, February 3, 1869. To this union were born eight children, five girls and three boys. Three girls preceded her to the grave. The husband died several years ago, and since that time I have seen right much of her, a lonely, disconsolate, God-fearing Christian woman, giving God all the glory for her salvation.

A beautiful but sad sight was that of her grandsons bearing her casket, heavy-

laden with flowers, to its last resting place. There are five surviving children, Z. D. Allsbrook, Emma Allsbrook, Mrs. L. L. Braswell of Scotland Neck, Mrs. W. H. Allsbrook of Rocky Mount, and T. C. Allsbrook of Oak City. There are fifteen grandchildren, six of whom were pallbearers, George, William, and Robert Allsbrook of Rocky Mount, Robert Johnson, Duke Braswell, and Robert Allsbrook of Scotland Neck.

She united with the Primitive Baptist Church at Kehukee on the third Saturday in August 1893, and was baptized the following day with her daughter, Mrs. J. T. Davis. She was a loyal and devoted member, always filling her seat unless providentially hindered.

As I remarked to her children while looking on her dear face, so peaceful in death, "We should not shed a tear," knowing that she was basking in the sunshine of God's love, but the separation here is painful and we mourn her going. We shall miss the sweet and loving conversations on religion with her as she was always ready to give a reason of her hope in Christ, going over her Christian travels, not once but always giving praise to her Redeemer God.

"My dear Sister, we shall miss your sweet face, so radiant when the name of Jesus was proclaimed. We shall miss your words of cheer. When we have been with you, I have felt, when leaving your home, to have been built up in a more lively hope, and felt to be nearer God in seeing your faith in Him. Farewell, dear Sister, until we too have crossed the river, may it be God's will that we meet on that bright and shining shore on the morn of the resurrection, 'See Jesus as He is, be like him and be satisfied'."

One Who Loved Her.

RESOLUTION OF RESPECT FOR MRS. ORA N. DENNY.

The passing of Sister Ora N. Denny, beloved member of this church, created a loss inestimable. She died at the age of 69 on the 15th day of January, 1936.

She united with this church 18th day of May, 1912 and was baptized by Elder C. F. Denny, who afterwards became her second husband. She was first married to Will R. Jackson, with whom she lived for only a short while and after his death remained a widow for about 15 years, when she married Elder C. F. Denny, who preceded her to the great beyond. She transferred her membership from this church to Wilson, N. C., where she lived happily as the wife of Elder Denny until his death. Then returning to her old home at Macon, replaced her membership in this church where she remained until death.

Her funeral was largely attended by her loved ones and numerous friends in

Macon, Georgia, then taken to Wilson, N. C., where services were concluded and she was laid to rest by the side of her noble husband.

Sister Denny was ever faithful to her church and friends, and to know her was to love her. It would be fitting to use the language of Jesus, "She hath done what she could." She lived a beautiful Christian life, obeyed the ordinances of our Saviour, kept the faith, walked humbly before her God, loved the church, folded her arms and died peacefully in the fellowship of those she loved.

It is resolved by this church that we acknowledge our loss, bow in humble submission to the same and join with her loved ones and friends to mourn her departure. Resolved further that a copy of these resolutions be spread upon our minutes, a copy be sent to the bereaved family and a copy to the Advocate and Messenger for publication. Adopted in conference at Elizabeth Church, Macon, Ga. This 7th day of March, 1936.

Elder J. A. Monsees, Moderator
D. F. Wells, Clerk.

RESOLUTIONS OF RESPECT.

Our precious Redeemer, for some reason best known to him, sent his death angel and took from us our dearly beloved Sister Sudie Overman, November 2, 1936.

Sister Overman was a true and faithful member, always attending the service unless providentially hindered. The last few years of her life she was a great sufferer, but she bore her afflictions bravely and patiently.

Her walk and conversation proved that she loved her church and her pastor. We know she filled her seat many times when she was not physically able.

The quiet, humble and gentle life she lived showed she had been taught the beauties of her Master and she loved to follow in the footprints of the one in whom she had such great faith.

She was a good wife, step-mother and neighbor and will be greatly missed by all who knew her. We feel assured she is resting peacefully from all her labors.

The membership of our church will miss her, but we feel our loss is her eternal gain. Therefore, be it resolved:

First: That the church bow in humble submission to our heavenly Father's will.

Second: That we extend to her loved ones our sincere sympathy.

Third: That a copy of the above resolutions be placed on our records, that a copy be sent to the family and a copy sent to Zion's Landmark for publication.

Done by order of conference Saturday before second Sunday in March, 1936.

J. B. Batts, Mod.
Trecy High, Clerk,

MINNIE GRAY TAYLOR.

It is with a sad heart I attempt to write the sketch of our beloved sister, Minnie Taylor's death, which occurred November 30, 1935. Sister Taylor had been afflicted for many years and of late years she suffered from high blood pressure and a severe stomach trouble with other complicated troubles.

She was born in Martin county in 1869 and grew up to womanhood and was married to Brother J. L. Taylor on December 28, 1887. To this union were born five children, two are living and three are dead. For many years she and brother Taylor lived in Martin county, and as a farmer got along nicely together. Then they moved here to Roanoke Rapids, N. C., and lived together fine. Here is where I came to know them. And at the same time Sister Taylor was afflicted. So after their children were grown and married off, Brother Taylor had become afflicted and Sister Taylor too. In their last years they made their home with their oldest daughter, Mrs. Connie Cawthorn. She was left alone, her husband having died two or three years ago, and I must say I never saw children more attentive then they were and are holding out to take care of their father. It does look so nice for children to be so loving to their parents. I have been in their home many times, and Mrs. Connie is always cheerful and ready to lend a helping hand.

Clyde, their only son, has his father with him in Durham where he can have the best of attention.

Sister Taylor united with the church here in Rosemary, with the Primitive Baptists. She united with the church some seven years ago, and never was there a word of discord that fell from her lips. She was baptized by Elder J. T. Williams, who was the pastor of the church at that time. She was so much devoted to her church that she always filled her seat when able. We have held services at her daughter's home for her benefit, of which she seemed to enjoy so much. I have so often heard her say she really felt better. Though she suffered much, she was strong in faith. She was taken to the hospital several weeks before she died and stayed there as long as she lived. Her daughter was standing by her when the death angel came to claim her body and take her spirit back to God who gave it, to rest until the blessed call will come, Child your Father calls come home.

She was taken to the funeral home and nicely prepared for burial. Funeral services were held for her at the funeral home on December 2, by the writer of this notice, after which she was laid to rest in the Cedar Wood cemetery under a beautiful mound of flowers, and in the presence

of a large crowd of relatives and friends, to say the sad farewell.

Written by request of her daughter.

Elder Jerry Jenkins,

1043 Jackson St.,
Roanoke Rapids, N. C.

MRS. DOROTHY D. BURROUGHS.

Our dear mother, Mrs. Dorothy D. Burroughs, widow of the late Samuel G. Burroughs, passed away peacefully February 29th., after a short illness due to infirmity of age. She was in her eighty-first year, and had been in failing health for some time. Funeral service was conducted from the home of her son, E. O. Burroughs of Bethel, N. C., Monday, March 2nd, at 10:30 a. m., by Elders Ayers, Moore and Newman. Interment was in the family cemetery near Williamston.

She was a faithful and devoted member of Skewarkey Church for sixty and a half years, having united with that church the second Sunday in August, 1875, and was baptized by Elder Sylvester Hassell, who was her beloved pastor until his death.

After failing health kept her from church services, she kept in touch with the brethren by letter. Loyalty to the church, and her love for Christ and the brethren never failed, and through her suffering, this love and faith was her strength and comfort.

Modest and unassuming, but firm in her convictions and faith, her life was a benediction. May we (her children, two sons and four daughters) follow her teachings, and "rise up and call her blessed."

Her daughter,

Mrs. D. J. Davis,

Bethel, N. C.

RESOLUTIONS OF RESPECT.

Whereas, Our Heavenly Father in His infinite wisdom has seen fit to send His death angel in our midst and called home our dear beloved brother, John L. Taylor, who was a loving and faithful brother until the end. He was received in the Church at Rosemary, N. C., by letter from Flat Swamp Church, July 24, 1926.

He was born May 20th, 1856, died Feb. 6, 1936, making his stay on earth, seventy-nine years, nine months and sixteen days.

We miss his smiling face and hearty handshake, but we must be still and know that God is love, and that He doeth all things well. We feel that our loss is his eternal gain.

Therefore, he it resolved:

First: We wish to bow in humble submission to God and His just and holy will, and that we ever cherish in our memory the hope and faithfulness that our brother had for the Church he so much loved. We feel assured that he is resting

in Heaven above, where all is peace and love.

Second: That the Church at Rosemary, N. C., has lost one of its devoted, faithful members. We extend to the family our sincere sympathy.

Third: That a copy of this notice be sent to the family of the deceased, a copy be spread upon the Church book and a copy be sent to Zion's Landmark for publication.

Done in order of Conference Feb. 29, 1936.

Elder Jerry Jenkins, Moderator.
I. H. C. Joyner, Church Clerk.

RESOLUTIONS OF RESPECT

To the memory of our dear departed sister, Minnie Taylor. We feel that she is sweetly resting in her dear Fathers' arms where all is joy and peace and love.

She was received in the Church Sept. 1st, 1928 at Rosemary, N. C., where she always filled her seat when not providentially hindered.

She was born February 14, 1869, died Nov. 30, 1935 at a ripe old age, and was laid to rest in the family lot in Roanoke Rapids, N. C., cemetery beneath a mound of flowers; and the funeral services were held at the funeral home at 4 p. m. Monday by Elder Jenkins.

First: That we bow to God who rules all things well, after His own counsel and His own will, that it was His purpose to take her to a better land than this, where no farewell will ever be said, no shedding of tears, no separations and all will be peace and joy.

Second: That the Church at Rosemary, N. C., has lost one of its devoted members. We extend to the family our sincere sympathy.

Third: That a copy of this notice be sent to the family, a copy be spread upon the Church book and a copy be sent to the Zion's Landmark for publication.

Read and adopted in conference Saturday, Feb. 29, 1936.

Elder Jerry Jenkins, Moderator,
I. H. C. Joyner, Church Clerk.

RESOLUTIONS OF RESPECT.

Whereas it has pleased our Heavenly Father to remove by death our beloved brother, Willie Ennis, on October 1st, 1935, making his stay on earth 69 years.

He united with the church at Primitive Zion on second Saturday in August, 1933, and was baptized on the following Sunday by his pastor, Elder M. F. Westbrook.

His afflictions were so he could not attend meetings regular, but did attend when able. He was a strong believer in the faith. Therefore,

Be it resolved: that we bow in humble submission to all the wishes of God, who

ruleth all things after the counsel of His own will.

Be it resolved: that we offer an expression of sympathy to the family, which has been so faithful with him through his afflictions.

Be it resolved: that a copy of this resolution be spread upon our church record, a copy be sent to the Zion's Landmark for publication and a copy be sent to the family.

Approved by this church on Saturday before the second Sunday in December.

Elder M. F. Westbrook, Moderator
Verta Whittington, Clerk.

RESOLUTIONS OF RESPECT

Whereas God in his infinite wisdom has called from our midst Sister Hester Ketchum, who was born January 17, 1857 and died November 27, 1935, making her stay on earth 78 years, 10 months and 10 days. She joined the Primitive Baptist Church at Bay in Onslow County, Saturday before the 3rd Sunday in September, 1894.

Therefore be it resolved:

First: That we bow in humble submission to Him who doeth all things well, yet we feel in the death of Sister Ketchum that the church at Bay has lost a good and faithful member and we believe our loss is her eternal gain.

Second: That we extend to the bereaved family our sincere sympathy.

Third: That a copy of these resolutions be spread on our church book and a copy to Zion's Landmark for publication.

Done by order of Conference at Bay Church this the 14th day of December, 1935.

Elder E. F. Pollard, Moderator.
E. J. Pollard, Clerk.

WILLIAM CECIL RAPER.

On February 13th, 1936, the death angel hovered over the home of my dear son, William Cecil Raper, and conveyed that gentle spirit of his from a land of sorrow, trials, and temptations to that beautiful land where they never grow old. While I do not want to complain, it was so hard to give him up, and to hear him call mother with his eyes turned heavenward. I feel that our loss is his eternal gain, and I want to be reconciled to every dispensation of His Divine Providence.

The Lord has blessed me with strength to raise and care for a large family of my own, as well as several step sons and daughters. They have been so kind and thoughtful of me I shall never forget their kindness.

Cecil was a member of the Freewill Baptist Church, and I did not object to that for I believe God has a people among the different denominations,

He leaves a wife and four children and a host of loved ones and friends to mourn his passing. I pray God's richest blessings to abide with me and all my children that are left behind, and may we all be gathered together where sickness, sorrow, pain, or death are felt and feared no more.

Written by his mother,
Mrs. S. P. Strickland.

JOEL HARVILLE

Whereas, it has pleased Almighty God to remove from our church our dearly beloved Brother Joel Harville, who was so faithful to us. We miss his smiling face and hearty handshake, but must be still and know that God is love, and that He doeth all things well. We feel that our loss is his eternal gain.

Therefore, be it resolved:

1st. That we hope to bow in humble submission to God's just and holy will, and that we ever cherish in our memory the love and faithfulness that Bro. Harville had for the cause he loved so much. We feel assured that he is resting in Heaven above, where all is peace and love.

2nd. That we extend to his bereaved family our deepest sympathy, and hope that we all will meet him in Heaven above.

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

Done by order of Church Conference, Sept. 21, 1935.

Elder W. R. Dodd, Moderator,
J. R. Payne, Clerk.
Dry Fork, Va.

RESOLUTIONS OF RESPECT.

Whereas God in His infinite wisdom has called from our midst our dear sister, Mrs. Tabitha Adams, who departed this life, December 14th, 1935, after living here 74 years. She joined the Primitive Baptist Church at Newport over 30 years ago. She lived a true and faithful member until death.

Therefore, Be it resolved, First, that we bow in humble submission to Him who doeth all things well. We feel in the death of Sister Adams the Church has lost a true and faithful member, the children a good mother.

Second, That we extend to her loved ones our sympathy.

Third, That we record a copy of these resolutions on our church books, and send a copy to Zion's Landmark for publication and a copy to her children.

Done by order of the Church in Conference, March 14th, 1936.

Elder R. W. Gurganus, Moderator
Walter R. Mann, Clerk.

MRS. SALLIE JONES.

Dear Brother Denny:

With a feeling of sadness I have been wanting to write you since the death of our beloved sister, Sallie Jones, widow of the late Elder Isaac Jones.

I have a letter from her a few months ago in which she said she felt so grieved about the condition of the Baptists. She said we should feel blessed that there was no trouble in our church at Reidsville. She said she felt indeed that she had enjoyed a feast the last meetings she had attended there. She told me while in our home that she had heard much criticism, here of late, of your preaching, and that she didn't know why. To quote her words, she said, "I have heard Bro. Denny preach much, but I have never heard him preach anything that I couldn't endorse."

She said she surely felt that you were blessed of the Lord to preach and felt that He also blessed her with a hearing ear and understanding heart.

I feel if more of us could show the meek, forgiving spirit that she possessed, while here, we would enjoy much more pleasure while here in this world of sin. Unless there is peace we can find no comfort.

Why should one try to sit in judgment against another?

Should we not take heed when Paul says, "But why dost thou judge thy brother or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ."

Do not we sometimes forget that fact? I feel surely some of us do so.

Come to see us when you can and our best regards to you all.

Unworthily,

Annie Lea Nance,

Reidsville, N. C.

JOSEPH E. TAYLOR.

It is my sad duty to try to write a few lines in memory of my dear husband. He was born June 7, 1863. Died the 12th of August, 1935, making his stay on earth 72 years, 2 months, 5 days.

He never united with any church, but attended the Primitive Baptist meetings regularly and was a believer in the doctrine of Salvation by grace. His walk in life speaks sufficiently for those who knew him.

He was a hard worker and always provided well for his family.

He leaves a lonely wife, one daughter, and four sons, eight grandchildren, and one great grandson. He also leaves one sister and one brother.

Oh how we miss him. No one knows the lonely hours we have spent since he was taken away.

The funeral was conducted by Elder Gurganus to a large congregation of sor-

rowing relatives and friends.

His battle is over, the warfare accomplished and what a blessed thought when we see our loved ones taken from this smitten world to have a reason to believe that they are saved to sin no more, and to rest in that blissful mansion prepared for them from the foundation of the world.

Infinite wisdom, power and love
Prepared the robe that you shall wear,
And in the realms of bliss above
'Twill shine forever bright and fair.

Written by his sorrowing wife,
Mary Etta Taylor,
Sea Level, N. C.

RESOLUTIONS OF RESPECT

Since it is our heavenly Father's will to call from us our dearly beloved Sister Mamie Wynne, who departed this life Dec. 21st, 1935, was born June 22nd, 1868, and was married to Dan Wynne, March 21st, 1893.

To this union were born nine children, four sons and five daughters.

She united with the church at Spring Green Saturday before the fourth Sunday in June, 1920.

1st. That we are resigned to the will of our heavenly Father, who doeth all things well to the honor of his glorious name.

2nd. The church has lost a faithful member.

3rd. That a copy of this resolution be placed on our church record and a copy sent to the Landmark for publication.

Written by order of conference, Saturday before the 4th Sunday in January, 1936.

Elder W. E. Grimes, Moderator
W. A. Ross, Church Clerk.

GOOSE CREEK ISLAND CHURCH.

Please publish in Zion's Landmark that the Church at Goose Creek Island has changed the time of its quarterly meeting from the Fourth Sunday in Feb., to the fourth Sunday in March and the 4th Sunday in June, Sept. and December and Saturday before.

Done by order of Conference in March, 1936.

T. H. Edwards, Moderator and
Emma Williams, Church Clerk.
Hobucken, N. C.

UPPER MAYO ASSOCIATION

The next session of the Upper Mayo Primitive Baptist Association is appointed to convene with Big Creek Church near Westfield, Stokes County, N. C., on Saturday before the third Sunday in May, 1936 and continue three days. All lovers of truth especially ministering brethren are cordially invited to attend and worship with us.

S. G. Dobyms, Clerk.

PLEASE READ CAREFULLY



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

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VOL. LXIX.

MAY 1, 1936

NO. 12

JEHOSHAPHAT ASKS HELP OF THE LORD.

"It came to pass after this also, that the children of Moab, and the children of Ammon, and them other besides the Ammonites, came against Jehoshaphat to battle.

Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and behold they be in Hazazon-tamar, which is En-gedi.

And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah.

And Judah gathered themselves together, to ask help of the Lord; and even out of all the cities of Judah they came to seek the Lord.

And Jehoshaphat stood in the congregation of Judah and Jerusalem in the house of the Lord, before the new court.

And said Lord, O Lord God of our fathers, art thou not God in Heaven; and rulest not thou over all the kingdoms of the heathen? in thine hand is there not power and might so that none is able to withstand thee?

Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gave it to the seed of Abraham thy friend forever?"—2 Chron. 20:1-7.

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

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXPERIENCE.

Elder J. A. T. Jones,
Dear Friend:

It is with a trembling hand I attempt to write you some of my feelings. I have had a desire to write you ever since your visit to mother. You talked so comfortingly and sweetly I thought perhaps you could advise me, and help me some. But I feel so unworthy, so sinful, I do so much fear I will deceive such a good person as I feel you are, that I want to try to convince you in the beginning there is nothing good in me.

Mr. Jones, I have had serious thoughts about dying, and have wondered what would become of my soul after death, ever since I can remember. But I had such a lively nature, and enjoyed dancing and lively company very much. Sometimes, when dancing and enjoying myself, those serious thoughts would come to me. I would think, "Oh, well, I will get religion and be good, when I get older." My mother and sisters disapproved very much of my going to dances, but they let me go, or I would not have gone. I would think of them and get so heart-broken I would go out by myself and cry.

I ran away and married against mother's will. That was the first time I had ever really been false to mother, and it seems that I can

never forgive myself for it. I often feel that's why I have so many troubles.

I was real sick one night, and Sister Nellie was giving me my supper. She said: "Audra, I believe you wanted to die yesterday." I said: "Yes, I did, and I would have died without a second thought." She said: "Well, honey, don't you know that would have been awful?"

Then it seemed I was dying, and I told mother goodbye, and asked her to help my husband take care of my baby. And, Mr. Jones, I believe God showed me that night who I was and who He was. Oh, I can't ever tell any one the horror that filled my soul. It seemed that my sins were just like mountains in big waves, rolling over me and crushing me down. Every little sin came by me, and my soul just cried out, "Unclean, unclean!" I thought, "Oh, how could God be just, and let such a vile sinner as I live here as long as he had?" It seemed as if I could see God's goodness, and my vileness for the first time in my life, and my heart's cry was "God, be merciful to me, a poor sinner. Lord save me, or I perish!"

I stayed in that condition a long, long time. Some nights I did not sleep any. I would cry, and try to pray all night. One night I was almost gone, I felt. I looked at my husband sleeping so peacefully,

and I thought, "Oh, you poor fellow, you are surely on the road to death!" For I thought God could not be so good, and let such people as he and I were live on.

I looked at my mother and baby sleeping so happily together, and I would cry and cry, and think, "I know we can't be together after death. You are so good, and I am so wicked."

One night I as crying and trying to pray, and it seemed as if a voice spoke in my heart, and said, "You have done all you can. You can't live and you can't die. You just can't do anything. All power in heaven and earth is God's. Just stand still, and know that He is God, and except you become as a little child, you cannot enter the kingdom of heaven." And the calmest feeling came over me, and I went to sleep so sweetly. The next morning I awakened, and felt I was a different person. I thought, "Well, can I be the same person?"

Sister Nellie came in, and asked me how I was, and I said: "I don't know, but I know it's O. K., that I was helpless and I couldn't do anything, that all power belongs to God." She just laughed, and said, "I like to hear you talk like that."

I went in the next room, for I felt I must be alone. I was so weak I leaned across a table of quilts, and a voice spoke in my heart. "Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, and redeemeth thy life from destruction." I rose up, and walked to the window, and, Mr. Jones, I can never

tell the joy and the unspeakable bliss that filled my soul. Oh, the glory of God, the goodness of God. to save such a sinner as I have been! It seemed as if I was in a new world. The trees, the grass, the birds, and God's own clouds were praising Him.

Sister Ernie came in, and said: "Audra, why are you crying and wringing your hands that way? I said, "I didn't know I was." And I didn't, for I was carried away. I went back to the room where mother and the baby were, and they looked so sweet to me. I thought, "How much I love them, and how much they love me." And, blessed above everything, my heavenly Father loved me, and had forgiven my sins. And I thought, "Now, if I can just keep from sinning, everything will be all right." Oh, I was so happy, and I thought, "Oh, I surely can keep from sinning. I am so thankful I don't believe I will sin any more."

But in just a few hours my thoughts were sinful, and in a few days I found myself speaking sinful things, and I just can't keep from sinning.

A few mornings after this, I heard the son, "Lord, in Humble, Sweet Submission" sung so sweetly, and I felt impressed to go to the church and tell what great things the Lord had done for such a sinner as me. But I felt "It just won't be right for a person as sinful as me to join any church, and especially one as good as yours."

I improved fast after this, and was soon strong enough to go to Middle Creek to preaching, and Mr. Coats preached first. His text

was "Comfort ye, comfort ye, my people. Speak ye comfortingly unto Jerusalem. Cry unto her, her warfare is accomplished, and she has received at the Lord's hand double for all her sins." Oh, it seemed just as if he preached for me. He told my feelings much better than I could, and it comforted me so much. I just can't tell you how sweet you and Mr. Coats looked to me, and the members also. Oh, I felt as if I could kneel at your feet, and beg a home with you. But if you knew me as I know myself, I feel you'd surely tell me to stay away until I could be a better girl.

One afternoon I heard the sweetest voice singing "Death Is Only A Dream," and it made me so happy. But, Mr. Jones, I get mad sometimes, and just can't help it, and say bad things and think bad things, and then I'll pray and beg the Lord to forgive me. Oh, I want you to please pray for me, that I be not overcome with the sins of the world. I love the worldly things too much, and can't help it.

Sister Nellie told me she dreamed of being at preaching, and I was one of the members, and she was washing my feet. And then she said she believed it would be so some time. "Well," I said, "if I do, it will be the power of the Lord that carries me there, and He will carry me through." Oh, Mr. Jones, I feel yet that He will. Every time I have been to preaching since then I have enjoyed it so much, though I can't go often. Last second Sunday in August I almost overflowed when Mr. Coats was preaching. I felt that I could kneel and kiss the sole

of his foot. Oh, the love I felt for you all I can never tell. And if I never join your church which I love, it will be because I feel too weak and sinful.

The next week Nellie had another dream about me. She said she dreamed I was dying, and was lying on my back, looking up and smiling, and had a bunch of the prettiest white flowers she had ever seen, and that comforted me some. I know that if I am saved, it will be through the love and mercy of God, and nothing I have done. But Oh, Mr. Jones, my vile and sinful nature makes me doubt the blessed Saviour ever commencing a good work in me. It seems that if I were one of His, I wouldn't be so sinful. But from the trouble it causes me I know I am not like I was in the past, for I love good people, and do so much enjoy going to preaching, but I can't go often. I haven't been since last second Sunday in August.

I don't know why I have written you this letter, only because it was on my mind so I could get it off in no other way. I may never send it to you. The Lord only knows. You don't live far from me, but I could not go to see you and talk to you, for I feel that I would almost faint if I were to try to talk to you.

Hoping you will overlook and forgive me for all that is wrong, I will close. If you think it's worthy of your notice, I would be glad for you to answer me and tell me what you think of poor sinful me.

Sincerely,

Audra B. Jordan,
McCullers, N. C.

GIVES GOD THE GLORY.

Dear Brethren and Sisters:

As a young member of the Primitive Baptist Church I will write a few lines as the Lord will give me the inspiration of His word. "For without me you can do nothing." Those words surely are true. For when one is dead in sin, it takes only that God to bring him out. The same is with a blind child—truly I hope.

I have been a Missionary Baptist for about five years and was truly converted before I went in the church. Now I visited my grandmother in Wilson. On Friday I was as Apostle Paul, ridiculing God's people, the Primitive Baptists I believe, yet being blind the Lord was able, as He says in the 11th chapter of Romans, "God is able to graft them in again." Then the following Saturday I was made to see the vision different from what I had before. Now, mind you, two weeks before I joined I had a dream about that occasion. I dreamed I was in a wilderness walking, and I came to a little white church. I walked up the steps to the door. The Elder was preaching and there didn't look to be over twelve or fourteen present. I thought to myself it was a small congregation, and walked away. And there weren't over that many when I joined. As I went to the little church on Saturday I found a burden in my breast. Before the meeting was over it got heavier and I began to ask God to show me what it means. And the voice said, Thou shalt not doubt the word of God. And at that I got up and went to the front.

Now Bro. Weaver mentioned in his sermon that some people didn't believe that God would make us do these things, but that David in the 23rd Psalm said, He leads me by the still waters, He restoreth my soul. He maketh me to lie down in green pastures. Therefore God doesn't only make his children do these things, but He works in a mysterious way—as the Word says in the 11th chapter of Romans. I say have they stumbled just to fall, I say not but through their fall salvation is come unto them.

When I joined I made the remark that there weren't many, but it didn't make any difference about the great multitudes, that if there weren't many the presence of the Lord can always be there. I also asked my grandmother about the dream, did she think I was going to join or not. We can't tell about these things, but God in His own good time will show them to us, and I stayed nearly four months with my grandmother, but I felt that the Lord had a reason for my staying that long.

By my staying so long and the dream we can always see after these things are shown us. I have always had some of the Primitive Baptist belief. Bro. Smith preached a wonderful sermon that day too.

Friends, though I can't be there to attend my church I hope my spirit will be there and I want all of my Christian brethren and sisters to pray that I may stand true. Now just as Jesus said to Peter on one occasion, I am praying for you that your faith fail not. Not all but some of you know I am not but 21

years of age—and as one telling me one thing and one another, I am a lot of times tempted to say with Jeremiah, Lord I can't speak, behold I am too young, but that is the goodness of our Lord that we have these thoughts, but when we are a child of God He will lead, guide and direct His children and by the grace of God I am what I am, and it is by grace I hope that I write these lines, and it's by the grace of God I am holding out faithfully I hope, though desiring all your prayers. Then why say this may be your last chance and you may never have another for behold God has never started a good work but that he would end it in the day of His power.

My grandmother, Peggy Baron has been a member at Moore's Church 53 years and she said after I joined that she believed she could tell I wan't satisfied altogether in the Missionary church and I prophesied this to my friends that I felt better when I was brought up from the water than I did when I was baptized in the Missionary church, though don't think now that I wasn't all right to start with as I told you in the beginning that God had I believe converted me. That is why I guess I have always had some of the Primitive belief, because I knew my conversion was of God and not of man. Many of my Missionary friends try to tell me that we are all His from the creation. Now it's not that it's a fine poem, for I haven't much education, but most of my education I hope is from the Lord and from what the Lord I hope reveals to me. I want you to notice what I say

about the creation. Now I was thinking one morning on some scripture and it seems it came to me like someone had spoken it, the words:

The Call of God.

Before I started to write I asked God to give me what to say in a prayer, and with the help of the Lord I wrote:

The call of God once came to me,
It said that Jesus died on Calvary.
And happy I was when I followed
my King,
I was so overjoyed I just had to
sing.

And the voice said, thou art not just
from creation,
For I have chosen you from the
foundation.

And as the apostle Paul I said,
Lord what wouldst Thou have me
do?

Then sweetly the voice said:
Follow me and be true.

The call of God comes and you
know not where it went,
But you do know that it's you He
has sent.

For God calls His own which is His
elect,

And if I am not right, take your
Bible and see if I am cor-
rect.

As I say my friends tell me that we are all His from creation, and I begin by telling them, yes, but we were not all His from the foundation. And noticing that when I start talking about chosen people

are the standard of religion which is the foundation, I find they are not so interested as if I would say that everybody can be saved, or that Jesus died for all. In the 17th chapter of St. John, 9th verse, are the words: I pray for them. I pray not for the world but for them which Thou hast given me for they are Thine. Another scripture has been on my mind and I have been thinking about it for a long time, so I looked it up in the Concordance about the foundation. One of my friends told me he wanted me to show him in the Bible where it said anything about chosen people. I gave him ten references about the foundation. Along with them I gave the 11th chapter of Romans, which deals with grace, election and elect.

Friends, besides what I have done and said it seems it is not enough. I want to mention my physical welfare. All true children of God, in their weak way, believe like Job when he said, Tho' he slay me yet will I trust him. When I was lost in sin and undone, God, in his graciousness, goodness and blessedness, was leading, guiding and protecting me, when I was yet blind.

Before I was converted, I was as Job, in my physical condition. I had faith to believe and trust that God would take care of me. About five years ago I had epileptic fits. I had been told by friends that I ought to be careful, owing to my physical condition. Yet I was blind, I couldn't see, spiritually. So one day I was up a tree, and I felt a dreadful attack coming on, so I did not know whether I should try to

come down or not. I was something like fifteen feet off the ground, so I got in a position, so if I should become unconscious I would not fall. Then looking straight up I tried to pray sincerely, and I told God He had all power, that I was in danger of getting broken up or killed, and if it was his will not to let me fall, that I was helpless except through him. I became unconscious while praying, and when I came to, my first thought was that I knew the Lord had answered my prayer. I was safely down and in bed, which would have been impossible except through His aid. And before I got up I lay there and tried to thank the blessed Lord in prayer.

My Christian friends, that's only one occasion. I could tell you of three or four more. Now these were before I was converted, and when I was converted it seemed the Lord would never remove the burden and I was ready to give up several times. Every time these instances would come to my mind that the Lord had shielded me many times when I didn't know it. Those occasions were only showing the power of the Almighty. And after my conversion I have been going around six years. I am more determined than ever to follow in his steps. For the Lord always steps in and directs his children.

I have ups and downs, and sometimes feel I have never been born again, and am made to say as that old hymn, "Amazing Grace, how sweet the sound, that saved a wretch like me. I once was lost, but now am found, was blind but now I see." And I get awful dis-

couraged and want to give up. Still it seems there is an inward voice that leads me on.

Your brother in Christ,

Frank Howard,

316 Halifax St.,
Raleigh, N. C.

SALVATION.

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

Dear Mr. Gold:

Perhaps this is the first time I ever attempted to write you personally. I remember seeing you in Danville a good many years ago. I had the pleasure of meeting your father (who is now passed on) several times. The last time I heard him preach was at the Presbyterian Church in Danville. He was passing through this way, and it seemed that was one of the places that volunteered to let the Baptists meet one night, and your father preached. There was a very large crowd of Baptists out that night, and there was also a large number of people who were not members of the Baptist church. There were many outside the Baptists, who expressed themselves, saying that if the truth was ever preached Elder Gold preached it that night. At that time I was a member of another denomination—but I heard that Elder Gold was going to preach and I went to hear him, and I surely did enjoy it. He told my experience, if ever I have had one. I am sure that there are more Baptists in this section who have Elder Gold's picture hanging on the walls of their home than any other man—this

goes to show the esteem in which they held him.

I certainly did enjoy the letter you wrote and published in the Landmark sometime ago, in which you stated that you promised your father that you would try to keep the old Landmark going. I fully endorse every thing that you said. I especially enjoyed what you had to say about peace in the church. While you are not identified with the Baptists, as far as your name being on the local church roll, I believe that you are a child of God, else I do not see how you are able to write the good things that you do write, and too, you are so good to the Baptists, always looking out for their interests.

I am enclosing a little article. Should you think well of it, you may publish it. You know I have not done very much writing, and I hope that you will overlook my weakness in the way I write. All I can do is to write the things that appear in my mind. If I am one of God's children, I surely am a very little one.

With my very best wishes for your success in your endeavor in keeping the Landmark going to those who love its contents.

Yours very truly,

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

What is Salvation? The word is used in the Bible to indicate a work of God in behalf of man. Too much emphasis cannot be placed on the fact that now, according to the Bible, salvation is the result of the work of God, for the individual,

rather than the work of the individual for himself. Eventually the one who is saved (from darkness into light) by the power of God may, after the divine work is revealed, do "good works," for salvation is said to be "unto good works" (Eph. 2:10). For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Those who believe are to be careful to maintain good works — (Titus 3:8). This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. Good works are evidently made possible by salvation: but the good works which follow salvation, do not add anything to the all-sufficient and perfect saving work of God.

The moralist is inclined to conceive of salvation as resulting from a manner of daily life, rather than a creative power of God. An appeal for a reform manner of life to him, sounds practical and reasonable and he sees no value of God's gift of free grace. A man that has been born again, and now living and feasting upon the joys of salvation, may live on a higher plane, and most certainly will; but to attempt to live on a higher plane will not, and cannot impart the new life, or save a lost sinner, neither will it bring to him the joys of God's salvation.

Man is naturally occupied with temporal things, 1 Cor. 2:14. But the natural man receiveth not the things of the Spirit of God; for they

are foolishness unto him: neither can he know them, because they are spiritually discerned. Man in his blindness conceives of salvation as resulting from a daily walk of life, both moral and religious, rather than a state wrought by the creative power of God.

It is the divine purpose that a Christian's conduct should be, and is inspired, by the fact that he is already saved and blessed with the joys and riches of God's grace in Christ Jesus, rather than by the hope that an attempted life to live the Christian standard of conduct would result in salvation. David was already saved and a child of God, when he prayed, asking God to restore unto him the joys of thy salvation. Salvation is the Act of saving; spiritual deliverance from sin and death.

Eph. 2:11-12, Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision in the flesh made by hands: That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. Eph. 2:13. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Eph. 2:14. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us.

A child of God is saved from the guilt and penalty of sin when he believed. St. John 5:24. Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting

life, and shall not come into condemnation: but is passed from death unto life. This is the working of God's revelation — causing the flowing and joys of His Salvation through the hearts of his dear little children for whom Christ died. For by grace are ye saved through faith; and that not of yourselves; it is a gift of God.

Posie W. Ashworth.

EXPERIENCE.

Editors of Zion's Landmark:

For many years I have had a mind to write some thoughts and some of them have been in my mind for more than fifty years.

When I was very young I had serious thoughts about dying. I did not know anything of the mercy of God, but believed there was a punishment for them that did wrong. I had these feelings at times until I was 12 years old, then I began to feel I was a sinner, and I felt the need of asking the Lord for mercy. I did try the best I could. I was interested in going to preaching. It interested me in some way. The fourth Sunday in September 1882, I went with my grandfather, Alfred Blalock, to Flat River Church in Person County, N. C., and heard Elder D. R. Moore preach. When he was telling the feelings of one that had been changed, I thought if I was ever changed I would know it after hearing him tell how they felt. I remembered some of his preaching for many years.

The time came later when I had many thoughts and feelings that called what Elder Moore said to my

mind, but could not feel that it was to me in that way, for I thought when he was preaching if I was ever changed I would know it.

When I was growing older I continued being troubled about my sins. It seemed as the poet said, my sins like a mountain rose. Then I felt the need of being a Christian. The time had come when I was cut off from worldly things. If I could have done anything to have made myself a Christian there would not have been a minute about it if I could have helped it.

I felt like if I could live my life again I would try to live so much better. Preaching seemed with power but did not reach my case.

When I was 16 years old, one day I was feeling very sad about my condition and it seemed that my evil thoughts were enough to condemn me. When I was climbing over a fence on my grandfather, Alfred Blalock's farm, it seemed that if a question was asked me saying, If you were called to die could you have any hope of being saved? And there I was able to say, yes I could. Then my sadness was gone. I then walked on feeling very humble. That is now this fifty years past, a very noted place to me.

But I soon began thinking I was mistaken about it. Sometimes I would have some hope and again I was afraid I was deceived about the matter.

The first Saturday in June, 1888, I went to Wheeler's church and heard Elder Isaac Jones preach. He told my feelings so much I thought he knew all about it. I thought he was the greatest preacher I had

ever heard. Some people came in after he began preaching. I thought they had missed so much by not hearing all he said. I never was so anxious to shake hands with a preacher. But it was too much for me to go to him, he was so much better than I was. I then thought I would not doubt any more. He had told me all about it and I was then satisfied.

But I soon began to doubt again. I greatly desired to see him again. I thought he knew more about my condition than any one else as he had told it so plain. When I heard him preach I thought perhaps he could comfort me in some way.

The second Sunday in September in 1888 I went to Wheeler's church where Elders A. N. Hall and D. R. Moore preached. Elder Hall spoke of the wicked people in his preaching and I feared that I was one of them, and that troubled me and caused me to be afraid I was mistaken. When Elder D. R. Moore preached he said he would say for the benefit of a young Christian that the fear of being deceived was one of the greatest evidences they had of being changed. That being my condition at that time and I being young, those words were so great to me. I then thought I never would fear any more; but I soon remembered that I had thought that at other times, but was mistaken. But I went away from the church without any fear or doubts. While in this feeling I remember singing these words with great solemnity: "Sickness, sorrow, pain nor death, are felt nor feared no more." I desired to join the church but could not feel fit to

join the church. And I felt alone, not fit for the church, nor could not engage with the enjoyment of the young people's pleasures. I could not be what the members of the church looked to me that they were.

On the second Saturday in October 1889, I went to Wheeler's Church and that day everything was out of my way and I offered and was received and five others joined and I felt like a great cloud had passed by. I looked at some of my friends and thought if they knew the relief in the matter they would join. I was able to tell many of my thoughts, but when I stopped talking I thought of many things I would like to have told but I thought if they would not receive me perhaps they would let me tell the other thoughts later, but they did not ask me any questions. Elder Moore said he was satisfied.

Since that time I have desired and tried to live orderly. So often tried to ask the Lord to lead me and keep me in the right way and that I may not do or say anything wrong and hurt any one's feelings. I desire to live in such a way to not disturb the church. My church desires have not weakened any in this nearly forty-seven years. This many years I have learned more of my weakness and I hope more of the power of God. I desire that God may lead me and keep me in an orderly way the few years that I may now live. I feel that I know in me dwells no good thing and if I live as I desire to live I must be led by the inward working of the spirit of the Lord. W. D. Blalock, Prospect Hill, N. C.

LOVES THE LANDMARK.

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

Dear Brother:

You will please find enclosed Money Order for \$4.00 which will pay for my subscription for the Landmark to Nov. the 1st, 1936.

I beg your pardon and thank you very much for your kindness for waiting this long. I hope it won't happen so again. In the future I hope that I will be able to pay in advance. If I don't, when my subscription expires stop the paper.

I love the dear old Landmark and what it stands for and hope that the dear Lord will enable you to keep it going for it is the only medium by which some hear the gospel. Especially those that can't get out, like my dear wife who has been in bed nearly eight years. Though we now have a good and able pastor, Brother P. H. Edwards who preaches for her at the house, though the Landmark is a great comfort to her in her lonely hours.

We had a good meeting yesterday and the day before. Elders P. H. Edwards, the pastor, and a visiting preacher, Elder Batchelor, preached well. I believe the Lord was with them.

May the Lord bless you spiritually, physically and financially, is the prayer of your humble brother,

B. B. Lawrence,

R. 1, Beaufort, N. C.

PRAISES THE LORD.

Dear Friend:

I want to tell all the Baptists that believe in Jesus what the Lord has done for me. Last year my children tried to get me and my seven

children together and they gave me a surprise birthday supper as I was 78 years old but I did not go so the Lord blessed us all, both my son's wife and son-in-law to meet at the Tarboro church. He don't try, He does His will. We heard three good sermons preached and after preaching we all stood together, the oldest next to me and on down to the youngest. I rejoice so that I want all to help me thank the Lord, I don't feel like I can praise Him as I want to.

My children like to go to preaching. I think of how many times and many ways the Lord has been my friend it makes me think He has forsaken me in my old age. I believe he will be with me to the end. Oh that I could thank Him as I want to.

Your friend,

M. M. Cully,

Tarboro, N. C.

**HAVE TRAVELED THE SAME
DARK WAY.**

Dear Mr. Gold:

I am sending money order for \$2.00 to pay for Landmark. Please pardon me for not sending it sooner. This pays up to November the 25th, 1936. If living, hope to be able to subscribe again.

I enjoy it so much, when I get down in the dark I pick up a Landmark and read that some one else has traveled the same dark way. May God bless and keep you and yours is my prayer.

Mrs. L. H. Stanley,

Tipton St.,

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 S. B. Denny—Wilson, N. C.

Elder B. S. Cowin—Williamston, N. C.

WILSON, N. C. MAY 1, 1936

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THE POOR NOT FORGOTTEN.

"But I am poor and needy; yet the Lord thinketh upon me. (Ps. 40:17.) David felt his poverty of soul, yet found consolation in the thought that the Lord was mindful of him.

This scripture does not have reference to the poor in purse, only, or necessarily; but to the poor in spirit, the destitute soul, such as Jesus spoke of as the elect of the Father which cry unto Him day and night.

Poverty, as to this world's goods, does not necessarily separate one from the riches in faith in Christ Jesus, nor does the wealth of the world insure one against poverty of soul.

God chose the weak to confound the mighty and the wise, and it is said: "Where is the wise? Where is the scribe? Where is the disputer

of this world? Hath not God made foolish the wisdom of this world?" "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness: but unto them which are called, both Jews and Greek, (we preach) Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." 1st. Cor. 1:20-25.

David was but a boy, a stripling, but clothed with the Spirit of God, he was more than a match for Goliath, the Phillistine giant.

David's brothers were stalwart soldiers, but God passed them by and chose the shepherd boy, who was keeping his father's sheep, to be king of Israel. Gideon's answer to the Lord was, "O my Lord, wherewith shall I save Israel? Behold my family is poor in Manasseh, and I am the least in my fathers house," yet he was the chosen of God to deliver Israel.

When Jesus came into this world he came not in company with the wise men of Herod's court; but was cradled in a manger, with angels hovering near, singing glory to God in the highest," etc.

He was to be found of them who sought him not, was found in company with some illiterate fishermen from the shores of Galilee, and said: "The foxes have holes, the birds of the air have nests; but the Son of man hath not where to lay his head."

With this surrounding, he fulfilled the prophecy concerning himself, as he said. "The Spirit of the Lord is upon me, because he hath

appointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

He ever lives to give repentance and to deliver his people. To His people, poor in Spirit, at times rich in faith, yet, they cannot move in acceptable service, except the Lord giveth strength, He hath promised to give grace for the day and trial. "He will give grace and glory."

While God created the universe in such magnificence and beauty, it is also true that he made the smallest insect that flits in the breeze. He will not forget the humblest of His creation, and of His own, elect, and precious; he ever lives to make intercession for them, and God having redeemed them, through His Son, they can never be forgotten; His promises unto them, in their behalf can never fail. "I will never leave thee nor forsake thee."

It has been said, "The poor in spirit are the courtiers of heaven, the favorites of the great King; their lowliness is their livery of State, their humility their badge of honour." Though they may be despised of men, because they have only hope in the Lord as their refuge; they may be looked upon by the wise of the earth as being weak and peculiar; but they find consolation in His promises, for Jesus said, "Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven."

David said, "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They

shall fear thee as long as the sun and moon endure, throughout all generations. For he shall spare the poor and needy, and shall save the souls of the needy." Let us conclude by saying with David, "Blessed be his glorious name forever; and let the whole earth be filled with his glory." "Behold, O God, our shield, and look upon the face of thine anointed, for a day in Thy courts, is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord is a sun and shield; the Lord will give grace and glory: no good thing will be withhold from them that walk uprightly." Ps. 84th. Ch.

O. J. DENNY.

CHRIST'S ATONEMENT.

Dr. John Owen, who lived more than 300 years ago set forth the belief of men respecting the atonement of Christ, which is about as held by men today: 1. "Christ died for all the sins of all men"; 2. Or "For the sins of some men"; 3. Or, "For some sins of all men." The Universalists will accept the first proposition, but the everlasting punishment of impenitent wicked as taught in the word of God is fatal to that theory. Other religionists claim that Christ died for all the race, but all will not be saved, which would make redemption a contradiction. Others say, He died for the sins of all men, but shed His blood for the elect, or those who would believe. None of the theories respecting this first proposition can be truth, as there are no scriptures to support them. All the

types and figures in the Old Testament in regard to the atonement of Christ as well as the scriptural assertions in the New Testament prove unquestionably that Christ only died for the sins of His people. Not long ago I affirmed in my discourse that Christ atoned for all the sins of His people, past, present and future, from their birth to their death. One preacher, who claims to be a Primitive Baptist, reported that Elder Gilbert was not apostolic upon the doctrine of atonement. It seems to me to hold any other view of Christ's atonement, would be an Arminian opinion, which is without faith.

Let us go to the word of truth and see what it declares: "But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes are we healed." Isa. 53:5; also 6th verse. "The Lord hath laid upon Him the iniquities of us all," meaning the chief sins: "Who was delivered for our offenses, and was raised again for our justification." Rom. 4:25. "Who gave himself for us that he might redeem us from all iniquity." Titus 2:14; "Who his ownself bore our sins in his body on the tree." 1 Peter 2:24; "For thou was slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation." Rev. 5:9. These scriptures cannot be gainsaid, and they are too explicit to need comment.

Should one refer to the ceremonial law, he would learn by types and shadows how once a year the sins of Israel were all confessed

upon the scapegoat, which was slain, and the goat that was sent away into the wilderness, and not one sin remained on the people. Note also, that when the red heifer was offered the sins of Israel were covered. See Lev. 9:15; 16:22; Num. 19. But there are people who say, "We have nothing to do with types and shadows; we just take the word of God as it is written." If that be true, and they are Gentiles, would not the word of Jesus count them off? "I am not sent but to the lost sheep of the house of Israel." Matt. 15:24.

It is most evident from the types as well as from the literal word, that Christ, when he said, "It is finished," had unto the Father made complete atonement, full reconciliation, and due satisfaction, "for all the sins of some men." This atonement was neither universal nor conditional, but just embraced the chosen in Christ before the world, out of the fallen race, them for whom it was ordained in every age and time. If but one sin had been committed by any one of Adam's race unatoned for by Christ, that person will never be raised to everlasting glory. If one is unsound on the doctrine of Christ's atonement, his theology is badly tainted.

M. L. GILBERT.

J. J. LAMBETH.

Funeral services for John J. Lambeth, of Elon College, were conducted Sunday, December 9th, 1935, at the home of an only son and child, Hosea D. Lambeth, in Elon College.

The services were conducted by Elders J. W. Gilliam, his pastor, and O. J. Denney, of Winston-Salem, former pastor.

The deceased was a member and honored Deacon, of Monticello Primitive Baptist Church. Mr. Lambeth was highly

esteemed by his associates in both church and world.

For a number of years he had been a member of the Alamance County Board of Education, had resided in Elon College for forty years, had served his town as mayor and was a merchant there for many years.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased God to remove from earth to heaven our dear Sister, Willie Fly Allsbrook, be it resolved:

First: That we bow in humble submission to His Divine Will.

Second: That we extend our heartfelt sympathy to the bereaved family.

Third: That we in our weakness emulate his Christian walk in life.

Fourth: That a copy of these resolutions be sent to the family and to the Landmark for publication, also placed on our Church books.

In loving remembrance,
Kehukee Church.

Halifax County,
North Carolina.

RESOLUTIONS OF RESPECT.

As it has been the will of God to remove from us our beloved sister Penina Brown, we desire to acknowledge His will with a submissive heart. Sister Brown was born in 1860 and died January 12, 1936, age 76. She joined the church at the age of 23 at Coneto, later moving her membership to Spring Green. Her funeral was conducted by her pastor, W. E. Grimes at the home of her son, Lester Brown.

Therefore, be it resolved:

First, That the Church at Spring Green has lost a faithful member.

Second: That we desire to thank our heavenly Father for the gift of this sister to us in fellowship.

Third, That a copy of this be sent to Zion's Landmark, and a copy spread upon our church book.

Done by order of Spring Green church in Conference fourth Saturday in January 1936.

Elder W. E. Grimes, Moderator
W. A. Ross, Clerk.
Mrs. Lester Everett,
Committee.

MARY TRASK SCOTT.

On December 25th, 1935, our dearly loved sister Mary Trask Scott passed from this life to a higher and more perfect one.

Sister Scott was born near Wilmington, N. C., Feb. 13th, 1868, was the daughter of Mr. and Mrs. Daniel Webster Trask. June 12th, 1889, she was married to John William Scott, who followed her in death in February, 1936.

She is survived by two children, Mrs. W. M. Brinson, Mr. E. K. Scott and four

grandchildren, two brothers, G. W. and B. B. Trask, one sister, Mrs. Rachel Cameron, all of Wilmington, N. C.

She united with the Primitive Baptist church at Wilmington nearly thirty-five years ago, was a faithful and devoted member the remainder of her life, filling her seat always, unless providentially hindered.

She was a devoted wife and mother, a good neighbor and friend. She will be sadly missed, but the Lord giveth and the Lord taketh away. We want to be reconciled to his will.

Sister Scott was in ill health for several years, was seriously ill four weeks. She was patient through her illness and reconciled to go when it was the Lord's will to take her.

We think of her as just asleep,
Not dead, just gone away,
Asleep in peaceful sweet repose,
To wake another day.

Another day, Oh! happy thought
When that great trump shall sound
His jewels rare, he'll gather there
And peace and joy be found.

In that great city bright and fair
We'll see Him face to face,
When gathered round to shout and sing,
Of His abounding grace.

Till then we'll say, sleep on dear one,
Sleep on and take thy rest,
We hope some day we'll meet again,
In that home forever blest.

Written by request of The Primitive Baptist Church at Wilmington, N. C.

Mrs. Fannie Padrick,
414 South 4th St.,
Wilmington, N. C.

IN MEMORY OF SELBY BASS.

In memory of Selby Bass, born Oct. 21, 1876, died April 11, 1936, making his stay on earth 59 years, 5 months and 21 days.

In the grave yard softly sleeping,
Where the flowers gently wave,
Lies a precious father,
In his silent grave.

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

Father dear has passed away,
Has crossed the vale of woe,
Why should we wish him here to stay,
And weep that he must go.

Then there will be a happy union,

As we walk the golden street,
No more trouble, no more sorrow,
For our joys will be complete.

Tonight we sit at twilight,
As shadows begin to fall,
Thinking of you dear father,
Who had to leave us all.

Dear one you are sleeping,
No care is on your brow,
Oh blame us not for weeping,
For we have no father now,

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

Composed by Mrs. Thurmon Bass,
daughter-in-law, for Mrs. Selby Bass and
family.

RUFUS GARNER, SR.

Our father, Rufus Garner, Sr., died April 3rd, 1936, after about six week's serious illness of complicated diseases. He was born July the first 1851. Aged 84 years, 9 months and two days. He said when he was taken sick he wouldn't ever get out any more. He bore his sickness with patience. All was done for him that his children, kind friends and a good doctor could do, but nothing could stay the hand of death. He seemed to be reconciled and often expressed himself that he wanted peace. He was a Baptist believer.

We believe he has come in possession of that sweet peace he so greatly desired. Yes Jesus is our peace what is prettier and sweeter than peace. "Glory to God in the highest and on earth, peace, good will toward men." Luke 2:14. May the Lord enable we children to live a life that will be acceptable with him so when the time comes for our departure we can inherit the same beautiful city we believe our dear father and mother has.

The funeral services were conducted at his home by Elder R. W. Gurganus, and E. F. Pollard, after which his body was taken to the family cemetery near his home and tenderly laid to rest beneath a mound of flowers in the presence of a large assemblage to await the resurrection morn.

Written by his sad hearted daughter,
WINNIE L. MANN,
Newport, N. C.

BLACK CREEK UNION

Dear Mr. Gold:

You will please publish in the next issue of the Landmark that the next ses-

sion of the Black Creek Union was appointed to be held with the church at Upper Black Creek, Wilson Co., N. C., Saturday and fifth Sunday in May 1936.

This church is situated about 2 miles west of Lucama, N. C., and about one mile south of highway No. 22.

Elder R. H. Boswell was chosen to preach the introductory sermon, and Elder W. B. Barnes to be his alternate.

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

I. A. LAMM,
Union Clerk.

UNION MEETING AT CLEMENT

The next session of the Angier Union is appointed to be held with the church at Clement, Johnston County, Saturday and fifth Sunday in May 1936.

Elder L. H. Stephenson is chosen to preach the introductory sermon and Elder T. F. Adams is alternate. Clement church is located about four miles northwest of Four Oaks. All lovers of truth are invited to meet with us especially the ministering brethren.

W. F. YOUNG,
Union Clerk.

Angier, N. C.

WHITE OAK UNION

MEETS WITH NEWPORT CHURCH

The next session of the White Oak Union is to meet with the church at Newport, May the 30th and 31st. All peace loving Baptists are invited to meet with us.

Yours in hope,
WALTER R. MANN,
Church Clerk.

BLACK RIVER UNION.

Please publish in the Landmark that the next session of the Black River Union is appointed to be held with the church at Black River (Dunn, N. C.) on the fifth Sunday and Saturday before in May, 1936. Invitations are extended to all orderly Baptists. The church is located in the town of Dunn.

W. V. Blackman, Clerk.

MEETING BALTIMORE ASSOCIATION.

Kindly publish the following notice in Landmark:

The Baltimore Association will convene May 29th, 30th and 31st. The Friday and Saturday sessions will be held with Ebenezer Church, 200 East Madison St., Baltimore. On Sunday, 31st, the meeting will be with Black Rock Church in village of Butler, which is about 20 miles from Baltimore, and straight out Falls Road. We invite all who can to meet with us.

Alvis S. Rowe, Church Clerk.

PLEASE READ CAREFULLY



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

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

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

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

The mailing list is corrected only once a month.

AGENTS WANTED

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

WILSON, N. C.

OUR PUBLICATIONS

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXIX.

MAY 15, 1936

NO. 13

GOD WILL HEAR AND HELP THOSE WHO OBEY HIM.

"And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

If, when evil cometh upon us, as the sword, judgment or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house) and cry unto thee in our affliction, then thou wilt hear and help.

And now behold, the children of Judah and Moab, and Mount Seir, whom thou wouldst not let Israel enter when they came out of the land of Egypt, but they turned from thee, and thou destroyed them not;

Behold, I say, how they reward us, to whom thou hast us out of thy possession, which thou hast given us to inherit.

O our God, wilt thou not judge them? for they have set their might against this great company that cometh against us; neither do we know what to do: but our eyes are upon thee.

And all Judah stood before the Lord, with their little ones, their wives, and their children."—2d. Chron. 20:8-14.

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

ASSOCIATE EDITORS

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

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

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

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE LORD HATH DEALT GRACIOUSLY WITH ME.

Elder O. J. Denny,
Dear Brother:

I want to write the dear brothers and sisters, but do not know what to write.

There arises in my mind the question, why am I burdened with the task of writing. The answer is that God moves in a mysterious way His wonders to perform. It takes the weak things to confound the mighty, and if I am not deceived and I hope I am not, I feel to say that the Lord has dealt so graciously with me. Some of which has been very mysterious and not in accord with human nature's desire. But I feel to say that they have all worked out for my good and I feel that all my suffering and hardships through life are only weaning me away from this worldly lust and shaping and fitting me I hope for a better world than this one. Where we will know no suffering, sin and disappointments. Job said, "When He hath tried me, I shall come forth as gold." Paul said, "And lest I should be exalted above measure through the abundance of the revelations there was given to me a thorn in the flesh, the message of Satan to buffet me, lest I should be exalted above measure." Paul prayed three times that this thorn might be removed, but the Lord told him that "My grace is

sufficient for thee," and I am sure all of us have this same thorn in the flesh today. "When I would do good evil is present with me." Our desire is to do good at all times, but we are tempted and tried that the excellency of His power might be made known. For if we were always up and never brought humbly down we would be exalted above measure. We would forget the goodness and mercy of the Lord and stray off after worldly lust and when this takes place we will surely be abased. It is written, "He that exalteth himself shall be abased and he that abaseth himself shall be exalted." First of all we are commanded in the scriptures to "Abstain from the very appearance of evil." His commandment is to those who have heard that still small voice whispered in their souls, those that have tasted that the Lord is gracious and those whose sins have been forgiven.

Many have been the times with me when I feel that the Lord has been a rock in a weary land and a shelter in time of storm. Paul tells us to be reconciled to the bitter trials that we are called to pass through. He was not talking to the blind, but to those to whom the Lord had imputed righteousness, knowing that God works all things after the council of his own will in the army of heaven and among the inhabitants of the earth, and none

can thwart the purpose of the Almighty God. What God has purposed shall come to pass.

The Saviour of poor sinners said deny yourself and follow me, and there are many ways and things we must learn to deny self and follow him if we keep straight, following and learning of Jesus, to be meek, lowly, humble and obedient. To do not our own will but the will of our heavenly Father that has called us from nature's darkness and washed our sins away, by the washing of regeneration and renewing the Holy Ghost. Dear brethren and sisters according to the teaching of the Bible, the Lord's people are tried yes, their works are tried by fire. So Paul, the great apostle said, and if a man has built, their works are burnt up, he suffers loss but the man shall be saved as by fire. So all these trials and afflictions are needful for us. You know the good old hymn, "How Firm a Foundation, Ye Saints of the Lord." After pointing out so many things it says it only designs thy dross to consume, and thy gold which means this spirit, to refine. Job was a righteous man, so God said. Yet for a purpose unknown to us, he was sorely tried. So I hope I have learned a little by experience of how needful these trials and afflictions are, for us, that we may learn from whence all our help must come, and learn to cast all our cares on Jesus, and lean upon him and be reconciled to His holy will. You know that all things that the Lord allows or permits to fall to the lot of those who trust and seek to know and obey the Lord will work

together for their good and God's glory, honor and praise of His holy name.

God's loving kindness is so great and wonderful. It is written, "I have loved thee with an everlasting love; therefore, with loving kindness I have drawn thee."

God is love. He is that golden chain that binds His poor and afflicted children in one bundle of His eternal love. There is something within me that is a love and desire to follow after those who love and cherish the word of God. Salvation is of the Lord. His mercy endureth forever.

Every day and hour we live He has been so merciful to give me a sweet hope in Jesus that troubles, trials and disappointments can not take away. He gently leads and binds up the broken hearts and with a sweet still voice says "Be not afraid, it is I."

If there is anything in this of comfort, give God the praise, for of myself I can do nothing. May God bless you and all the brethren and sisters and remember us at the mercy seat.

In hope of a blessed immortality beyond the grave, I am,

Yours in hope,

Mrs. Annie L. Baynes,
Care of H. L. Perkins,
Reidsville, N. C.

THE CHURCH.

My Dear Brethren:

As my mind is still on the Church of God, while I have written two articles on the subject, I still feel the half has not been told, and for a month or longer, my mind has

often been deeply interested on these things| Often have I shed tears while trying to ask God in prayer to show me where to find this Church, and last night at the hour of midnight I feel I was given a message or a vision on this subject, that I will now try to tell and leave it to you as to whether it is of the Lord or not.

While I heard no voice as did Paul but I thought of the Apostle Peter who was in prison, and God sent an angel to set him free, and while he thought it a vision, it was true, and when they came to the gate that shut him into the city it opened of its own accord and let him out. Now we might say this was one of the gates of hell spoken of by Jesus that should not prevail against this Church. Now Peter goes to where his brethren were in prayer for him and when the good news came which made them rejoice, they felt that God had heard and answered their prayers for him. Now my dear brothers and sisters, if what I feel here now will cause you to believe the Lord is in the matter and was and is still teaching me something, then we will rejoice together.

I was shown as I saw it, or as it came into my mind, the names of certain ones as follows: to wit: Isaac, Rebecca, his wife, and their two children, Esau and Jacob, each one representing certain things to wit: Rebecca, the Church, Isaac, the law; Esau, a doer of the law was born first, then Jacob, who was a member of this Church, for God loved him, and hated Esau, and Jacob was to receive the bless-

ing from his father who meant to give it to Esau, whom his father, representing the law, was trying to protect, which the story shows the law was satisfied. Now in case of Jesus and Satan—Satan was here upon earth before Jesus was born of the virgin Mary. Now the same thing happened with Adam and Eve, our parents, two first children, Cain and Abel. You remember Cain slew Abel, who I believe was a type of Jesus who was put to death by the doers of the law. Pilate, the judge, found no fault in him but Jesus must die for the sins of his chosen elect. Many of the things pointing to this are set forth in types and shadows. But now we go back to Rebecca as the Church that was the wife of the chosen seed, Isaac, so is Jesus the husband of this church he has built here. Notice the evidence. Abraham's servant said that Rebecca was chosen of God to be Isaac's wife and while Isaac loved Esau, who was a cunning hunter who brought him good things to eat, and therefore, he desired to bless him before he died. Rebecca, the Church, must look after Jacob; and God, the head of the church, did guide and direct her to care for Jacob and see that he received the blessing in store for him, which shows God will provide for his children.

Let us see what our Apostle Paul has to say in 13th Chapter of 1st Corinthians. We may have the good gifts spoken of to the church and suffer our body to be burned, have faith to move mountains, etc., and have not charity, we are as sounding brass or a tinkling cym-

bal, nothing. Now, if you tell your brother you love him, and then do something to offend him, how can he believe you? An old saying, "actions speak louder than words," so let us lay aside all malice and strive to enter in at the strait gate. I feel sure God will take care of his church so the gates of hell will not prevail against it, so let us walk humbly before God, who is great in mercy. God even granted the petition of the legion of devils, allowed them to enter into the swine, but the devils must obey him. So, dear saints, we are on the ship of life that is moving on and will soon be dumped into the sea of death, but if Jesus is our Captain, He can say to the great deep, "Peace, be still" and it will obey him. What a friend we have in Jesus, etc.

Now, if I have so written as to cause this Church to love and fellowship me, and pray for me, then I feel my reward is in Heaven.

Now I am reminded that Elder J. T. Rowe, our precious brother, is laid to rest and we, too, soon must go, so let us look for the paths of the righteous and walk in them is my prayer. I have not written all as I see in this matter but will close, hoping the readers may see what I have hinted at and take up the matter and really write something to comfort the saints, but let us remain humble and at the feet of our brethren so the long range and high powered guns will shoot over us and not kill us. Many of us are watching and waiting to see what will happen, but Jesus said, "It is I, be not afraid." Amen.

R. L. Dodson.

147 Broad Street, Danville, Va.

A GOOD LETTER.

Dear Kindred in Christ:

You who are the ones that love the dear old Landmark, I want you to learn of my sweet privilege to be at old White Oak again this past Saturday and Sunday. I never shall be able to tell you all my feelings when under the sound of such preaching. My heart overflows with joy when I think Jesus died for me, one who is so very small. I do hope to spend the remnant of my days to his praise. He knows I love him, and too, my greatest joy is to be with the dear old Primitive Baptist, and this quarterly meeting in my old Home Church once more filled me with delight. I was expecting to see Eld. Pollard of Jacksonville here, but I hear he was too feeble to come. I do love to hear him preach. He often calls my name, but I don't feel worthy of it. I also looked for Eld. J. B. Roberts, of Greenville. I had written him to come. Hope I live to see him at our meeting in July. My pastor, Elder Gurganus and Elder Edwards were our preachers, and oh I did enjoy them. The more I hear them the more I want to. I many times send for them to come to my daughter's home, Mrs. W. B. Humphrey, of Verona, and preach. We have such good meetings around the fireside. There the family enjoy it. I'm blest as yet to be among my children, who are so scattered. I was hoping they would gather at this meeting. I have seven, all there but two, my baby boy, wife and the three little boys, of Raleigh came Saturday evening here to my niece's home, Mrs. R. C. Collins.

They came just as we had begun to eat a good dinner. Late in the evening we went to my great niece's home, Mrs. Carl Huffman, who now resides in my parents' old home. They are raising the fifth generation there. I am the last one of the first generation, am nearing eighty, have had white hair for many years, now it's turning black, and glasses I've not used in 8 or 9 years. I feel very well at times for a short while. Yet I know I'm almost spent. I can scarce get about in my natural walk, and when I read the dear old Baptist obituaries I feel my call is not far off. I've recently read of the death of Elder Pridgen. What a wonderful soldier of the cross. And Elder Rowe. I so often thought of him in his sore afflictions. I want to write his lonesome widow, though no one can heal her broken heart but God. My cousin, Lizzie Smith, who was a member of our church, has been called away from this old world of trouble. I don't know the date of her birth, nor baptism. She was older than myself, and had been a member many years at old White Oak. She died this winter, and I've not seen an account of her death in our Landmark. She was born and raised here, near the writer and we spent many pleasant hours together in her declining years. She made her home mostly with her only daughter, Mrs. Bead Morse, of Carteret County, and did not want her membership moved from here, where it had been so long. I feel that I must close for this time. If any of you wish to write me, address in care of Manly Higgins, Hubert, N. C.

Please remember me in prayer, and I hope you think of me as your same weak sister,

Susan Higgins.

F. S.—Sister Bettie Page Bradner if you read this please write me and tell me about you and Sister Aldridge coming to the church.

THE AFFLICTIONS OF THE RIGHTEOUS.

If indeed the afflictions of the righteous consist of bondage of the soul, spiritual darkness, apprehensive fears of the judgments of God, to be poured out without mixture, the spiritual prison, the dungeon, the stocks, the wilderness, the solitary way, the desert in which no supply is found, wherein we faint for want of strength, and wherein we fear and quake for fear, because of the enemies round about us. When we call and our God doesn't answer, when desire fails and hope fades, when the burden increases and no deliverer is in sight, when a realization of the pangs of the lowest hell get hold upon us, and out of the belly of hell we cry, together with many other conditions that could be mentioned. I say, that if such experiences are any part of the afflictions of the righteous then I feel to have sufficient evidence of my claim and right in the Redeemer's blood.

When I view the condition that is now prevailing over the whole earth, in every nook and corner of the thousands of forms of sin and iniquity, I think of the prophecy: "darkness has covered the earth and gross darkness the people." And this darkness spoken of is the fruits or effect of sin, by which God

blinds the eyes of the wicked. So that they shall not see nor understand their approaching end until it is at hand, for as it was in the day when Noah entered the ark, even so shall it be in the end of this world.

While I am sure of that, yet I am not too sure of my own destiny, which gives me more grave concern than all else, except that I desire my God to be honored and glorified regardless; and if I am His it is mercy, absolutely nothing else and should I ever be delivered from this present state it will take the grace that was treasured in Christ before or from the foundation of the world. And it will take the same grace to restore or mend the walls of Zion wherein God hath suffered the enemy to afflict or tear down or make breaches in our midst, (the militant kingdom) because of our own sins, and when he hath accomplished His will in purging of his people then He will destroy her enemies sufficiently so that she may have a little rest. But the church will not find much more rest in this world for the end is too near at hand, and the scripture must be fulfilled. And, besides, his people do not need much now but the chastening-rod, because of their outward life, they are not adorning their profession, but to the contrary, they are partakers of many evils of the world and pass it up as a light matter and should I mention many of them (the evils) no doubt but that my name would be published as a "troublers of Israel" if not already, but I am glad that our God knows the thoughts and intents of every

heart. Our God is a Jealous God and will not look upon sin with the least degree of allowance, hence we cannot miss chastisements for we are yet sinners in the body, hence, the need of an advocate.

Jno. R. Smith,
Reidsville, N. C.

MAY GOD RULE IN THE HEARTS OF HIS PEOPLE.

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

Dear Sir and Friend:

I am sending post office money order for one year's subscription to the Landmark for one year for Mrs. H. T. Morton, Jacksonville, N. C., Route No. 2.

I fully endorse your writings in the Landmark of the December first issue. A man that writes like that must be taught of the Lord. Write again. May God bless you and lead you for His Name's sake. Oh that our ministers would preach what God bids them and leave off what they think. May God rule in the hearts of His people and make them humble, and when one says I can't fellowship such an one, if they could only see themselves, and say, "Who can fellowship me?"

Oh Lord have mercy on us all, if it can be thy holy will.

I have never desired to preach anything but Jesus and Him crucified. I am so nervous I can't write and will stop.

May God bless you together with all your loved ones is the prayer of this poor old sinner, saved by grace.

I love you for your father's sake. He and I have preached together.

I baptized six at our November meeting at Southwest.

As ever yours truly,

E. F. Pollard,

Jacksonville, N. C.

A GOOD PLACE TO BE, AT THE FEET OF THE BRETHREN.

Mr. John D. Gold,

Wilson, N. C.

My dear Mr. Gold:

Enclosed you will find my check for four dollars to pay for the Landmark for Mr. D. F. Garner, Newport, N. C., from December 15, 1935 to December 15, 1936 and for my wife, Mrs. W. R. Mann, Newport, N. C., from March 15, 1936 to March 15, 1937, (renewals). Hope you may be blessed to continue publishing the Landmark, as we enjoy reading it so much. We sure enjoyed your articles in both the December 1st and March 1st issues. The one in the December issue was sure good advice if the brethren would take heed to it, and do as you said, there would not be any divisions in the churches over the country. But you know you have to be made very little to pray for you brother. You have to be brought down to his feet. But that is a good place to be, at your brother's feet. As long as you are there you will not harm him. The Lord said, Suffer little children to come unto me and forbid them not, for of such is the kingdom or heaven. And again He said, You must become as a little child or you can't enter the kingdom of heaven. It looks as if there will not be any big folks there. I am glad of that. For if I get there I will only be a little one. But be like Jesus and be satisfied.

The scriptures teach us that offences will come, but woe unto him by whom they come, and it reads "Woe unto the pastor that destroy and scatter the sheep of my pasture saith the Lord." It also reads, "They went out from amongst us because they were not of us." They are only fulfilling the scriptures, but it is heart-rending to be separated from the ones you loved with all your heart. We have a little big preacher for our pastor and I hope the Lord will always keep him little and always bless him to be a big preacher when he stands before his congregation. I try in my weak way to pray for Zion day and night. To the brethren I will say, do not talk about your brother so much, but pray for him the more that the Lord may give him a forgiving spirit that he may look over our short-comings and mistakes and forgive us. How sweet it is to dwell together in unity.

I am glad to hear, "Come, let us go into the house of the Lord.

Mr. Gold, I will stop as my letter is getting too long. Hope you will have a mind to write again.

Hope the brethren will have a mind to pray for me and mine. A poor sinner saved by grace if saved at all,

Walter R. Mann,

Newport, N. C.

DURAND AND LESTER HYMN BOOKS

To Whom It May Concern:

This certifies that I am authorized to say through Zion's Landmark, that the Sons of the late Elder P. G. Lester have consented to have another edition of the Lester

and Durand Hymn Books, shaped notes, printed if they can secure order for five hundred or more copies.

They are not in position to finance the printing and binding, therefore if the churches and our people will, without delay, send their orders to me, at \$1.00 per copy, or \$10.00 per dozen copies, with Money Order to cover the same, I have agreed to hold the funds, pending the receipt of orders in sufficiently large total number to insure the publication of the books.

I will place the funds in Wachovia Bank and Trust Company, in a special account and if after a reasonable time, say one hundred and twenty days, from this date, if we have not received paid orders for a sufficient number of the books to insure the publication of the books, I will see that all funds deposited in Bank, will be returned to the parties sending in the same.

I have had many inquiries, as to why the books could not be obtained, and while I have my hands doubly full I am willing to give this matter careful attention in order to oblige the brethren and friends who want the books.

This will likely be your last opportunity to get the books, so please act promptly, if you wish a supply of the same.

Yours in hope,
O. J. Denny, Cashier,
Wachovie Bank and
Trust Company,
P. O. Box No. 1658,
Winston-Salem, N. C.

P. S.—Do not send cash. Make

all remittances by Post Office Money Order, and then you will have a receipt for the amount sent.

Please note further that if a sufficient number of orders come to me to insure the publication of the edition, the funds placed with me in trust, will be released to the said P. G. and Masten Lester, for use in having the books published and mailed out to the respective purchasers in which case my obligation will cease.

O. J. Denny.

LETTER TO ELDER ROWE.

My dear Elder Rowe:

If I should have written to you every time I have thought of you for the past two or three months, I am sure I do not know how many letters you would have gotten from me, but quite many.

At last I find myself trying to write to you, and find it hard to know what to say.

In reading and hearing of your affliction I have felt very sad indeed and have wished I were able to help you in some way; but in reading the Landmark, and finding several letters therein, written by your wife and one by your daughter, it has been wonderful to me to know that you have not been left alone, and that your mind has still been exercised beautifully on spiritual things, showing the Great Comforter has been with you, at times at least, and I hope still is, for I think I know a little about the feeling of His absence from my heart, causing me to have so many awful questions of mind.

I do not want to complain, as I

know I should not, as I have so much for which to be thankful.

During my illness when I had a thought, that I can recall, it seemed to be that I wanted to live, for some reason, although I had suffered so much pain that I finally went out of my mind.

I have been able to attend three meetings, found I could still talk but seemed afterwards not satisfied with my cold condition of heart within, and wonder if it has ever been thus with you? When I read how you could still feel, even during such a trial as you are going through.

I hope to be able to see you and talk some more, and wanted you to know I have been thinking about you, if nothing else.

Yours in doubts and fears, yet with so much to be thankful for.

G. E. Coulbourn,

Cape Charles, Va.

This letter was received before Elder Rowe's death from Mrs. Rowe and sent for publication.—J. D. Gold.

DESIRES EXPLANATION

Mr. John D. Gold,

Wilson, N. C.

My Dear Friend:

My son has just read the Landmark to me for March 1st. I cannot express my enjoyment at its contents. I was with Elder Rowe, much in his early life, was present when he joined the Church, was baptized and heard his first sermon, etc. He was an able and worthy minister, and will be missed; but we must bow unto Him who

doeth all things well. I would like to have gone to his funeral.

I enjoyed the article by Brother Vass (not an Elder I believe). Also by Elder Denny and others.

Will some of the brethren write me or for the Landmark and explain what they mean by the PERMISSIVE WILL or Decrees of God. It seems to be a new expression among the brethren. I do not recall having heard our older ministers use the term.

Hope some of the brethren who use the term will explain their meaning so that I can understand them. I am not taking issue, but want to understand the matter.

George M. Hardy,
Aurora, N. C.

Some of the brethren answer Brother Hardy please.—Editor.

TO SEND THE LANDMARK TO SOME ONE UNABLE TO PAY FOR IT.

We have received from Brother John D. Taylor of Tarboro, N. C., 110 West Park Avenue, one dollar to be added to the fund with which to send the Landmark to some one unable to pay for it. We might say in passing that this dollar is all the money we have to the credit of this fund, and we are receiving frequent requests from those who state they are unable to pay for it, saying they are greatly comforted by the Landmark. We wish that we could send it to all who desire it but are unable to pay for it, without compensation, but the business is not able to stand all the loss. J. D. Gold.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder S. B. Denny—Wilson, N. C.

Elder B. S. Cowin—Williamston,
N. C.

WILSON, N. C. MAY 15, 1936

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VOL. LXIX. NO. 13

CONFESSION.

Jesus said, "The disciple is not above his master, nor the servant above his Lord." "It is enough for the disciple that he be as his master, and the servant as his Lord." "If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

If the Lord had not known all things whatsoever his disciples should have to endure, he would not have forewarned them of the sufferings they would have to endure as good soldiers of the Cross of Christ.

But, being all-wise, he said: "Fear them not therefore: for there is nothing covered, that shall not be revealed, and hid, that shall not be known."

Men may conspire, as did the enemies of Paul, and others of old;

but "Murder will out," and sooner or later those who conspire to destroy, by secret council, are uncovered. Thus we see fulfillment of the scriptures.

Jesus said, "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows. Whosoever, therefore, shall confess me before men, him will I confess also before my Father." Matt. 10th chapter.

Here we have man confessing Christ and Christ confessing his ownership, before the Father. Are we not justly glad that confession is made by the Lord as well as on the part of his people.

Confession signifies: To publicly own or acknowledge as His own; thus Christ will confess the faithful in the day of judgment.

Luke said as he records the Lord's sayings, "Whosoever shall confess me before men, Him shall the Son of Man confess before the angels of God."

We are also taught, that, "His people are to own and profess the truths of Christ and to obey His commandments, and that in spite of opposition and danger."—Cruden. Daniel and the Hebrew children are examples of this, willingness to be thrust in the furnace, and into the den of lions, rather than deny their God. They continued in prayer to him in the face of the dangers from which God alone could deliver them.

Confession on the part of His peo-

ple embraces their willingness to, at all hazards, to speak the truth, in praise of God, and to give to Him all the glory. Paul said, "Wherefore Jesus also, that he might sanctify the people of His own blood, suffered without the gate." "Let us go forth therefore unto him, without the camp, bearing His reproach." "For here we have no continuing city, but we seek one to come." "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His Name." "In God we boast all the day long." —David. We have nothing else in which to boast, save in the cross of Christ.

Solomon said. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

Paul said, "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thy heart that God hath raised Him from the dead, thou shalt be saved." "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Paul knew all would not be alike, strong in the faith or established in the doctrine, so he said. "Him that is weak in the faith receive ye, but not to doubtful disputations."

Confession covers our sins. "If we say we have no sin, we deceive ourselves, and the truth is not in us." But says John, "If we confess our sins, He is faithful and just to forgive all our sins and to cleanse us from all unrighteousness."

John said, "Beloved, follow not that which is evil, but that which is

good. He that doeth good is of God: but he that doeth evil hath not seen God." 2d. John 11th. verse. May we all be at the foot of the cross, and humbly confess our faults one to another, that love, peace and fellowship may abound to the comfort of the household of faith.

O. J. Denny.

EXCERPTS.

Some excerpts from a letter I wrote to brother W. F. Britt of Arcadia, Florida.

Our Lord nor His Apostles ever said how oft, or gave any special time to observe His ordinances. Such functions seemed to have been left tacitly to the discretion and pleasure of the church. But it is the common acts of each to designate her regular meeting times for worship, and to set times when she shall gather to break bread, and memorialize Him, who said, "Take, eat; this is my body, which is broken for you: this do in remembrance of me"; and in like manner He took the cup, saying, "This do ye, as oft as ye drink it, in remembrance of me."

There can be no acceptable worship of God in the Church-Kingdom except it be rendered in the obedience of faith, from divine authority. So Paul gives the Church at Corinth the test of qualification that members should possess, who eat and drink at the Lord's table: "But let a man examine himself, (not some one else) and so let him eat of that bread and drink of that cup." Now if he has been given faith that he has been "created in Christ Jesus unto good works, which

God hath before ordained," believing that all his sins were atoned by Christ, saved by grace alone; and being baptized into the love, union and fellowship of the church, and is ready, though meekly to partake of the sacred Supper. If any one thinks he obtained salvation by any act or effort of himself, doubtless he would have no gospel right to the Supper.

Each church has been given the keys of the kingdom, and has the sole right to execute the Lord's commands and ordinances in accord with gospel or scriptural instruction, and to receive, exclude and discipline her own member.

It is to be regretted, as reported, that the church at Okuchohogu at her last communion time, when the church was in peace, union and fellowship, from exterior or irrelevant causes, possibly from human tradition, refused the sacramental Supper. It is sorrowfully true she had heard of strife and profane dissension among some of the sister churches; and Paul says, the church "shall hear of wars and rumors of wars," and if such things shall hinder a church from the sacred service, she can hardly expect to ever meet again in such remembrance service in this world. Who can believe the persuasion to omit that act was from the spirit of the Lord? He may yet say to that church as He did to Peter, "What is that to thee? Follow thou me."

If sister churches are not letting brotherly love continue, but striving about things they do not know, it is not your fault; and can a church expect to please her Lord when she refuses to obey Him from ulterior

motives? Note the wholesome caution the apostle gave the church at Calosse: Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of this world, and not after Christ."

M. L. Gilbert.

AGNES BLANCHE BRAKE.

On March 18, 1936, in the quietude of the evening, a messenger from God, quietly and silently, soared into our home, taking the sweet, gentle spirit of our dear mother—Agnes Blanche Brake—to her eternal home. I feel we can truly say of her:

"Life's race well run,
Life's work well done,
Life's earthly crown well won,
Now comes rest."

That a beautiful life has just begun for her was plainly shown in her face—a happier, sweeter expression I have never seen.

She was the youngest daughter of Mary Finettee and James T. Lewis—having made her journey into the world March 13, 1877. Henry Louis Brake became her life partner March 21, 1900—his spirit having returned unto God who gave it, four years previously. Behind are left eight children—four boys and four girls—twin baby boys having joined the angel choir years ago.

Mama was a solid and firm believer in the doctrine of salvation by sovereign grace, and was baptized into the Primitive Baptist Meadow church, near Farmville, N. C., in June 1899, at twenty-two years of age by Elder Mewborn. Her faith was exemplified in all her works, manifested in all her acts—full of love and self-sacrifice toward all her fellow-men—a devout Christian living her faith every day—a friend to all alike, regardless of sex, color, or station in life. She "tried to live so as not to bring reproach on the cause, but rather let her life be an example for others to follow." Her seat in church was always occupied unless sickness prevented. Her home was truly a Baptist home—her hospitality and liberality were as large as her capacity. She spoke evil of no one and tried to teach her children if they had nothing good to say of any one to say nothing at all. No children were ever blessed with a more self-sacrificing, devoted mother. Thus as a wife, mother, daughter, neighbor and friend, her life indicated service—one loved and highly esteemed by all. Her presence will be missed everywhere, yet

her memory will live on. Though all of us left behind are broken-hearted, we have the sweet consolation of a feeling of her preparedness. Shortly before the end, she tried to repeat the verse—Mr. Denson quoted it for her—"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."

Everything seems sad and lonely, our earthly prop removed, but may we be enabled to be reconciled to God's will and look to Him always, a very present help in every trouble. It is such a comfort to feel that we know she is "Asleep in Jesus."

"Sleep on!

We'll softly tread and whisper low,
Within the rooms you've hallowed so,
And though we never can forget
The face so loved for years and years,
The tender voice, which even yet,
Seems whispering, "This is not for tears,"
Yet, we would not disturb the rest
A Father gives, "who knoweth best,"
But "Jesus wept," so we may weep
Our tears will not disturb the sleep
He giveth His beloved—
Sleep on!"

All during her illness she bore her suffering uncomplainingly—never have I seen a sweeter, more patient one. Agnes, her youngest daughter, nursed her the last two and one-half months of her earthly life. Even up until the morning she departed from us, she always said she was better or all right and if any one should ask about her to tell them that. She wanted no one to worry about her. The scripture read by Mr. Denson during the funeral services "for I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith," can be truthfully said of her. From the beginning she told us she hated to leave us, but whatever happened would be all right—she was ready to go. The happiest, most peaceful feeling one can have toward one's loved ones who have passed on into eternity is that of an assurance that they have gone to be with their Saviors forever more.

The funeral services were conducted by her pastor, Elder A. B. Denson, who had been a source of great comfort to her throughout her illness—and attended by hundreds of relatives and friends. She was laid to rest beneath a blanket of flowers in the Brake burying ground. May I here express our sincere appreciation to all who have meant so much to our dear mother and to us from the beginning—their many kindnesses and expressions of sympathy having made this great sorrow more bearable.

May the thoughts of two so dear mingling with their Master and His saints make heaven dearer to us, who are left behind, and inspire us to follow in their footsteps—that we may meet on the resurrection morn when the bodies resting in mother dust will be raised triumphant bodies and death will be swallowed up in victory.

"Sometimes think of those as here, so very near,
Who have from this world gone away,
Sometimes by day,
I fancy the dear ones appear,
Despite the absence of a seeming eternity.
To smile away my doubts and fears.
It is not given us to know
Just where they go,
Or if Heaven is near or far away—
No man can say.
But there are times I seem to hear
Them whispering in my ear
Don't worry we are very near."

"You cannot say, you must not say
That she is dead. She is just away.
With a cheery smile and a wave of the hand,
She has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since she lingers there.
So think of her faring on, as dear
In the love of There as in the love of Here
Think of her still as just the same, and say,
She is not dead; she is just away."

Her daughter who loved her dearly,
Mary.

SARAH OBEDIENCE BATTS.

By request I will attempt to write the obituary of Sarah Obedience Batts who was born Oct. 17, 1858, died March 28, 1936. She was 77 years, 5 months, 12 days old. She was the wife of the late J. W. (Pig) Batts. She was handicapped with palsy many years, but bore her affliction with great patience and always greeted everyone with a smile. She did her work up to about three weeks before she died. She began having weak spells which eventually ended her suffering. She was tenderly nursed by her daughters and Miss Mattie Stott, her half sister.

The funeral services were conducted by the Rev. Starling. She had been a member of the Missionary Baptist church many years. Her remains were laid to rest beside her dear husband, in the Batts and Thorn cemetery. The preacher spoke comfortingly to the bereaved children.

This husband and wife had been true lovers since early childhood days.

The large congregation and beautiful flowers showed the love and respect of many friends.

She leaves to mourn her departure her children as follows: Mrs. Mary Wiggins, Mrs. Lizzie Petway, Mrs. Pattie Tand, of Kelfort, N. C., Mrs. James Driver, William, Josh, and James Batts; one brother, Johnnie Woodard two half brothers Billie and Charlie Stott; three half sisters, Mrs. Nannie Stott, Mrs. Pattie Boykin, Miss Mattie Stott; several grandchildren, some great grandchildren, lots of nieces and nephews.

Dear, darling mother, you are away, but I say not to stay. When Jesus comes to gather up His precious jewels may you come forth on the resurrection morn. Dear mother, brother Billie and I miss you so much. Your sweet face, your cheerful smiles, the dear words of comfort you would speak to us when no one was here. When we have been with you I have felt when I leave your home to have been built up in a more lively hope and felt to be nearer to God.

As Spring was coming in and nature had begun her work, the buds and flowers making their appearance, the Lord calls another one to join the happy band of angels to a bright and shining home.

As the evening sun is setting,
As we often sit alone,
In our hearts there comes a feeling,
If mother could only come home.

Mother is gone but not forgotten,
Never will her memory fade,
Sweetest thoughts will always linger,
Around the grave where she was laid.

Gone is the face we love so dear,
Silent the voice we loved to hear,
Too far away for sight or speech
But not too far for our thought to reach.

Sleep on our sweet darling mother
And take your rest,
And reign with our precious Saviour
And be with the blest.

Written by a niece, Mrs. Charlie H. Wiggins, for Mrs. Pattie Harrell.

WESLEY OWENS.

I will attempt to write the obituary of Wesley Owens, the son of Mr. T. J. Owens. He was born Dec. 18, 1901; died March 30, 1936. He was 34 years, 3 months, 11 days old. He was sick four weeks. I feel unworthy to try to write of such a character as he was. He was an exceptional young man. He always obeyed his father and did everything he could for his father's pleasure. He didn't want his father to work so hard. He was good to his two sisters, especially his youngest sister, Alice. There was never a short word spoken between the four, father, son and two daughters. Wesley took well with

everybody. He got along well with his two brothers-in-law. He was carried to local hospital in Wilson on Saturday. All was done for him that the good doctors, special nurse, good old father and sisters could do. He knew he was going to die. He told Wyman Little he was worse and was going to die. He said it was hard to die, but he didn't mind and was not afraid to die. He requested to see his father just a short time before the end came. The father prayed all the way to Wilson that he might not break down so he could talk to his beloved son. He said, "Papa, all I have in this world is yours. Take care of Alice (Doodle). Look out for her." He fell asleep at 5 o'clock Monday afternoon, we hope in Jesus.

Wesley will be missed in so many ways by his loved ones around the home. It will be sad to look at his automobile. His bed is empty, his place is vacant at the table which no other can fill. They will think of him so much when they feed his hunting dogs. He was a great lover of hunting.

He was honest, dealing with his fellow-man, was loved by all who knew him. His dear mother died three years ago. He was devoted to his loving mother and was just as good to her as any son could be. Wesley never united with any church but we hope he was one of the Lord's little ones, by the life he lived. We hope when the great day comes and Jesus comes to gather up his jewels, Wesley will rise and go with Jesus and His holy angels, and meet his dear loving mother on that bright celestial shore. It was sad when the family took a last look at the body. The gray-haired father brought tears to many eyes.

He leaves to mourn his departure his father, Mr. T. J. Owens; two sisters, Mrs. Roin Owens, Mrs. Wyman Little; two nieces and three nephews, several aunts and uncles and a host of relatives and friends.

The funeral services were conducted by Elder R. H. Boswell. He spoke comfortingly to the bereaved family and a large congregation. His remains were laid to rest at his home where his dear mother was buried in the pretty little burying ground by the roadside. The beautiful flowers and large congregation bespoke of high esteem of many friends.

In his passing away
Thou lovely and glorious Spring,
Descending to us from the sky,
I praise thee for coming to bring,
Such beautiful things to my eyes.

And therefore when I'm sitting alone,
And the midnight hour is near,
When the fagot's crack and the clock's
dull tick

Are the only sounds I hear,
 Oh sweet hours of sadness that glide
 Though my heart and eyes are full when
 I think
 Of the little boy that died.

Thou art gone, my precious son and brother,
 Here we'll see your face no more,
 But we'll meet you over yonder,
 On that calm and peaceful shore.
 Yes, he has gone, but I will not say,
 That he is dead, he is just away,
 With a friendly smile and a wave of the hand,
 He has journeyed into another land,
 And he left us dreaming how very fair,
 It needs must be since he lingers there.
 So I'll think of him still as the same I say,
 He is not dead, he is just away.

Mrs. Charlie H. Wiggins.

ELDER W. C. JONES.

By request of the family, it has become my sad duty to write a few lines in memory of our beloved Brother W. C. Jones.

Elder Jones was a minister in the Primitive Baptist Church for 52 years. At the time of his death he was pastor of the James Street Primitive Baptist Church in Burlington, N. C., Wolf Island Church, Rockingham County, Harmony Church, Orange Co., Big Meadows Church, Chatham County.

Brother Jones was born in Chatham County, N. C., August 16th, 1856, passed away at his home, 611 James Street, Burlington, N. C. at the age of 79 years, 7 months and 22 days.

He was twice married, the first time to Miss Eliza Johnson. After her death, he married Mrs. Cora Rimmer, who survives him, together with six children, four daughters and two sons, Mrs. W. I. Braxton, Mrs. Seymore Johnson, Mrs. G. H. Tillman, Mrs. B. L. Hughes, H. W. Jones, C. G. Jones, one sister, Mrs. Mary Johnson and one brother S. S. Jones. He also leaves 25 grandchildren and four great grandchildren.

The funeral was conducted at James St. Church, by Elders G. W. Hill, Barham, Martin and others. Then the body was carried to Big Meadow, and laid to rest in the cemetery there.

The large attendance and the many floral tributes silently spoke the high esteem felt for Brother Jones.

He was a firm believer in the salvation by grace. He will be greatly missed by his family, churches, friends and neighbors.

May the God of all grace comfort the bereaved family.

Written by one who loved and respected him.

M. B. Martin.

THOMAS HURIAH RAWLS

Thomas Huriah Rawls, the son of Huriah and Mary Rawls, was born December 7, 1874 and departed this life December the 20th, 1935.

He united with the church some four or five years ago.

He had a stroke some five years ago and never could walk any more, but could roll about the room in his chair until a few months before his death, when he became perfectly helpless, and lost his eyesight a few days before he died.

He was twice married, the first time to Nicie Roberson, leaving seven children by this union. Next time he married Liddy Wilson, leaving one child by this marriage. He has paid the debt we all must pay and I feel he has gone to rest.

His funeral was preached by Elder B. S. Cowin, and his body laid to rest in the family burying ground. May the good Lord give us grace to conquer through death.

Elizabeth Hollis,

Williamston, N. C.

MRS. DOROTHY D. BURROUGHS.

Our dear sister, Mrs. Dorothy D. Burroughs, widow of the late Samuel G. Burroughs, passed away peacefully February 29th, 1936, after a short illness due to infirmity of age. She was in her eighty first year, and had been in failing health for some time. Funeral services were conducted from the home of her son, E. G. Burroughs of Bethel, N. C., Monday, March 2nd. at 10:30 A. M. by Elder Ayers, Moore and Mr. Newman. Interment followed in the family cemetery near Williamston.

She was a faithful and devoted member of Skewarkey Church for sixty and a half years, having united with that church the second Sunday in August, 1875, and was baptized by Elder Sylvester Hassell, who was her beloved pastor until his death.

After failing health kept her from church services, she kept in touch with the brethren by letter. Loyalty to the church, and her love for Christ and the brethren never failed, and through her suffering this love and faith was her strength and comfort.

Modest and unassuming, but firm in her convictions and faith, her life was a benediction. May her children, two sons and four daughters, Mrs. Hattie Etheridge, E. O. Burroughs, Mrs. D. J. Davis, H. H. Burroughs, Dorothy Burroughs, and Mrs. T. E. Blount, follow her teachings and "rise up and call her blessed."

Done by the order of the church at Skewarkey, March 7th, 1936.

B. S. Cowin, Moderator,
 J. H. Mizell, Church Clerk,
 Annie E. Edwards, Committee

RESOLUTIONS OF RESPECT.

Since it is our heavenly Father's will to call from us our beloved sister, Carolina Furlow, who departed this life February 28th, 1936.

She united with the Primitive Baptist Church at Concord fifty years ago and lived in full fellowship with the church all these many years. She was afflicted something like three or four years so she could not attend church regularly.

1st, that we are resigned to the will of our heavenly Father.

2nd, that the church has lost a faithful member and the family a good mother.

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

Written by order of the church in Conference on Saturday before the 4th Sunday in April, 1936.

Elder W. M. Stubbs, Moderator
A. W. Am'lose, Church Clerk.

APPOINTMENTS FOR ELDER J. W.**WYATT, MARTINSVILLE VA.**

Gilliams—Saturday and Sunday, May 23rd and 24th.

Burlington—Sunday night, May 24th.

Raleigh—Monday night, May 25th.

Willow Springs—Tuesday, May 26th.

Middle Creek—Wednesday, May 27th.

Little Creek—Thursday, May 28th.

Beulah—Friday, May 29th.

Black Creek Union—Saturday and Sunday, May 30th and 31st.

Pittman's Grove—Monday, June 1st.

Cross Roads—Tuesday, June 2nd.

Pine Level—Wednesday, June 3rd.

Hannah's Creek—Thursday, June 4th.

Four Oaks—Friday, June 5th.

Old Hornett—Saturday and Sunday, June 6th and 7th.

Dunn—Sunday night, June 7th.

Coats—Monday, June 8th.

Fellowship—Tuesday, June 9th.

Angier—Wednesday, June 10th.

Elder Wyatt will need conveyance.

E. L. Cobb.

CONTENTNEA UNION

The Contentnea Union meeting is appointed to be held with the church at Red Oaks, Pitt County, N. C., the fifth Saturday and Sunday in May, 1936.

Elder W. B. Kearney is appointed to preach the introductory sermon and Elder Luther Joyner is appointed as alternate.

A special invitation is extended our ministering brethren.

J. E. Mewborn, Union Clerk.

PREACHING APPOINTMENT

If the Lord will, there will be preaching services at Greenford meeting house on the fifth Sunday in May, and Saturday before.

This meeting is announced as an appointment for a number of ministering brethren of other sections of the country who have kindly consented to be with us at this time; and brethren, sisters, and friends are cordially invited to come and be with us. A special invitation is hereby extended to ministers of the Primitive Baptist faith and order, who are in good standing with churches not identified with organized factions.

Greenford is situated just one mile East of Barclaysville, 5 miles North of Coats, 5 miles South East of Angier, and 10 miles North West of Benson, in Harnett County, North Carolina, and at either of those places directions to this place may be readily obtained.

May the God of all grace continue to bless His faithful soldiers with renewed strength, increased courage, and may His unfaltering spirit soothe and sustain His church and people everywhere.

O. S. Young,

Angier, N. C.

LOWER COUNTRY-LINE UNION.

The next session of the Lower Country-Line Union will be held at the church at Shiloh, about eight miles north of Roxboro, near the Roxboro-South Boston highway.

All lovers of truth are invited and especially the ministering brethren.

J. M. O'Briant,

Union Clerk,

Roxboro, N. C.

THE EASTERN UNION MEETS WITH NORTH CREEK CHURCH.

The next session of the Eastern Union is to be held with the church at North Creek on Saturday and 5th Sunday in May 1936. The brethren and sisters of the same faith and order are invited to attend and especially the ministering brethren.

Fred T. Sawyer,

Union Clerk,

Pantego, N. C.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Bethel, Brunswick County, N. C., about 28 miles from Tabor City and about 50 miles from Wilmington, N. C.

Lovers of truth are invited.

M. Meares

PLEASE READ CAREFULLY

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

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

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

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

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WILSON, N. C.

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NO. 14

TRUST IN GOD AND BE NOT AFRAID.

"Then upon Jehaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the spirit of the Lord 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, or dismayed, by reason of this great multitude; for the battle is not yours but God's.

Tomorrow go ye down against them: behold they come up by the cliff of Ziz; and ye shall find them at the end of the brook before the wilderness of Jeruek.

Ye shall not need to fight in this battle: set ye not your hands on the sword, stand ye still, and see the salvation of the Lord with you, O Judah, and thou Jerusalem; fear not, nor be dismayed; tomorrow go out against them, and the Lord will be with you.

And Jehoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord.

And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high."—2nd. Chron. 20:14-19.

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

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

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THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

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

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THOUGHTS.

In all the affairs of our spiritual life we must reckon with God.

In none of our spiritual movements with our brethren can we afford to depend upon our natural prudence.

To seek trouble is folly; but it is even greater folly to stay away from your church to shirk duty.

Troubles are neither to be sought nor evaded; but when encountered in the pathway of duty, it behooves us to face them.

We all have our idea of things, of course; and they may be well considered, so far as our vision goes; but God has His purposes, also; and has blessed His people with specific rules by which to be governed in a gospel church way, and has authorized n substitute for those rules. Wherefore, in times of trouble, let us go to our own bosom, knock there, and ask our own heart what it doth know. (2nd Peter 1:19.)

It is only natural to expect the educated and more highly cultured to take the initiative as leaders; nevertheless, it is oftimes true that the more illiterate possess a much keener perception of spirit and can therefore perceive the significance of vital questions even better than the more learned.

It is our humble opinion that not in a century have the Primitive Baptists of this section needed the

guidance of God's spirit more than now; never more than today has the church needed to take counsel of its faith, consider its duties, and hold itself open to divine guidance. Whether the brethren have anything to reproach themselves, or anything for which they should apologize, depends upon whether they feel conscientiously justified in their procedure. They doubtless can but realize that they have seriously blundered by the course they have pursued, and that too, at a great sacrifice.

While there were only two factions in the Little River Association, the associational faction seemed to be disposed to exhibit an air of independence, seemingly satisfied with their possessions and position; but, in later days, since a division has come between themselves, they manifest a disposition to be ill at ease, and are more disposed to concede that their situation is not quite so appeasing. Yet they put off the day of reckoning just as long as they can, virtually admitting, in the meantime, that something should be done; still what to do or how to perform it, no one seems to know. Although we are alienated into three distinct organizations, we feel safe in saying we are all agreed that some of us, if not all, are responsible for this sad plight, "For God is not the author of confusion, but of peace, as in all the

churches of the saints." With love toward the precious brethren of the two opposing factions, we shall, if the Lord will, to the best of our ability, continue to endeavor to use all gospel means to bring to the attention of those of the household of faith the deplorable condition we, as professed Primitive Baptists, are in, to the end that an aroused public sentiment may have a salutary effect. Unfortunately, however, it is not clear as to just what the mind of many of the brethren is; because, as a matter of fact, many of them admit they are afraid to express their convictions. Peace and unity is almost invariably jeopardized by the few and not the many. The few are always those who reap special privileges, and in view of these facts, is it not now high time to set aside personal opinions, narrowly contracted selfish contentions, and try, by the grace of God, to honor the sacred profession we have been permitted to make in the name of God's dear Son? "For so is the will of God, that with well doing, ye may put to silence the ignorance of foolish men." We now quote 2nd Corinthians, 12:5, "Examine yourselves, whether ye be in the faith; prove your selves. Know ye not even yourselves how that Jesus Christ is in you, except ye be reprobates?"

This, dear brethren, is an admonition and a question which, under the deplorable conditions in which we are involved, we cannot evade. May we now ask ourselves this one question, are we as churches or as individual brethren walking by faith, or are we in the attitude of

reprobates? A reprobate is defined as one lost to all sense of duty or decency.

One real tragedy is that churches have too often overstepped scriptural authority and, in consequence, have sold out to the world. Much of our present troubles have been brought about by a race between opposing factions for members; and by reason of this unholy rivalry we have run right into the entanglements of Satan and the world, and when thus entangled, the church so called becomes so enmeshed in favor of society that it must accept the methods of society to escape institutional ruin. In our humble opinion, many of the opposing factions in this section, in order to save their faces with society, have repeatedly disregarded gospel order and good discipline, and as a consequence, have reached that unhappy pass when it is only a matter of time when destruction as organized bodies must be their final doom. By this we mean destruction as a church to good order and apostolic doctrine on the one hand, or institutional ruin with the world and society, should they undertake to free themselves from satan and the world, on the other hand. To our feeble mind, the line between order and disorder is being more vividly drawn year by year. As evidence of this many of these factions have staked their prestige and the reputation of their organizations with a sufficient number of worldly minded persons to make just such laws and regulations as they may choose, regardless of the laws of God. And as a consequence of

this flagrant violation of the sacred discipline of the church, imposed upon its dignity by this worldly minded majority, the good orthodox brethren have a humiliating predicament staring them in the face, for the world to taunt them with. "And many shall follow them in their pernicious ways; by reason of whom the way of truth shall be evil spoken of." (2nd Peter 2:2.)

Their great zeal and their unholy rivalry for members make them somewhat popular with the world and other denominations, by virtue of which, together with their large membership, there is little danger of them being annihilated, so far as society and the world is concerned, as long as their organized bodies act in harmony together. But what of the situation when we think or ask about the way the fathers trod?

"See of late the sad declension,
Bitter strife and fierce contention;
Fiery zeal and persecution,
Raging like the troubled ocean."

Sad but true, right now before our eyes, the unfortunate state of affairs in the Little River Association furnishes, on a gigantic scale, an example of the inefficiency carried to the verge of complete disintegration. We do not say these things from any desire to speak ill of those good brethren. We are far too conscious of our own shortcomings to wish to comment harshly on as good Christian characters as we know many of them to be; but instead, we feel genuine sympathy for them. Were our feelings

different, we could consider ourselves neither generous friends, nor just and honest foes. It is truly our hope and desire that the lesson of the feuds of this association will not soon be lost to the brethren within its bounds, and may the God of all grace, for Jesus sake, grant them a conscientious and heart-felt realization that each church must set its own house in order. As conditions exist today, we would to God that each and every one might exert his full performance of duty in a brotherly spirit, and in the time just ahead, that we might be blessed to avoid equally both hardness of heart and softness of head; for those who invoke order to prevent the righting of wrongs are the ultimate friends of disorder, and we fear there are a few would-be leaders of this type.

From the time when civilization first began to strive for self-government, man's success, primarily, naturally and spiritually, has depended upon his ability to steer clear of extremes. The entire travail of a Christian's life lies between dangerous and horrifying extremes, and these lie on both the right hand and the left. If we insist on avoiding only those on the one hand, we invariably fall victim to those on the other. And as we have already said in part, we now have an example, which the present state of affairs among the Primitive Baptists furnish, that we would do well to avoid in oscillating between extremes.

O. S. Young,

Angier, N. C.

LIVING IN PEACE AND HARMONY.

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

My Dear Sir:

Enclosed find remittance.

I visited my church, Cool Springs, S. C., Saturday and second Sunday in April. Then preached at Asheville, N. C. Then to a church in the Roaring River Association. I filled a number of appointments in the Mountain Association. This association has over 1140 members. A great loving body of Primitive Baptists with an able sound ministry. Some other ministers are Elders C. B. Kibby, Sparks, S. P. and Coy Roberts, J. M. Williams, J. D. Vass, Douglass, Moxley, S. G. Candell and others. Sound, able, peace-loving Baptists. Not a discord among them.

I then visited loving churches in the Senter Association, Troutdale and St. Clair Bottom Association. I then visited a number of churches in the old New River Association, the home association of the late Elder P. G. Lester. This association has about thirty churches and over 1686 members. Their able, sound and loving ministers are Elders J. E. Marshall, D. S. Webb, R. P. Vass, J. P. Good, J. M. Dickerson, C. I. Hurst, J. Lee Jackson, E. M. Turpen, W. G. Thompson, G. S. Williams, D. L. Nester, J. W. Horseley, J. R. Crind, J. R. Vass, I. Quesenberry, M. McGrady, M. Thomas, G. W. Noonkester and a number of licentiates. I filled other appointments and met many other good preachers. I am on my way to the Mayo Association. All I have met are sound, Godly preaching Primi-

tive Baptists. No strange doctrines and no hobbies, all speaking the truth in love. All satisfied with the goodness of the Lord's house. All the Baptists where I have been are standing for the Articles of Faith upon which their churches and associations were constituted. I have not heard a discordant note on my tour. If all will do this, leave off hobbies and use Bible terms on controverted points there will be loving fellowship everywhere. We should not exchange the loving fellowship of our people for some hobby or unscriptural term which confuses the Lord's people.

On the great essentials old Baptists are agreed everywhere. They are not confused over what the Bible teaches, but over newly coined expressions that the Bible does not teach. Surely all believe that man is an accountable being and when he does wrong, it is his fault. If the hearts of all were full of love and free from jealousy, just willing to be the Lord's anything, esteeming others better than self, willing to take the Bible as their guide, surely all could walk together in loving fellowship. In 1882 I took a tour through the dear old New River Association and perfect peace prevailed there. They are standing today where they did then. I visited, that year, the churches of the Smith's River, Pig River, Mayo, and Staunton River Associations, and I don't remember hearing an unsound sentiment then. All were in peace. I am sure the great body today love the same truths they did then, if all will return to the old paths. Elders J. C. Hall, J. R.

Martin, E. Turner, A. L. Moore, Cassell Blancett, Conn, and many others were fully in line then with Elders Gold, Hassell, D. R. Moore, Dameron, Bodenheimer and others. They were sound then. All believed in Salvation by Grace, Election, Predestination, Special Atone-ments, Effectual Call, Final Preser-vation of the Saint, Resurrection of the bodies of the just and unjust. Can't we all accept that now?

Let all remember that all of us are poor imperfect beings and can make mistakes. We need to examine ourselves, confess our own faults, forgive and remove all bars against each other, and return to the Bible language which is perfect. The world rejoices on the downfall of our people. We so much need each other. Our battles are not fought with carnal weapons. May we all possess that charity which hides a multitude of sins. Let us remember not to fight and oppose men, but unsound principles. I hold nothing in my heart against any one. I would cement all together in loving fellowship if I could. May we all labor and pray to that end.

I certainly appreciate your kind, loving efforts you have made to that end.

Yours in love,
Lee Hanks,

1800 N. Decatur Road,
Atlanta, Ga.

P. S.—Even if some offend us, we should use kindness, overcome evil with good. "Vengeance is mine and I will repay, saith the Lord." "Be ye followers of God as dear children and walk in love." Let all bit-terness, and wrath and anger, and

clamor, and evil speaking be put away from among you, with all malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:31-32.

This is God's solemn injunction. We are not left to do as we please. It is a fearful thing to fall into the hands of the living God. If ye bite and devour one another, take heed that you be not consumed one of another.

May the Lord keep us all.

Lee Hanks.

THE LORD GIVES A HEARING EAR.

Dear Brethren and Sisters:

The time has come again that I want to write and I don't know what to write. I feel so helpless in health and in every way.

Saturday, the fourth Sunday in March, was our quarterly meeting. We had good preaching and singing, both days, and we communed in peace and love and sweet fellow-ship. It is a pleasure to go to preaching and see the good looking faces, feel and see the love of God flowing from heart to heart.

Saturday and fifth Sunday the union meeting was held at Moore's church. The good servants of the Lord brought good news to the little flock. I think these ministers felt what they preached. I feel like the Lord gives a hearing ear and an understanding heart. I felt like a little insect sipping the honey dew that comes down from heaven to feed the little things that live on such substances. I did want to re-

member the preaching so I could come home and tell my dear husband what they preached about.

It seems I can't remember but very little. So in this weakness, being so forgetful, it keeps me hungry and thirsty for more spiritual foods. Hearing the word preached, sometimes my mind is carried away from this world to a higher place. At times my bodily suffering seems to be lighter while sitting in these heavenly places hearing Jesus preached and him crucified. Since I was baptized I dreamed that I had been crucified between the thief and the sinner's friend. I didn't know anything about suffering during the crucifixion. I was well satisfied at being crucified between the thief and the sinner's friend. This dream is a consolation to me.

While meditating another dream has come to my memory. In 1908 I was very sick four months and couldn't even sit up. I was heart-broken over my condition, on the bed with my little baby, the oldest child two and a half years old. I felt like I would be bound to lose my mind.

One night I dreamed I was in the highest old long house. It was dirty and filthy, and dark all over. I was in the west end of the house with a number of old blocks in there. I looked and there was a creature that looked like a cat with big bright eyes. This old bright-eyed cat got after me. I was scared. I tried to run but I was so weak I could hardly walk. I would stumble over these old blocks and nearly fall. I would think surely the creature would get me. I felt like I

was scared nearly to death. I kept on the best I could, moving on towards the east end of the house, with this old creature right after me. After a long, tedious time I got to the east end of the house and looked and saw one spider web hanging down so I could reach it. I took hold of the one little strand and climbed just like a spider does. About 10 or 12 feet high my hold broke. I came down so fast nearly in reach of that old bright-eyed creature, he stood up on his hind legs trying to get hold of me. He looked more dreadful than he did when I was on the floor. I lost my hold about three times, but after a while I reached the top of the house. I was in a pretty white, clean room and on the wall I saw "Jesus Loves" in big bright gold letters.

These letters were not like our letters. It was a different nationality, but I could read Jesus Loves." It looked like the print was pure gold. I woke up and studied over this dream. My hope got a little brighter, hoping I would get better sometime, so I could do something for myself and my two sweet little girls and did get up around in the house that winter, but didn't ever get my strength that I once had. Oh, how I did thank the good Lord and Dr. Ben Herring for raising me off that bed.

Dear brethren and sisters, this may be my last piece. At times I feel so bad and strange, my time may be short for all I know. If anyone has gotten any comfort from my writing, and when the end comes let me pass away peacefully

and silently only to be remembered by what I have written.

I reckon I had better close. I have so much to say about myself. May the dear Lord bless each one that reads my scribbling.

When Jesus hung upon the tree,
In agonies and blood,
He fixed his languid eyes on me,
As near his cross I stood.

A sister in bonds of love,
Mrs. Charlie H. Wiggins,

COMMENDATION.

Mr. John D. Gold, Publisher,
Zion's Landmark,
Wilson, North Carolina,
My dear Mr. Gold:

For several months I have felt an obligation to write you in person some words of commendation regarding the fair and impartial attitude you have so firmly and yet humbly shown on behalf of the well being of the Primitive Baptists, in their torn and suffering condition. Some things you have written in recent months has drawn my poor heart even closer toward you.

I have had the pleasure of meeting you only once in person, but I feel that we are intimately acquainted, because you have so explicitly expressed in a recent article in the Landmark my conscientious convictions and the very yearnings of my soul regarding conditions existing among the dear old Primitive Baptists.

Let me now say to you, though not worthy, in the words of John to the well beloved Gaius, "Beloved, I wish above all things that thou

mayest prosper and be in health, even as thy soul prospereth."

Very sincerely yours,
O. S. Young,
Angier, N. C.

Remarks.

We are not worthy of the generous words of Elder Young, but we do greatly appreciate his comments on the articles we have written and published in the Landmark.

We are of the opinion that the Landmark will not be worth anything to the church, either in its upbuilding or in its comfort and admonition to the saints unless it can be of service in promoting peace within the borders of the church and establishing love and fellowship among the members.

Results are the only things that count in life in any enterprise, and certainly Christ would not have left His high estate in Heaven, taken upon himself the form of a man if He had not a purpose in what he was doing, and if He did not care whether his work would amount to anything.

His whole purpose was to bring us in contact with the Father, to make us realize that God is our Father, and He (Christ) is our Elder Brother, the first fruits of them that slept in nature's darkness, in sin and misunderstanding, for before He came people did not understand God and His purposes, even in His plan of salvation, for the actions of the Jews prove that. They had the prophets before them, who told them of the coming of Christ, and yet they did not believe and crucified Him. Their selfishness,

desire to rule, to perpetuate the system they had built up which had squeezed all the true religion out of the law of Moses was the trouble with the Jews, and they feared Christ would set up a kingdom on earth which would destroy their power and prestige.

Now the life of Christ is an example, and what he prayed, and what He said, are they not written in the Book, the book of life, God's message to man to tell us what to do? And does not Revelations tell us about the seven churches to show us what was the matter with them? What is the Bible and the life and admonitions of Christ worth to the church and to us individually if we shall continue in the ways of the world, and not obey His injunctions?

He died that we might live, and if we fail to obey his commandments, then as far as we are personally concerned He died in vain.

What will our professions be worth, when we come before Him to be judged? Will He not say to us, I never knew you? Your professions were all right, but what of your conduct? I judge you only by your actions, for you tore my church to pieces. You brought sorrow to my little ones, who loved me and looked to you for leadership. Depart from me ye stiff necked and hard hearted people. You never knew me as I wanted you to know me, therefore I never knew you.

Submitted in all love and consideration, hoping that all of us will try to heal the breaches in the church, and make any sacrifice of feelings and opinions to bring about

union, love and fellowship.

All that is necessary is to sacrifice a little pride of feeling and pride of opinion, and approach each other in the right spirit and the thing is done. If Christ for your sake gave His life, why cannot you go to your brother, and say Let's bring an end to all this foolishness, and be one in the love of Christ and the Father.

John D. Gold.

GIVEN SURPRISE BIRTHDAY CELEBRATION.

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

Dear Sirs:

You will please publish in the dear old Landmark that last Sunday, which was the third Sunday in April, 1936, was one of the most pleasant and appreciated of my life.

My children and other near relations and friends, gathered together at my little stay place that I call my home and celebrated my sixtieth birthday all unknown to me, yet it had been revealed to me that my children were making plans to gather themselves together at my home on that day. But little did I think I would see so many dear faces of brothers and sisters of the dear old Primitive Baptists leave their own church worship day and come to Sampson county where my membership is, which is Seven Mile church in the Seven Mile Association, on our meeting day to hear Elder M. F. Westbrook, our pastor, preach, then followed me home and when I arrived home to my surprise there stood Elder West-

brook and wife, several cars and many other dear relatives. People, I can never express my feelings. Some would say, how do you feel? And I would say, I don't know.

It was a mixture of joy and sorrow. I could not accommodate them to a seat to sit down and the little house in which I live would not hold them, but they were gladly received in my heart. It was large enough for more than were present. I want to say right here again, I don't know how I feel. Can't use words to express my feelings. Can't tell how to express my thanks and appreciation for the presents I received.

Mr. Gold, enclosed you will find one of them in part payment for the Landmark. I love the Landmark. I read so many letters from home it seems I have taken my pencil to write for it many times, but would shrink so little I would feel I could not expect you to keep sending me the Landmark since I was behind on payment. Thanks, Mr. Gold.

I hope to be able to send more soon. I wanted to write how I enjoyed your pieces published in the Landmark, but as above stated, I failed. I could not write and ask you to stop sending it to me, and I could not ask you to keep on sending it and there I was.

I want to say through the Landmark that Sister Collier, the widow of dearly beloved Elder J. T. Collier, has my sympathy. Hope the brethren and sisters will remember her in her lonely hours. I know from experience they are lonely. I

too, am a widow myself and youngest son lives all alone.

I see so many letters in the Landmark I want to answer and tell them how I enjoyed them, but I am not worthy of a large correspondence and my education is so limited when I do write a letter to any one I can't tell how I feel. The half has not been told. Have written so many words and said so little.

Like one alone I seem to be,
Oh is there any one life me?

Sallie A. Ballance,
Clinton, N. C.

ENJOYS THE LANDMARK.

Mr. John D. Gold,
Dear Friend:

I am enclosing two dollars to pay for the Landmark for another year.

I hope you and all the editors live a happy life. May the Lord bless you all that you may write many more good pieces. I enjoy reading all of them. I just finished reading a piece by Brother O. J. Denny. I miss Brother Rowe's pieces. I hope he is at rest. I sure did love to read his writings. I know I will miss them when I get the Landmark.

Yours truly,
Mrs. E. M. Clayton,
Woodsdale, N. C.,
R. 1, Box 47.

LOVES THE LANDMARK.

Mr. John D. Gold,
Dear Sir:

You will find enclosed two dollars (\$2.00) for renewal of my subscription to Zion's Landmark, which will run it until Feb. 1937.

Thank you and wishing you much joy and success in your business. Your piece in the December issue was the best piece I ever read.

Yours very truly,
J. H. Whitfield,
Hurdle Mills, R. 2, N. C.

**TAKING LANDMARK FOR
46 YEARS.**

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

I am enclosing post office money order for one dollar, for which I want you to extend the time ahead six months on Mrs. Mary C. Carawan's subscription to the Zion's Landmark.

Although my mother has been dead twelve years the Landmark still comes into the home with the same name and address as it has for forty-six years. I find old Zion's Landmarks here in the home back as far as 1890. That was eleven years before I was born. My mother died in 1924, and my father, J. M. Carawan, still kept her subscription up in the same name until his death last year. He had paid it up to Nov. I think when he died. Now I want to still keep it up in the same name, as I live in the old home. So please extend the time six months, and as soon as I can I will send another dollar which will put it up to November again. I enjoy reading them very much. It seems to me that I really enjoy them better since my father died than I did before. I never took so much interest in them before he died, seems like.

J. M. Carawan,
Lowland, N. C.

NEEDS HELP.

Dear Bro. Gold:

I am sending my complaint for you to publish. I am most 69 years old and almost helpless. I had flu in 1935 and have never been well since. I have been a member of the Primitive Baptist church since 1896. I have always tried to do my part in the church. I have been poor, but have done the best I could.

I have always found the Primitive Baptists to be sympathizing people. I would be very glad if any of them could help me a little. I have been sick so long and have been a widow for 10 years, but I have worked my way for ten years.

Please publish this in the Landmark, and please remember me in prayer.

Yours truly,

Nancy Jane Rachels,

Siloam, N. C.

Dear Mr. Gold:

I have known Mrs. Rachels for a long time. She has been a hard working woman and she has come to need, so please help her a little if you can. She has done a lot of hard work that she didn't receive any help for, just to help the needy people. The night never gets too dark for her to go to help the sick or any in need.

Please lend a helping hand.

Mrs. Sam Reeves,
Siloam, N. C.

ZION'S LANDMARK

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

Editor

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

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Elder M. L. Gilbert—Dade City, Fla.

Elder S. B. Denny—Wilson, N. C.

Elder B. S. Cowin—Williamston, N. C.

WILSON, N. C. JUNE 1, 1936

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**THE KINGDOM OF HEAVEN
 LIKENED TO THE TEN VIRGINS.
 (Matt. 25:1)**

Jesus said, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom."

I have been asked many times to talk or write on this subject; but due to my knowing that some good brethren have been estranged because of differences of opinion as to what is taught by this parable; I have not used it as subject matter for either a sermon or an article for the Landmark; however, since some are seemingly sincerely anxious to have some reasoning on the matter I have decided to give the gist of the comments left by the eminent Dr. John Gill, of England, who has been regarded by such able men as Gold, Lester, Hassell and others as per-

haps the ablest commentator and minister since the days of the apostles.

"The Kingdom of Heaven, (which Christ came to set up) the gospel church state, or the body of professing Christians, will be likened to ten virgins,—to virgins for quality, being betrothed ones to Christ, at least in profession; and because of their singleness of love, and chaste adherence to him, however, as they will declare, and which in some of them will be a fact; and for their beauty and comeliness, and gay attire; being, as they will profess, clothed with the righteousness of Christ; with that fine linen, clean and white, with cloth of gold, and raiment of needle-work, and so perfectly comely through his comeliness and for their purity and incorruptness of doctrine, worship and conversation, at least in appearance.

All, the wise and the foolish, went forth to meet the bridegroom, but the wise took oil. They were concerned for the true grace of God, being enlightened by the Spirit of God, and being directed by him where it was to be had, went to Christ for it; and having received it from him, through the power of the Holy Ghost. Herein lay their wisdom; for a stock of this (oil or grace) in the heart, daily renewed by Christ, will supply the lamp of profession well. This they had in their oil vessels—their hearts.

These vessels are of God's making, though through sin, have become empty of all Spiritual good: they are large, and here is room for Father, Son and Holy Spirit, and

for an abundance of grace.

These wise virgins had the oil of grace, an internal thing; it is nothing in the head, in the tongue, or in the hand, but something in the heart.

This oil of grace was not naturally in them; nor was it obtained by the power of free-will, but was freely given unto them, and powerfully wrought in them: the case is this: all grace was put into Christ's hands for them, and wrought in them.

While the bridegroom tarried. (The prophets had long foretold of his coming, but the last of the prophets had died and his coming seemed to his people to be long delayed.) There was a general expectation of the coming of Christ before he came in the flesh, so there will be a general expectation of Christ being near at hand before his second coming.

As he delays his coming until the appointed time, nominal professors slumber and sleep. Now Christ, the bridegroom, may be said to tarry, not with respect to the time fixed by the Father, and Himself, for this is settled, and so he will not tarry beyond the appointed time.

Instead of them being awake, waiting and desiring his coming, "They all slumbered and slept." This does not have reference to the sleep of death, for the wise virgins can never truly fall into this sleep of death, for being quickened by Christ, they never die again; but the lifeless, and sleepy frame of spirit in the wise virgins, which lies in grace not being in exercise, the cause of it are a body of sin, an ease

of mind, a lukewarmness, and sometimes from long watchfulness, and waiting for the bridegroom's coming, they are said to slumber and sleep.

Of the foolish virgins, nominal Christians, dead in sins, may never have been truly awake to their true condition. Self-satisfied, their hearts at ease, and their heart lamps void of the oil of grace.

True believers, wise virgins, fall into a very low state with respect to the exercise of grace and discharge of duty; but they shall rise again, for they are held and upheld by the right hand of God.

The foolish virgins also arose and trimmed their lamps. They evidently had some awakening of conscience, and reformation of life, and a more diligent attendance on duties and ordinances; all of which they did to make them meet for Christ, and to obtain salvation; but after all it appears, they were destitute of the oil of grace.

"And the foolish virgins said unto the wise, give us of your oil," etc. A graceless person may be able to see the grace of God in others, be convinced of it, and acknowledge it, as these foolish virgins did; they saw that the wise had oil, that is grace, this they knew by the brightly burning of their lamps.

A graceless person may also see the need of grace. They may also be desirous of the grace of God; not because of the intrinsic worth of it, nor the love and service of God, but from a mere principle of self-love, and when they can no longer go on with a mere profession of religion, they desire to have it any-

where, rather than from Christ, as did these foolish virgins; who betrayed their folly by applying to the saints for it.

Grace only comes from God; through Christ, as the mediator, in whom the fulness of it dwells, and by the Spirit, who is a Spirit of grace and supplication, but it is never to be had from men, no, not from the best of men on earth, nor from the angels in heaven.

The wise answered not so, lest in giving to you of our oil there be not enough for us and for you. Wise servants give God all the glory of it, and though they have an abundance of grace bestowed upon them, they have none to give away nor to sell, they have none to spare, and are much in prayer asking for more. They honour Christ who is full of grace and truth, and who counsels persons to buy of Him gold tried in the fire, grace more precious than fine or purest gold.

Thus we see the wise virgins, clothed with the wedding garment, washed in the blood of Christ, being regenerated and sanctified, having the oil of grace in their hearts, faith in him, an interest in him, and ever ready for every good work, and to give a reason of the faith in them, they confess Christ and suffer with him, and for his sake, and are thus made ready to meet the bridegroom in death and eternity. There they will behold the true marriage of the lamb. Such as these went in; but the unwise, went to buy oil, where none can be had, that is comparable to God-given grace, and before they returned, "Behold, and the door was shut."

With the door shut, the wise were forever free from all without, and those who were without were never more to have an opportunity to behold the bridegroom in his beauty, and in everlasting life with his bride, which is to be with him shall behold themselves in His likeness and be satisfied."

Dr. Gill says, it is not enough to believe the decrees of God; but all true Christians must believe on Christ and the Holy Spirit.

O. J. Denny.

AN APPRECIATED LETTER.

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

Dear Brother Denny:

For some time I have been impressed to write you, but feeling so unqualified, in every respect, caused me to shrink from so doing, yet feeling we should not wait until death to send flowers, I would like to let you know how much father, my wife, and myself, enjoy your writing.

Brother Denny, the Landmark has always been sweet to me, and I feel like it has been the source of much comfort to God's humble poor, especially those that have been deprived of going to church. For many reasons, therefore, I hope it may continue on and on to send out messages of love and sweet fellowship, binding up the wounded hearts, contending for peace, making our hearts glad.

God said, "My peace I give unto thee, not as the world giveth." We see in all this land and country of hours anything but peace, but we have a great promise, "I will not

leave nor forsake thee," and this is my hope now, when blessed with his presence.

You know my father has been living in my home for 22 years, and is going in his 86th year. He was very active up until last September, when he fell and sprained his hand. From that time on he has been shut in, not able to get around without aid; but is very patient and submissive, bright on the Bible, and of God's kingdom. Brother Denny, it is a big responsibility to have the care of one so afflicted, but blessed be God, who is able to keep us from falling. May He turn his hand upon his little ones, (if I be numbered with them) given grace, strength, love, forbearance, and the love of God that passeth all understanding, that I may hold out to the end.

Feeling as unworthy as I do, knowing there is no good thing in me, yet I have an abiding hope within that it is in him I have my life and my all.

Brother Denny, I would be glad if I could say something that would encourage and comfort you, because I feel like you are one of his anointed ones, the most favored people on earth, even though men may speak all manner of evil against you. Will close, by saying I hope that I may see the time when we may have a better understanding, having more forbearance one with another, forgetting the things that are behind, pushing forward for the things that make for peace,

and may God's grace keep us all in wisdom's ways.

Your little brother I hope,

J. J. Whitley,

525 Holloway St.,
Durham, N. C.

Remarks

The above short letter from Deacon J. J. Whitley of Durham, N. C., is fully appreciated, not only because of his kindly feeling toward the unworthy writer; but for the message as to his aged and highly-esteemed father, who is now old in years, but young in the faith of God's people, which faith may seem weak at times, yet it never faileth and like its author and finisher, never grows old.

I have held Brother Whitley, his faithful companion and his aged father in high esteem for many years.

And, too, I am glad to know that they long for the day to come, when more love and fellowship may be evidenced in the lives and conduct of our people generally. I am here reminded of a dream the late Governor Aycock, related many years ago. He said to his beloved wife that, "I dreamed of being with and having a long talk with your father, the late Elder Wm. Woodard, and said among other things your father said Charley, tell the brethren to preach more love and charity." Do we not all, who love peace, and long for peace, agree with this sentiment, more love, because we read, "He that loveth not knoweth not God, for God is love." And John said, "Beloved, if God so loved us, we ought also to love one another."

"We love him because he first loved us." If the love of God is in our hearts, we will show it in our loving forbearance one toward another. And then, "Preach more charity."

Who among us is not in need of charity, for all of us are imperfect creatures, therefore, let us say with Paul, "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Is there reason to believe "the brethren should preach more love and charity"? Yes, an abundance of proof on every hand, for we read, "Charity suffereth long, and is kind; envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth, heareth all things, believeth all things, hopeth all things, endureth all things, (For) "Charity never faileth." Charity, the fruit of the Spirit, is as the life blood of the vine, Christ being that spiritual vine, grounded in the Father's love, and through Christ, the life of the Spiritual union, is manifested in the Spiritual life and experience or fruits of all Spiritual branches. But, while we are in the flesh, we will feel to know what Paul meant when he said. "For here we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. And then will come to pass the saying: "For now we see through a glass, darkly; but then face to face: now I know in part

(said Paul) but then shall I know even as also I am known. And now abideth faith, hope, and charity; these three; but the greatest of these is charity."

O. J. Denny.

APPOINTMENTS FOR ELDER WYATT
 Cross Roads, near Greensboro, third Saturday and Sunday in June.
 Tuesday following at Lower Town Creek.
 Wednesday at Autrey's Creek.
 Wednesday night, Farmville.
 Fourth Saturday and Sunday in June at Goose Creek Island.
 Monday night, Newport.
 Tuesday night, Morehead City.
 Wednesday, Atlantic.
 Saturday and first Sunday in July at Sandy Grove.
 Monday night, Goldsboro.
 Tuesday night, Raleigh.
 Wednesday night, Mebane.
 Thursday night, Burlington.
 Second Saturday and Sunday in July at Matrimony, Lower Mayo Association.

NOTICE OF CHANGE OF MEETING DAYS.

This is to notify all concerned that the church at Pongo River, Beaufort county, has changed their regular meeting days from the second Saturday and Sunday in each month to the fourth Saturday and Sunday in each month.

Elder W. R. Hines.

ELDER WILEY JONES.

Whereas it has been the will of our heavenly Father to remove by death on April 8, 1936, our pastor, Elder Wiley Jones, age 79 years, 7 months, 21 days. He had been preaching for 52 years.

Be it therefore resolved:

First: That in the passing of our beloved pastor, the Primitive Baptist Church at Wolf Island, feels sensibly her loss of him who was sound in the faith and whose walk was a manifestation of the doctrine he preached, "Salvation by Grace."

Second: That we desire to bow in humble submission to Him who doeth all things well.

Third: That we extend to the bereaved family our sympathy in their loss.

Done by order of the Church.

WILLIAM HENRY WEEKS.

Whereas, it has pleased Almighty God to remove from our church our dearly beloved Brother William Henry Weeks. He was born Oct. 17, 1856 and died Feb. 26, 1936, making his stay on earth 79 years,

four months and 9 days. He was married to Mary Imogene Barnhill January 13th, 1880 and unto this union were born seven children, as follows: Miss Lelia Weeks, Mrs. Iva King, Mrs. Connie DeBerry, Mrs. Ocie Pope, Messrs. Euthal, Owen, and Howell Weeks. All the children survive. His wife preceded him to the grave in the fall of 1934.

He first joined the Missionary Baptist church in 1900—having become dissatisfied, his faith led him to join the Primitive Baptist church at Kehukee in 1924, where he remained a faithful member until death, attending his meetings as often as he could. I have seen him at church when he looked too feeble to be up. When asked how he felt he always remarked, "Right well." Brother Weeks was quiet, humble, and gentle. His daily walk and Godly conversation was evidence of his faith in God. He was a good neighbor, kind friend, a devoted husband and father. He will be greatly missed by his neighbors as well as his family and church. Dear children, grieve not for him as one who died without a hope. It can be truthfully said, "He let his light so shine before men that they might see his good works and glorify our Father who art in heaven."

He was laid to rest, beside his wife, in the cemetery at Enfield. His funeral was conducted by his pastor, Elder A. B. Denson, assisted by Rev. Mr. Kirk.

Resolutions of respect:

First, Therefore be it resolved that we bow in humble submission to Him who doeth all things well. We feel in the death of Brother Weeks the church has lost a true and faithful member, the childred a good father.

Second, That we extend to his loved ones our sympathy.

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

Done by order of the church in conference Saturday before third Sunday in March, 1936.

A. B. Denson, Moderator,
Willie A. Riddick, Clerk.

WESLEY THOMAS OWENS

Wesley Thomas Owens, son of Thomas J. Owens and Nora Forbes Owens, departed this life March 30th, 1936. He was born in Edgecombe county, near Macclesfield, N. C., Dec. 18th, 1901, making his stay on earth 34 years, 3 months, and 12 days. His death was a terrible shock to the family and community as well, for no one realized the seriousness of his condition until two days before the end. Medical service had been rendered, head specialists had been consulted all along, and when taken to a local hospital for treat-

ment, the staff examiners found heart trouble. Every available treatment was then swiftly and efficiently given but all to no avail. We believe that doctors, nurses and friends did all they could do, but when God the Father calls, His will be done, not ours.

He was conscious of what was approaching, and conversed audibly with his father just a few hours before the end came. He fought a valiant fight and told his father he did not mind dying.

He died as he had lived, a noble, courageous, kind-hearted, devoted son and citizen. He was loved deeply by every member of the family, and respected and admired by all his friends. For to know him you appreciated more that amiable trustworthy disposition and unselfish devotion that was so generously shown toward his father and all the family.

We miss him greatly, but our loss is his eternal gain. I pray the Heavenly Father will comfort the bereft family and relatives, and console them in their darkest hours of grief to be submissive to thy Holy will.

He leaves to mourn their loss a heart-broken father, Mr. T. J. Owens; two sisters, Mrs. Rom Owens and Mrs. Weimar Little; three nephews, Leonard and Carlton Owens and Ronald Little; two nieces, Hortense and Thelma Owens, beside a host of relatives and friends.

The service was conducted from the home by Elder R. H. Boswell, and interment made in the family burying ground, near Holdens' Cross Roads, beneath a beautiful mound of flowers, that bespoke the love and admiration of many friends.

Active pallbearers were: Ernest Baker, Frank Little, John Baker, Don Gardner, Floyd Baker and Richard Barnett.

Honorary pallbearer: Dr. H. C. Willis, Joseph C. Eagles, Geo. Wilkinson, Hugh Johnson, Leslie Farmer and Lawrence Bryant of Wilson.

Written by his aunt,
Mrs. G. Collin Webb.

RESOLUTIONS OF RESPECT.

Whereas, God in his wisdom and love has called from us our sister, Sarah F. Arnold, who departed this life January 8th, 1936. She joined the church at Concord September 1918.

Resolved, 1st, that the church has lost a good sister whose seat is vacant. She was a loving sister.

2nd, we bow to the will of Him who doeth all things well.

3rd, that a copy of these resolutions be placed on our church book and a copy be sent to Zion's Landmark for publication.

Written by order of Conference Saturday before the 4th Sunday in April, 1936.

W. M. Stubbs, Moderator
A. W. Ambrose, Church Clerk

PLEASE READ CAREFULLY

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

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

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

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

The mailing list is corrected only once a month.

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Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

WILSON, N. C.

OUR PUBLICATIONS

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Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXIX.

JULY 1, 1936

NO. 16

AND THE FEAR OF THE LORD WAS ON THE KINGDOMS.

"And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord: therefore the name of the same place was called, the valley of Berachah unto this day

Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies.

And they came to Jerusalem with psalteries and organs and trumpets unto the house of the Lord.

And the fear of God was on the kingdoms of the countries when they had heard that the Lord fought against the enemies of Israel.

So the realm of Jehoshaphat was quiet: for his God gave him rest round about."—2d. Chron. 20:25-31.

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

ASSOCIATE EDITORS

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

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

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

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

WIFE OF ELDER GILBERT SERIOUSLY ILL.

Dear Friend Gold:

My dear wife, who has been afflicted in body, felt well enough to visit our three children in this city, and she stood the trip, 170 miles on the train, fine; but in less than a week was severely stricken in body and mind, and I was called, not thinking she could live another day. The doctors and nurses are still expecting the end at any hour. I am sure no one knows anything in the future except that which inspiration has revealed, and John the Apostle is the last man that lived upon earth that was inspired.

More than fifty-five years ago we were married, and I have desired for many years to fall asleep in death first, but do not know whether it was prayer, as I did not want to see her die. But if there can be no restoration of her dear body and mind, I had rather see her fall asleep, as I feel perfectly satisfied that all her ills will have then ended; for I have been here more than a week, and I question if she really is conscious that I am present, or any fact that is real.

I am made to wonder why my dear wife, who has been so true, good and faithful to her loved ones, friends, her church and her God should have to suffer in body and mind, while this poor dust worm should scarcely ever suffer enough

in body or mind to go to bed. But it would seem that the best people suffer the greatest afflictions in this world, while some of the worst have enjoyed the blessings of health and the comforts of life. Lazarus had the evil things in this life, and the rich man had the good things, fared sumptuously every day; but the reverse followed at their death. How great the contrast in the weakness of the Adam life and the strength of the Christ life. Our Lord said "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 own soul?"

It seems I cannot get my mind on anything worthwhile to write, though it seems I had a leading to write you for some cause. While reading about the Gadarene yesterday, it was in my desire to write something about that character for readers of Zion's Landmark. So will not take up your time further. Pray for me.

Yours in tribulation,

M. L. Gilbert,

Jacksonville, Fla.,

June 25, 1936.

AN APPRECIATION.

I want to ask permission of you to use your columns to thank each reader that has been so kind to answer my appeal for Old Baptist literature. When not too pressed for

time I have tried to acknowledge each one personally but in many instances have failed. I want to ask you all to accept this as a token of my appreciation. I am still much interested in our literature, and, the Lord willing, I will continue paying express and postage when requested. I can afford to pay a reasonable price for any of the papers that our people have published. If you have any of these old papers (and books) and they are helping no one, please write me. I want to complete my files and maybe we could get together.

I also want to take this opportunity to invite the brethren that know themselves in order to visit us. We are not numerous nor are we popular, but we are, by God's grace, contending for the things that Old Baptists cherish and hold to. However, let me say that the Hopewell Association does not invite trouble makers, be their doctrine what it may. Neither do we invite any minister that holds to such things as non-resurrection of the dead, God being the author of sin, natural man obedience, or means as to the perpetuation of the kingdom of God.

May it please our God to visit Zion with an outpouring of his Spirit that poor languishing children might be encouraged.

W. D. Griffin,

Fayette, Ala.

ERRATA.

My dear Mr. Gold:

I am in receipt of the Landmark for June 15, and note some errors in the publication of my article on

God's Decrees, to which I desire to call attention: In the left-hand column of page 233 after the word "of" in the twelfth line from the bottom, the word "sin," and not "it," followed by a period (.) and quotation marks (") should appear. The next sentence should read, "This is equal to saying that He could be chargeable with being the author of it if He willed it by His effective will." The merging of the quotation with my own words, coupled with the omission, renders the meaning vague and indistinct. I might also add that the words "makes" and "rejects" in the last quotation should be "make" and "reject," respectively.

I would appreciate it if the errata referred to in the foregoing might be mentioned in the next issue of the Landmark.

C. W. Vass,

1515 Lincoln Street,
Portsmouth, Va.

COMMENDATION.

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

Dear Brother:

Just a personal word to commend you for the good spirit of patience and forbearance you show toward our people—the Primitive Baptists.

Your recent articles in the Landmark have been in the Christian spirit as well as edifying and instructive. And your article in June 1st issue will, I feel confident, have a healing effect. I also enjoyed the article in the same issue by Eld. Hanks and two editorials by Eld. Denny. Surely we need to both preach and manifest more charity

and brotherly love,—that wholesome Christ-like religion, without which, the Apostle tells us all our preaching is vain.

In my early church-life I was favored with the pleasant and profitable association of your useful and honorable father,—he was with Brother Moore at my marriage, visited me when I lived in South Carolina, and I was in his home and churches several times in his lifetime. The good influence of such a life as he lived can never be known in this world. By the life he lived, the pen he wielded, and the preaching he did, contention, strife and confusion and division among those with whom he labored was to a great degree kept down and fellowship and prosperity prevailed among the churches. Oh, that the dear Lord would bless our people with more servants like Gold and Hassell

But I intended to write you a short note only,—to commend you for your work and to encourage you therein. May God bless and direct you in all things.

Sincerely yours,
R. H. Pittman,

Luray, Va.

HELPING.

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

Dear Mr. Gold:

Enclosed find money order for \$2.00 for which please credit Mrs. Mary A. Stancil, Angier, N. C., R. F. D. No. 1, for the dear old Landmark one year.

Mr. Gold, I am truly glad I can secure a subscriber for you now and

then. Hope it will be so you can come up for our association in next month.

Yours very truly,
J. J. Whitley,

Durham, N. C.

Thanks for the invitation. If possible I will endeavor to do so.—J. D. Gold.

FOR SOME ONE UNABLE TO PAY FOR LANDMARK.

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

Dear Mr. Gold:

Enclosed you will find check for \$6.00 for which credit me on Zion's Landmark for \$4.00. The other two to be used to pay for Landmark for those who are not able to pay for it. I realize I should have sent this long ago but have been so busy that I neglected it. I am also enclosing some resolutions that I would appreciate your publishing in your next issue of the Landmark.

Yours very truly,
F. D. Long,

Roxboro, N. C.

AN APPRECIATED LETTER.

Dear Mr. Gold:

I want to say dear brother. John is a very dear name to me, John the Baptist and you are one. I hope I am one. If I am, I have been one all my life and I will be 82 tomorrow. Praise the Lord for His wonderful blessings. I am sending you check for one dollar for Landmark another six months. My time paid is nearly out.

Mrs. Martha W. Walton,
Box 1133, New Bern, N. C.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City, Fla.

Elder S. B. Denny—Wilson, N. C.

Elder B. S. Cowin—Williamston, N. C.

WILSON, N. C. JULY 1, 1936

Entered at the postoffice at Wilson as second class matter.

VOL. LXIX. NO. 16

PERMISSIVE DECREES.

I have been asked to give my views as to the difference, if any, in the Elective or Causative will and decrees of God, and the Permissive or Sufferance of things which come to pass.

I fear to undertake this knowing that it is and has been a question on which good men have different opinions, yet, believing that all should be willing to have each express his or her views on this or any other subject, provided it is done charitably, I am taking the risk of being criticised as I now answer this request.

First. Permit me to say, hidden things belong to God and revealed things unto those to whom it is revealed.

Second. I have never felt to be wise above that which is written, nor do I wish to put my views forth

as law or gospel; but feel to say, at all times, "Let the Word of the Lord be your guide and council."

Third. We approach this subject with profound respect for the truth as set forth by Paul as he said, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!

It seems to me, that poor frail mortals should be willing to let alone, the inexplicable depths and wisdom of God, and not make fallible opinions as to what this or that teaches, a source of controversy. "For, said Paul," who hath known the mind of the Lord? Or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him are all things: to whom be glory forever." Amen. (Rom. 11: 33-36.)

It is with this truth in mind that I approach the subject with solemnity, and, I hope, with Godly fear. I do not desire controversy, but want to see our people dwell together in unity.

What of Elective or Causative decrees?

God chose Christ, and set him apart to redeem His people, and to preserve them to all eternity. Peter said of this people, "Elect according to the foreknowledge of the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace be multiplied."

Here we have cause and effect.

A people foreknown, and loved, by the Father, with an everlasting love and in due time begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (1st Peter 1:2-5.)

All this complete salvation, in time and eternity, is based upon the Love of God, the Father, the Love and sacrifice of His dear Son, Jesus Christ and the manifestations of His love through the Spirit, as it is revealed in the hearts of His people.

We need not look for a greater reason for the salvation of the people of God, than is found in the word of God, which says: "God is love and that he that loveth not knoweth not God and that we love Him because he first loved us."

Causation. Webster says of this word, "The act of causing or producing, — the relation between Cause and Effect,—the doctrine that all things have behind them influences to which the effect is due."

In the beginning, God said let there be light, and that was the Cause of the light shining and dispelling darkness. Light is thus set over against darkness. As this is true in nature so it is true in grace, or in the Spiritual Kingdom. All Spiritual light and life cometh forth from the fountain of life, light and immortality.

John says: "This is the message which we have heard of Him and

declare unto you, That God Is Light, and in Him No Darkness At All." Is not our darkness and sin the effect of God's decree says one? Let us see what the word of the Lord says in answer. "If we say that we have fellowship with Him, and walk in darkness we lie and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the Blood of Christ His Son Cleanseth Us From All Sin."

Here we have cause and effect again explained. The Love of God, as it is revealed in the sacrificial death of Christ, as the cause, and the being cleansed from all sin, the effect of this salvation with all of its blessing for time and eternity.

Let us call this The Elective Love of God, the Predestinated Love or The Causative Will Or Decree of God. It matters not by what name we call it, so long as we are agreed that Salvation with all of its meaning and blessings, is of and from the Lord.

Jesus knew of the Father's will or decree, and knew that no man on earth could change it, for said he, "No man can come to me except the Father which sent me draw him." And as to the effect of the Causative Will of the Father, he said, "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."

How truly he shows cause and effect in the matter as he said "No man can come to me, except the

Father which hath sent me draw him, and I will raise him up at the last day." It is interesting to note how often Jesus used the words "He sent me." He seems to use great pains to have the thought uppermost in the minds of his hearers, that He was the "Sent of God" and not sent forth to do his own will; but to do the will of the Father.

If Jesus was thus ever mindful of his dependence upon the Father, should we not ever be at the foot of the cross, ever knowing that in and of ourselves we can do nothing worthy of the name "Service to God," except as we are directed in such service by the Spirit for which Jesus prayed, that his people be guided into all truth.

I am satisfied that no true lover of Bible truth, will have any quarrel with what I have said so far; but I have not answered the question. "What of the Permissive Will of God, as it may relate to all evil and unholiness."

Some object to the use of the words "That for some cause, unknown to mortals, God hath Suffered Evil on every hand to abound." Some prefer to place all events, both good and evil under one head, and prefer to have us say, "it is all in the Will or Decree of God," and should not be qualified; or you should not make an attempt to show any difference between the Causative will and the Permissive will, or that God Suffers Things To Come To Pass that He Doth Not Decree in the same sense that He hath willed that His people have been predestinated to be conformed to the image of Jesus.

Such able men as Gadsby, Philpot, Hassell and many others, did draw a distinction between what they regarded as the Causative Decrees and Will of God as it is related to the Kingdom of God and Righteousness and the Kingdom of Darkness and unholiness.

We read, "God shall sit on the Throne of His Holiness. "There Is No Unholiness with the Lord." "God is greatly to be praised in the Mountain Of His Holiness" "Holiness is of the Trinity, Father, Son, and Spirit." All our righteousness, if indeed we have any, is of the Lord. "Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God." All are in need of the imputed righteousness of the Lord Jesus Christ, if we are to serve Him acceptably.

What is a permissive will? Do we not all permit or suffer things to be done, which do not please us? Can we truly say "We gave one permission or license to do wrong, and then blame the one to whom we gave license to do a thing not pleasing? Would it be better usage to say, We suffer things, rather than that we give permission, for our loved to go their way unheeded? But says one, You are not sound." Who art thou that judgeth the servant of another?

"It is God that judgeth, and it is Christ that died to justify His people dead in sin; but made alive in Christ and to him will be all the glory."

God did not give, or make a Permissive Decree, that Israel should do the abominable things He so

righteously condemned? Let us see what the scriptures saith.

God said of the worshippers of Baal, "They have built also upon high places of Baal, (Not worshipping God in the Mountain of His holiness) to burn their sons with fire for burnt offerings to Baal, which I commanded not, nor spake it, neither came it into my mind." Did God give a permissive decree for an abomination in His sight that neither came into His mind, nor was it commanded, and yet we know, in His Wisdom He knew all things. (Jer. 19:5.)

We read further along the same line, And God said by His Prophet, "And they (the Israel of God, back-sliding Israel) turned unto me the back, and not the face, though I rose up early and taught them," etc. "They hearkened not to receive instruction," "and they built the high places of Baal to cause their sons and their daughters to pass through the fire unto Molech, Which I Comanded Not, Neither Came It Into My Mind, that they should do this abomination, to cause Judah to sin." Jer. 32:33-35.

God, though not pleased with their abominations, remembered them in his mercy and we read, "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely."

Here we see Cause and the Effect. God's great love displayed as the cause, and their dwelling safely, as a sheltered people, as the ef-

fect of His love and continued mercy.

David, a man of God, said of this people, "And they served their idols; which were a snare unto them, yea they sacrificed their sons and daughters unto devils. Thus were they defiled with their own works, and went a whoreing with their own inventions. Therefore was the wrath of the Lord kindled against them, in so much that He abhorred His own inheritance. But for His great love He had for them, He said, "Many times did He deliver them; but they provoked Him with their council, and were brought low for their iniquity. Nevertheless, He Regarded Their Afflictions, when He heard their cry, and He remembered for them His Covenant, and Repented According To The Multitude Of His Mercies."

God loves righteousness, but Solomon said, "These six things the Lord doth hate, yea seven are an abomination in His sight." Read Prov. 6:14-19.

O. J. Denny.

JUDAH.

When the sons of Jacob went into Egypt to buy corn, Joseph their brother, whom they thought to be dead, spoke roughly unto them and charged them with being spies who had come to see the nakedness of the land. They denied the charge, but as a precaution that they were spies Joseph held Simeon as a hostage, for Joseph knew his brethren but they did not know him, and he tested them to see if they were

really devoted to each other and their aged father also.

All went well till the corn brought from Egypt was exhausted, when Jacob told his sons to go down and buy some more corn to preserve them from death by famine.

The great bone of contention was Benjamin, their youngest brother, for Joseph had told them they would not see his face unless he was with them. They offered to go if their father would send Benjamin, but refused to go without him, repeating to their father the words of Joseph, "Ye shall not see my face unless your youngest brother is with you." Joseph is a type of Christ as a provider and savior from death, as he had stored the corn grown during the seven bountiful years to tide them over the seven years of famine.

Reuben, Jacob's oldest son, came to his father saying: "Deliver Benjamin to me, if I fail to bring him back to you slay my two sons at my feet." Jacob says, "Benjamin shall not go," for Joseph is not and Simeon is not, and if Benjamin should be separated from him it would bring him down to his grave mourning for his son.

Judah, the fourth son of Jacob, comes to his father saying: "I will be surety for Benjamin, and at my hands you shall require him," and Jacob delivered Benjamin to him, a type of Christ as surety and intercessor for his people, and as Judah became a surety for Benjamin, so Christ became surety for those whom the Father gave unto him.

They then go down into Egypt. Joseph sees his brother and his

bowels yearn for him, but did not make himself known to them.

Joseph filled their sacks with corn as before at their first visit, had each man's money put in the sack's mouth, and his cup purposefully put in Benjamin's sack in order to try them to see how strong was their affection for their father and Benjamin.

After they had gone a short distance Joseph sends an officer after them to see who had taken his cup. They all willingly submitted to search, and each of them pledged the one in whose sack the cup was found should be a bond servant to Joseph forever.

Imagine their surprise when it was found in Benjamin's sack. They all arose and went back to Egypt. Joseph chastened them for their ingratitude in stealing his cup from him after he had shown them so much kindness and generosity toward them in selling them corn and returning to each man his money. They no doubt were dumbfounded at so strange an incident, nor could they imagine how his cup could get into Benjamin's sack when the sacks were filled by the Egyptians and they had nothing to do with it.

Reuben, who had pledged his two sons for the safety of Benjamin, remained silent, as did all the rest of them, not knowing what to do or say, but Judah, a type of our blessed Redeemer, out of whose loins according to the flesh, Christ was to come, came forth craving the opportunity to speak with Joseph, saying: he had become a surety to his aged father for Benjamin, that

the father's life was bound up in the lad, and when he saw the lad was not with the brethren when they returned, he would die, and in order that the lad should go back to his father as he had pledged, he asked the privilege of becoming a bond servant to Joseph, and Benjamin go again to his father as he had promised.

Judah is a beautiful type of our Lord, who became a surety for those given him of his Father, and became a bondman even to suffering himself to be arrested and condemned as a malefactor, spit upon, beaten with the rod, mocked, crowned with thorns, made to bear His own cross, then to be nailed to it, lifted up above the earth as being unworthy to live upon it or enter heaven, to be scorned, mocked and ridiculed in the agonies of death, and finally to die, and He suffered all this willingly, lovingly and graciously in order to purify a people to dwell forever with Him, and sing His praises for manifesting Himself unto them when they were dead in trespasses and sin without God and without hope in the world.

B. S. Cowin.

THE PARABLE OF THE TEN VIRGINS.

When I was a lad my beloved father seemed to hobby this parable for when preachers and brethren tarried in our home he generally requested the understanding of such as to whom these virgins represented. Whether it was to air his own views, or to see if they agreed with him; for the most part they believed as he did, that wise virgins were the children of God, that fool-

ish virgins were not, mere nominal professors. For many years after I had believed in Christ, I held that view, traditionally; but of late a different view has dawned upon me; but whether it is given me of the Lord I do not know. Today I feel led to express my views to the readers of Landmark, after reading Dr. Gill's views on the parable in our paper, as quoted by Elder Derry; but I shall do so, suggestively and advisedly.

From the word of truth we learn that John the Baptist, Jesus Himself and the disciples He first sent two and two to preach, all these declared, the "kingdom of heaven is at hand." Later He said to His apostles: "And I appoint unto you a kingdom, as my Father hath appointed unto me." Luke 22:29. Unquestionably, the kingdom appointed to Jesus embraces all the covenant heirs of God, whom Jesus upon the cross redeemed from all sin out of every nation, in every period of time. While the kingdom appointed unto the apostles is the church kingdom, the militant kingdom, and through them the doctrine of the church was once delivered, so no new doctrine will ever be needful to the household of faith. All that are in Christ's kingdom are redeemed and saved by His grace, cleansed by His blood, and will be finally immortalized and glorified; but only a few comparatively of the redeemed host are in the church militant.

"Then shall the kingdom, heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." "Then

shall," always refers to the future time, and the ten virgins are subjects of this church-kingdom. "And five of them were wise, and five were foolish. They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels (note) with their lamps. While the bridegroom tarried they all slumbered and slept." As all desired to meet Him, and as His coming was long after they expected, they slept and slumbered, but He condemns none for their rest in sleep. "And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out, (or as in the margin) going out. But the wise answered, saying, not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves."

Now, if the oil as thus mentioned really means the grace by which sinners are saved from their sins, as is generally believed, who is there among us that would advise anyone to go and buy it? Peter said, "If any man speak, let him speak as the oracles of God." It seems as wrong for a child of God to speak a falsehood as to act it; and I'd just as soon to hear an Arminian sentiment preached as to hear it sung. Who would think he could put the grace of God in lamps and vessels and so keep it for a certain use and time. I had rather think it is grace that keeps us. From the way the oil is used in this parable it would seem

to indicate an indwelling of grace of manifested interest to provide needful things and things that accompany salvation. It is now and has often been that some of the Lord's people are not ready to meet with the joy of the Bridegroom. John the Baptist made ready a people prepared for the Lord. Some fifty-three years ago I believe I was prepared as well by the Lord's grace and cleansing blood to meet the Bridegroom in peace and love, as I am to ever be in this world; but so often I have not been ready.

Our God never spoke a contradictory or useless word. Did He not say by the prophets: "Come buy wine and milk without money and without price." Isaiah 55:1. And did He not say to the church of Loadicea? "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." Rev. 3:18.

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not."

The Lord is comparing in this lesson those in the church state, not those without. Did the lord in the next parable bestow talents according to ability to use them? But one servant did not act according to ability. Why say He did not know them as virgins; for He had said they were; but they were not prudent and wise, and we find just such in the church today. Paul said to a whole church once, "O foolish Galatians." The apostles

had a church to select seven wise men for deacons.

These wise virgins were not absolutely like Solomon in wisdom, neither were the foolish virgins absolute fools but were less wise than some in the church.

I never saw where the Lord enjoined the unregenerate, Jew or Gentile; but He did those foolish virgins, not the wise, and to all such to the end of time. Note the injunction: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

M. L. Gilbert.

ELDER H. F. HUTCHINS.

It has pleased God in his wisdom to remove from our midst our dear brother and pastor, Elder H. F. Hutchins, who was born in Stokes County, North Carolina, February 20th., 1881. The son of Joseph H. and Martha F. Hutchins, departed this life at Newport, N. C., February 26th., 1936, making his stay on earth fifty-five years and six days. He attended public school at Sandy Ridge in 1898 and 1899. Was minister, editor and owner of the Lone Pilgrim, an old school Baptist periodical. Was postmaster at Watkinsville, Stokes county, 1908. Appointed U. S. Commissioner Western District February 1918. Office at Spray. Appointed acting postmaster at Spray, February 1922. He was twice married. The first time to Miss Mary Jessie Wood, Married December 27, 1903. She died December 22, 1904. Second time to Miss Sallie Lou Gray, married October 12, 1910. He leaves to mourn him, after his departure, his wife and other relatives and many friends. He first united with a Primitive Baptist Church in the State of Missouri. (Date unknown to the writer.) Transferred his membership by letter from there to Pleasant Grove Church in Virginia. From there to Spray, N. C., December, 1912. He was liberated to speak in public July 1915. Was licensed to preach wherever his mind led him in November 1917. Was ordained January 1918, by the following presbytery: Elders J. F. Spangler, J. A. Ward, H. L. Moore and N. B. Gilbert. Elder H. L. Moore was chosen moderator and A. P. Roberson, Clerk. Brother J. W. Redman was deacon at the time of the ordination. Transferred his membership by letter from Spray to Beulah Church in Johnston Coun-

ty, N. C., April 1927. Transferred his membership by letter from there to Smithwick's Creek Church, Martin County, N. C., February 1933 and held his membership there until death. The Lord so enabled Elder Hutchins to live that there never was a charge brought against him in any of the churches where he held his membership. He preached in twenty-eight States of the Union and in Canada. We feel that he was a sound gospel preacher, preaching salvation by Grace, and having no confidence in the flesh.

During his last sickness he manifested that he could witness with Paul that he had fought a good fight, he had kept the faith and was ready to be offered up. He seemed to be conscious until just a few minutes before he died. He told his wife not to grieve after him and told her where he wanted to be buried. His last prayer was "Lord, make death as easy as possible for me" as he knew he could not live, and passed away without a struggle.

Elder Hutchins was widely known as a strong predestinarian Baptist minister, always contending for the truth and what he thought was right, closely observing church order and discipline, not standing in fear of what men or association might say or do. Everybody knew him, knew of his plain manner of speaking. He never went abroad seeking popularity or trying to make friends by using flowery enticing words. He was a man, if he had anything to say about a brother, or friend, he would say it face to face. This being his peculiar gift and by telling the truth, caused many he thought to be his nearest and dearest friends to be his enemies, which grieved him more than words could express. Yet in his last days he seemed to be reconciled to every trial and trouble that he had gone through, realizing that there is a Supreme God that reigns and rules all things to his own glory. His ambition was to exalt God and debase man. He remained firm in the doctrine of God's unchangeable, everlasting electing grace and preaching it to the end. He highly endorsed Hassell's History and the Loudon Confession of Faith, the principles and doctrine that the Primitive Baptist Church was founded on. The Apostles instructed the ministers "Thou, therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit Thou to faithful men who shall be able to teach others, also. Thou therefore endure hardness as a good soldier of Jesus Christ." Elder Hutchins wanted to admonish the young ministers as the Apostles did. Not many days before his death he told a young minister that was by his bedside talking to him, taking his hand, saying, "Precious bro-

ther, preach the truth as you have heretofore. You will be criticised as I have been but that doctrine will stand when all things else fail. Just one day before he died he asked the ones by his bedside to raise him up and put his feet on the floor and they say he preached about one-half hour for his farewell sermon. The physician that attended him came while he was preaching, his mind seemed to be so much on heaven and divine things that he did not pay any attention whatsoever to the play leian till he got through his discourse, preaching the same doctrine he had always so earnestly contended for. His wife and others had never heard him sing but he enjoyed hearing others sing. After preaching his farewell sermon he sang a hymn. "How sweet the name of Jesus sounds, in a believer's ear, it soothes his sorrows, heals his wounds and drives away his fears." It seemed to be a great pleasure and delight to Elder Hutchins to have the traveling ministers to make his home their home. Elder Ross served with him as joint pastor, lovingly, with no discord. Peace to his ashes, good will toward men. We greatly miss him here and his voice will be heard no more, but his memory will still linger in the minds of his brethren and friends, but Christ that doeth all things well and maketh no mistakes we hope died for us, and took him to a home above where there will be no sad farewells. He was consigned to the tomb in the community cemetery near Newport, Carteret County. The funeral services were conducted by Elders J. L. Ross, W. W. Roberts, M. L. Simmons and Jobie Harris who had so faithfully stood by him in his bereavements and ministered to him all they could in his sickness. They spoke in the name of the Master to the comfort of his wife and many sorrowing friends, afterwards sang "Mid scenes of confusion and creature complaints, How sweet to my soul is communion with saints." By request of his wife, who had so faithfully stood by him and administered everything that kind hands could do for his comfort, we bow in humble submission to the will of the Heavenly Father, knowing that he doeth all things right and makes no mistakes. (And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou? Dan. 4:35.) We feel that our loss was his eternal gain. The many beautiful flowers that were put on his grave showed the high esteem that his brothers, sisters and friends held for him. A copy of a portion of a letter from Brother W. D. Griffin of Alabama saying "He was a wonderful man to me and I can certainly say

that the Primitive Baptists here dearly loved to hear him preach the unsearchable riches of Christ." On some of the deep things he was given to express them in such a way that some of our people saw them that never had been given to see before. We do not understand why such wonderful vessels of mercy are so soon taken away, but God is too good to make mistakes."

The Church of Smithwick's Creek bows in humble submission to the will of God in removing our beloved Pastor. Resolved, First: That we bow to the will of God. Second: That we extend our heartfelt sympathy to the bereaved widow and friends, a copy to be sent to the widow, a copy sent to the Landmark, a copy to the Sovereign Grace and Pilgrim for publication and a copy put on our Book.

Elder J. L. Ross,
Bro. A. Dawson Griffin,
A. D. Griffin, Sr.
Committee.

Done by order of Conference Saturday before the second Sunday in April, 1936.

J. L. Ross, Moderator,
A. D. Griffin, Sr., Clerk.

ELDER J. T. COLLIER.

It is with a sad and broken heart, and with a feeling of much weakness I attempt to write the obituary of my dear companion. But by his request will attempt, trusting in the Lord to guide and direct me.

On the morning of the 15th day of April, 1936, the death angel visited our home and took our loved one to himself.

His stay on earth was 72 years 4 months and 5 days.

Oh how hard, how sad and yet, "We sorrow not as others which have no hope."

We feel, he sleepeth that sweet sleep in Jesus. And when Jesus comes again he will arise and see Him as He is and be like Him; and spend singing His praises in that glory world.

I don't know the date that he united with the church, but at an early age.

His membership was at Old Beulah Church, Johnston County.

He was ordained to the ministry some 40 years ago. And most of the time since, has served the church at Creech's, Beulah, and Bethany (at Pine Level) as their pastor.

He also served the church at Oak Grove and Old Union several years. He lived his profession; he lived in the hearts of and in the fellowship of his churches.

He loved the doctrine of grace. He preached and contended for it both publicly and privately.

While he was firm, he was loving and kind.

He lived a faithful soldier of the cross,

and died strong in the faith.

The church has lost a faithful member, and I feel like, a true servant, a true and loving husband, a kind and faithful father is gone.

But we desire to be reconciled to the providence of God and say, "Thy will be done."

He had been in feeble health most of the three years that we had lived together, and especially for the last twelve months.

It just lacked three days being twelve months since he was at Old Beulah, the last time he was at any of his churches. He was loved not only by his churches, but most everybody, but there is none that feels the loss of him as I do.

I would be more reconciled to the Lord's will if I could.

I think it can be truthfully said he served faithfully until the end or as long as he was able to go.

He would often say he wanted to do all his sufferings here, so beyond the grave he would find rest and peace with God. He did suffer so much, but bore it all with much patience and Christian fortitude, never murmuring or complaining or wishing his sufferings less.

I don't think there was a time when he didn't have plenty of company, which he seemed to enjoy so much, and wanted them all to come to his room and stay with him.

The brethren and sisters that he served to these many years, showed their love and fellowship for him during his sickness. They were so nice, good, and kind, trying to supply his necessary wants of life. Of which we trust we are very thankful. And pray the dear Lord to bless them both naturally and spiritually.

So long as he was able to go, he was faithful to every duty, and would gladly deny himself in order to serve others. Often when not able he would go to fill his appointments.

I confidently believe he is at rest. His precious Savior, whom he loved and served so faithfully, has said to him: "Well done, thou good and faithful servant, enter thou into the joy of the Lord."

On Thursday night before he died the next Wednesday morning, after supper he asked me to get the Bible and read the 40th chapter of Isaiah. After I got through, he said, "That doctrine will stand when others fail." Then he offered one of the most beautiful prayers I think I ever heard fall from mortal lips. And after prayer, he broke forth in praises to the dear Lord, for His mercies and love bestowed upon him through life, and keeping him to a ripe age. To live and serve his brethren in peace and sweet fellowship. Many times during his sickness, he

would say he was trusting in the Lord, or in the once crucified Savior.

He saw that I was weeping, and told me not to grieve. I said, "I cannot help it to see you suffer so." He said, "I am not suffering. I am easy and happy." I spoke out and said, "Blessed Jesus." I could say from my heart the Lord's will be done. For I hope and believe that I was enabled by an eye of faith to see him embraced in the arms of Jesus.

He leaves to mourn his departure, his wife (the unworthy writer), three sons, four daughters, six grandchildren, two sisters, and a host of other loved ones and friends. He was a kind and loving husband, a good father. Everything was done for him that wife, children, physicians, loved ones and friends could do, but God's time had come and we could not stay the cold, icy hand of death.

"Blessed are the dead that die in the Lord. Yea, saith the spirit. They shall rest from their labors, and their works do follow them."

We feel that he is now resting from all the toils of earth and earthly things.

Dear children we cannot call him back, but by God's discriminating grace we trust to see him just on the other side in the beautiful beyond, although we mourn the loss, we rejoice in hope, that his purified spirit is in the image of Jesus in the paradise of God, whom he loved, while his poor, frail, tired body has fallen asleep in Jesus to be awakened, changed and purified in the resurrection morning. Dear ones, one of your best friends on earth is gone (I know by experience to his long-sought home.)

May God bless and sustain you, and lead you in the way of all truth, that you may take heed to his teachings, and follow in the precepts and examples as laid down by your dear father. While I know you feel your loss is great, but nothing like mine. You have only lost a father, and that is nothing compared to losing your dear companion.

The Lord giveth, and the Lord taketh away. He does His pleasure and His will on earth and in heaven.

He speaks, and it is done. He opens and none can shut. He shuts and none can open.

None can stay His hand. He is all wise. If He will only enable us to look to Him who is so great, so wise, our all in all, and grieve not for our loved one, whose disease is cured, whose pain is eased, who is sweetly resting, awaiting the resurrection morn.

Let us try to follow his example of patience and forbearance, and be as ready as he was to answer our final summons, Come up higher. Let us look to Him

who alone is able to heal our wounds, to bind up our broken hearts, and fill the vacancy in our home with His presence.

Dear children, I know home seems dreary without father, everywhere we go we miss his smiling face, and kind admonition. But bear in mind that we are tending upward to a home that will have no vacant seats, but all will be joy and love. Oh, so sad to go to the churchyard so lonely. Nothing to behold but a new-made mound that contains the sleeping dust of our loved one.

But happy thought, we know that some sweet day the Lord will come again, without sin unto salvation to gather His jewels home.

Those vile bodies will come forth and be fashioned like unto the glorious body of Christ, then we can say, "O grave, where is thy victory? O death, where is thy sting?"

On the eve or April the 16th his body was taken to Old Beulah church, where by his request the funeral was conducted by Elder A. B. Denson, of Rocky Mount, assisted by Elders Pearce, Hines, Rhodes and Adams. Then taken to the church cemetery and beneath a mound of flowers his body was laid to await the resurrection morn. The many beautiful flowers showed the esteem his brethren and friends had for him. It caused us much grief to give him up.

But we feel his sufferings are over, and he is at rest.

Written by his sad and lonely widow.

Mrs. Elgie Collier,

Micro, N. C.

SELBY BASS

It is with a sad heart that I try to write a tribute of respect to my dear father, Selby Bass, who died April 11th, 1936. He was 59 years of age. He was united in marriage in 1896 to Frances Ferrell. To this union were born ten children, seven girls and three boys, who are all living, and now are twenty-nine grandchildren. One ten months old grandchild preceded him to the grave nineteen years before.

We have been a happy family. He has given a picnic dinner for all the family at his home near Black Creek every year for a long time, and two last year. Now a link in the chain has been broken, leaving us with a sad and aching heart.

He has been in declining health for several years, was confined to his bed 12 weeks. He told us that no one in this world knew what he suffered. I know that it was true, for a long time he tried to keep his suffering hidden from us. We feel that all was done for him that kin' friends, neighbors and relatives could do.

On the 30th day of March he was taken

to Woodard-Herring Hospital in Wilson, and underwent an operation, which failed to do any good. Physicians and nurses rendered every aid possible to save his life, but all failed. On Saturday morning at 9 o'clock, the death angel came and took him from us, to that beautiful city of God, where all sickness, sorrow and pain shall never enter.

He never joined any church here, but we believe and hope that he was blest with that Holy Spirit of God. We don't know when the Lord put this love and hope in his heart. It was before he took his bed, while dragging around the house, that he began telling my mother how unworthy he felt of the many blessings that the Lord had bestowed upon him. He said, "I'm not worth the salt that goes in my bread." Oh! he felt so unworthy of the attention and kindness she showed in nursing him. He wept bitter tears, and many times she wiped these tears from his eyes, he being too weak to do it himself.

He wanted to hear preaching and singing. At his request Elders Fly, Cobb and Turner came and held services at his bedside, which he seemed to enjoy more than anything in the world. After each one of these occasions, he asked to be turned over in bed, and he slept quiet and peacefully.

He told us that the Lord revealed things to him. One that seemed to mean so much to him I want to put in words here, if I can. It happened one day when he was so sick in sorrow and pain he began praying to God for help. He said that he saw on a board in the corner of his room a big number 4. Under this number were written these words, "You Shall Have Rest." All around the edge of the board were the most and prettiest handkerchiefs he had ever seen. In four hours he said all his sorrows and pains were gone, and he rested better than he ever remembered resting in all of his life. He didn't seem to be conscious any more of very much suffering, as long as he lived.

I can truly say that papa tried to live an honest life, always trying to be true to his word. Just before the last he told mama that something was going to happen, he was going home. He said to her, "Stand by me and pay my debts." He told her to, sometime during his sickness that he wanted Brothers Fly and Cobb to preach his funeral. He would often ask her in his weak way after some of the brethren and ministers visited him, if he could not call him brother or her sister.

The funeral was conducted in the Lower Black Creek Primitive Baptist church Sunday afternoon at 3:30 o'clock by Elders J. D. Fly and E. L. Cobb. The services were very impressive. The remarks of the ministers being a thought as a con-

solation to his bereaved family and friends. We hope we can say like Job, "The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord."

Afterwards his body was lowered in the grave in the cemetery near the church, beneath a mound of beautiful flowers, to await the resurrection morn.

Oh! how we miss him

Our sorrows to some are unknown,
May we feel reconciled to God's will,
His spirit to heaven has flown.

A daughter,
Minnie Boyette.

RUFUS GARNER, SR.

Our father, Rufus Garner, Sr., died April 3rd, 1936, after a serious illness of complicated diseases. He was born July 1, 1851, aged 84 years, 9 months and two days. He was married on Dec. 3rd, 1873 to Miss Joseph Ann Willis, who preceded him to the grave two years and six months. He said when he was taken sick he wouldn't ever get out any more. He bore his sickness with patience. All was done for him that his children, kind friends and a good doctor could do, but nothing could stay the hand of death. He seemed to be reconciled and often expressed himself that he wanted peace. He was a Baptist believer. He loved his friends both far and near, and was always ready to lend a helping hand in time of need. Surviving are four children to mourn his departure, but we weep not as those without hope, for he leaves behind all evidence that he is now sleeping that peaceful sleep, where none can wake to ever weep. We believe he has come into possession of that sweet peace he so greatly desired. Yes Jesus is our peace. What is prettier and sweeter than peace? "Glory to God in the highest and on earth, peace, good will toward men." Luke 2:14.

May the Lord enable we children to live a life that will be acceptable with him so when the time comes for our departure we can inherit the same beautiful city we believe our dear father and mother have.

The funeral services were conducted at his home by Elder R. W. Gurganus, and E. F. Pollard, after which his body was taken to the family cemetery, near his home and tenderly laid to rest beneath a mound of flowers in the presence of a large assemblage to await the resurrection morn.

Dear father, you did suffer hard,
But so ordered of the Lord,
All your suffering and your pain,
Only Jesus for you to gain.

Now you have entered the golden gate,

With all the angels you can partake,
We could not ever ask you back
To suffer again the same attack.

How much we miss you, father dear,
None but God can know,
He can heal our broken hearts,
And prepare us all to go.

Written by his sad-hearted daughter,
Winnie L. Mann,
Newport, N. C.

KATE STANFIELD.

Roxboro Primitive Baptist Church Resolution of Respect of Sister Kate Stanfield who departed this life on May 2, 1936.

Whereas, the God of all grace saw fit to visit our little flock and call our dearly beloved Sister Kate Stanfield, be it resolved:

First: The Church of Roxboro has lost one of its dear and faithful members, but we desire to bow in humble submission to Him who doeth all things well; and by the grace of God to meet our dear sister in heaven.

Second: That we extend to the bereaved family our heartfelt sympathy in this sad hour. Hoping that He who never makes a mistake, may give them grace to meet her in heaven where parting is no more, and to say, Thy will be done, not ours.

Third: That a copy of this resolution be spread on our church record. A copy be sent to the family, one to Zion's Landmark and one to our Roxboro paper for publication.

Drawn up by the order of conference of June 6, 1936.

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

MRS. DELLA GURGANUS

Sister Della Gurganus was the daughter of Mr. and Mrs. Sam Edens. She was born Nov. 9, 1877. She was married to W. S. Gurganus when young. (We failed to get the date.) Five children were born to them, four girls and one boy.

She joined the church at Cypress Creek, Duplin County, the second Sunday in Jan. 1932 and was baptized by the writer. She lived a faithful member, always filling her seat in church and delighted in taking the brethren and sisters and friends to her home, and she did everything for them to make it pleasant for them, and enjoyed having them visit her good home. While her husband never joined the church he was a strong believer in salvation by grace and loved to have company. He preceded her to the grave. She was loved by all who knew her, but the Lord called for her to come home and on the 16th of October, 1935, she fell asleep in

Jesus. She leaves two brothers, and two sisters, with her children and friends to mourn her departure. We feel our loss is her eternal gain.

Elder R. W. Gurganus and myself held the burial services in the midst of a large crowd of sorrowing friends and loved ones.

Sleep on, dear sister and take thy rest,
We all loved thee, but Jesus loved thee best.

All was done for her by doctors and loved ones, but none could stay the hand of death. We fully believe that she has gone to rest and on the morning of the resurrection she will be raised and fashioned like the body of Jesus and see Him and be like Him, and that will be enough. This is my hope and I feel like it won't be long. I would say to the children, follow the footsteps of your dear mother. May the Lord bless you, is my prayer.

Written by request.

E. F. Pollard,

Jacksonville, N. C.

RESOLUTIONS OF RESPECT

Whereas God in His infinite wisdom has called from our midst our precious Sister Mamie Bailey, wife of Brother R. A. Bailey, who departed this life, April 27, 1936. Sister Bailey joined the Primitive Baptist Church at Robersonville, N. C., in August 1920, and lived a true and faithful member until death.

During her membership of sixteen years she was absent from church meeting only once before her last sickness, and that was on account of illness in her family. Words cannot express our deep sorrow caused by her death. We feel that from this world of toil and strife, she's present with our Lord.

Therefore, Be it resolved, First that we bow in humble submission to Him who doeth all things well. Second, That we extend to her loved ones our sympathy. Third, That we record a copy of these resolutions on our church books, and send a copy to Zion's Landmark for publication, and a copy to her family.

Done by order of the Church in conference, May 2, 1936.

Vado Manning,
Leona Moore,
Committee,

RESOLUTIONS OF RESPECT

In memory and respect to our beloved pastor, Elder W. C. Jones. Elder Jones was pastor of Harmony Church, Orange county, thirty-one years and he served the church faithfully these many years.

Elder Jones was a man who was loved by the members of his church and by his many friends wherever he went. He was a man who loved peace and preached peace and love everywhere he was called to go.

Therefore be it resolved:

First: That the church at Harmony has lost a faithful and loving pastor.

Second: That we bow in humble submission to God's holy will.

Third: That a copy of this be spread on our church book; one sent to the family; one sent to Zion's Landmark and one to Old Faith Contender for publication.

Done by order of conference, Saturday before the third Sunday in May, 1936.

Elder O. C. Hawkins, Moderator
Mrs. W. T. Wilson, Church Clerk.

LUTHER DANIEL.

Brother Luther Daniel was born and raised in Granville County, N. C. He was 60 years old the 11th of June, 1935. He came to this county when he was a young man, as a tobacco planter, and later married Miss Nancy Robertson. To this union were born two children.

He suffered a stroke of paralysis sometime about the first of the year 1933, which disabled him to do any more hard work. He united with the church at Skewarkey on the second Sunday in April 1933 and was baptized on second Sunday morning in May 1933. He attended meeting when able to do so. On January 31, 1936, he had a second stroke of paralysis from which he never revived. He leaves a widow and two children to mourn their loss, but not as those without hope.

This done by order of Conference Saturday before the second Sunday in March, 1936, by committeemen,

John H. Mizell.

LOWER COUNTRY LINE ASSOCIATION.

The next session of the Lower Country Line Association will be held with the church at Eno, Durham County on Saturday before the third Sunday in July, 18th, 19th and 20th, 1936, the Lord willing. Eno church is about three miles north of Durham near county home. All lovers of the truth are invited to meet with us, especially ministering brethren.

J. J. Whitley, Association Clerk.
Durham, N. C.

STAUNTON RIVER ASSOCIATION.

The Staunton River Primitive Baptist Association will be held, the Lord willing, in Balon Park, Danville, Virginia, Friday, Saturday and Sunday, August 7th, 8th, and 9th, 1936. Visiting brethren of like faith and order will be welcome.

W. R. Dodd, Clerk.

PLEASE READ CAREFULLY

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

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

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NO. 17

HE DID RIGHT IN THE SIGHT OF THE LORD.

And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

And he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the Lord.

Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers. Now the rest of the acts of Jehoshaphat, first and last, behold they are written in the book of Jehu, the son of Hanani which is mentioned in the book of the kings of Israel.

And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly.

And he joined himself with him to make ships to go to Tarshish and they made the ships in Ezion-gaber.

Then Eliezer, the son of Dodavah of Maresheh prophesied of Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken that they were not able to go to Tarshish."—2d. Chron. 20:31-37.

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

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

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

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

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

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All 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

HYMN TO JESUS.

Dear Lamb of God
Thy hands, and feet, and side were
pierced for me,
For me the rod
Of Thy loved Father's wrath was
laid on Thee.
Thou hadst no sin,
For which to die in anguish on the
tree,
It was to win
Life from the dead, eternal life for
me.
And didst Thou die
O patient Saviour on the cruel cross
In agony,
Me to redeem from endless woe
and loss,
I come to Thee
For Thou didst bid me come, O
dying Lamb,
O pity me.
Accept and save me, sinful though
I be,
I trust in Thee
Thou takest all my grief and givest
me rest,
So shall I be
For ever more sheltered on Thy
breast.
Frederick W. Keene,
Raleigh, N. C.

SEVEN SYLLABLES

Oh kind and indulgent God,
Who looks from thy bright abode,
In mercy upon us all,
Oh wilt thou bless when we call.
We feel our need every day,

Of thy kind, indulgent care,
To keep us in the right way,
And keep us from every snare,

That we may thy mercy share,
To the glory of thy grace,
So we sink not in despair,
But behold thy smiling face.

Which cheers the poor fainting soul
And we feel humble and bold,
To speak in praise to the Lord,
While in that blest sweet abode.

Marching onward in delight,
Beholding all things so bright,
We praise him with great delight,
While it all appears so bright.

My time here will soon be done,
No more to weep or to mourn,
But join the loved ones at home,
And sing praise to the Triune.

Yours in hope,

J. R. Jones,

Revolution Station,
Greensboro, N. C.

THE WAY THE LORD HAS BROUGHT ME.

I have been asked several times
to write my experience, but I have
always felt so little and unworthy
that I could never get up the cour-
age though it is on my mind most
all the time to write it.

How can I tell if these impres-
sions are of the Lord or of me? If I

only knew I would not hesitate to do so. "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with weakness and fear," says the Bible, therefore I attempt in much weakness.

When I take a retrospective view of my life, I can see that the Lord has watched over and cared for me all the days of my life. The first time I ever had any serious thoughts about dying or such things, I was a very small child. I was standing by the bed of a sick sister when she asked father to pray for her. The words sank deep in my poor little heart. I felt that she was going to die, and if some one did not pray for her she would not go to heaven. It troubled me no little. I never heard father pray for her, and it bothered me so much I could not keep it out of my mind. And well do I remember the first time and place that I tried to pray. One of the neighbor ladies came and brought her little girl to see my little sick sister, and when they started home I with two of my sisters walked a piece of the way with them. I could not laugh and play as the others did, but stayed behind and knelt down and tried to pray that God would spare my sister and cause her to get well. O how my little heart grieved for my dear sister. I was so fearful that she would die and I did not think I could bear to see her put in the grave till one night I dreamed that I had her on my back carrying her through a very full branch, and I could not keep her feet out of the cold water. Just as I got across, I

thought she was gone and I was there alone and it was dark when there came a bright something as bright as bright shining gold, several feet long and two or three feet wide, in the middle of which was another smaller though brighter object at my right side which threw a beautiful bright light around me. I was afraid of it and ran and tried to get away from it, but it kept by my side. Then I walked and still it was by my side; so run or walk as I might it was by my side and kept a light so I could see the path and how to walk till I got home. I thought I was told that it was a sign that she would die and the larger bright object was the grave and the smaller and brighter one was her spirit, which showed that she would die but go to Heaven. When the dear sister died I don't think it hurt me near so much as it would have if I had not had that sweet comforting dream. That has been a long time ago, but it is as fresh in my memory as it was then.

I grew up to be a careless, frolicsome, mischief-loving girl who seldom thought of religion except that when I got grown and settled in life it would be time enough to think of such things. Still I had a deep respect or love for the Saints of God.

One day I was in the field where my brothers were plowing; they had gone to the far end of the field, and I sat down by a large old tree that I had played under all my life and which we children had named "The Old Grand-Daddy Tree." I must have dropped off to sleep, for I was awakened by a voice as if some one praying. It seemed that

it was above my head or in the top of the tree. The first thought that came to my mind was that it is Jesus praying for me as I am so sinful. I looked up to see if I could see anything but I could not. Then I looked to see if it was my brothers talking; but they were still at the far end, and I could not have heard them talking so far away. I now could see that I was a sinner and tried to pray that the Lord would forgive me of my sins. I thought if Jesus prayed for me I would pray for myself. I tried with all the ability I had to do what was right or what I thought to be right. I would steal off the Bible; for I did not want any one to see me with it or know I ever thought of reading it, but I found no comfort there. I did not enjoy foolish things like I once had and tried to quit them. Sometimes I thought I succeeded very well. I would pray twice a day and became, I think, a very good Pharisee for awhile. But, at length, I found that all my good works were but vanity; they were as filthy rags. I saw and felt that I was only getting worse. It seemed that my prayers did not ascend to God's gracious throne, but rather fell to the ground.

One time I was at a married sister's. I felt so vile and sinful, it seemed that something dreadful was going to happen because I was such a great sinner. I was afraid to stay in the room by myself as I felt so badly. I could not eat anything; I was not sick but felt so miserable. When my brother-in-law came, he told me that he would take me home as a mule had kicked

one of my brothers. I felt at once that he could not live and if he died I could not stand it; it would kill me, and I was not prepared to meet the Lord.

I can never express my feelings when I looked at him. He was so pale and his face was all bruised and cut. It seemed I could not bear to stay in the house. I walked the yard and cried. When it came to my mind to ask the Lord to be merciful, I dropped on my knees. I never could remember what I said if anything, when all at once it seemed like there was a great load taken off me or out of my heart and it seemed that it went up in a North-easterly direction. I arose light—Oh, so light with thankfulness in my heart. I felt now that my brother would not die, but if he did it would be just and right; for God worked all things according to his own good pleasure.

I went back in the house and helped wait on my brother with perfect ease of mind. It was not long after this before I wanted to join the church and be baptized, but I thought I never had anything to tell. I was not like some whom I have heard say they hated the Primitive Baptists, for I have loved them as long as I can remember; but my love for them increased. I wanted to be with them and like them, but they all had experiences and were so good and I had nothing to tell; but one thing I knew was that I loved them, and many times it has been a great comfort to my poor soul where the Bible says, "We know that we have passed from death unto life, because we love the

brethren." My mind was carried back to the time that such a load left me, but I thought it was my brother that received the blessing.

I prayed for my brother, and he was spared to get well. Often I have read St. John 4th. chapter and tried to see and prayed to know if it was the nobleman there spoken of or his sick son that Jesus blessed.

The son was the sick one, and I could not understand which received the blessing until one day I was at Bethel church and as Elder E. J. Williams preached it came to my mind with much force that it was the nobleman that Jesus heard and blessed; and it was I whose prayers the Lord heard and answered.

O how happy I did feel; as light and happy, or even more so than I did at the time my burden was taken away, for I thought I would realize that my sins had been forgiven. Soon the tempter came and suggested that the whole thing was a delusion; that the voice I heard was not the voice of the Lord, but it was all imagination that I thought I heard it because I was at the Old Grand-Daddy Tree. How my poor soul sank within me. I had been so deceived. I tried to pray that if it was an experience of Grace that the Lord would show it to me in some way. I prayed that he might give me back my burden that I might see more plainly and understand more perfectly how it left me. I prayed to God and promised Him on my knees that if he would give me back my burden and show me once more that He would be gracious to my soul that I would join

the church at once, for my desire to join and be baptized had increased very much after I heard Elder Williams preach. The greatest burden I had now was to be baptized, but I felt to be so little and unworthy, and had so little to tell that it seemed almost more than I could do to ask those good people to give me a home among them. I, like Gideon of old, prayed to the Lord to give me one more sign. After I so earnestly desired to have another manifestation from the Lord I got careless and unconcerned and enjoyed my former associates as well as I ever did. I was young and frolicsome and all the entertainments that were given near enough I had to be there; sometimes I would go because I really wanted to go, and at other times I would go because I knew I was expected to be there. I was perfectly easy; all was quiet within my breast, it seemed that I was sailing on a smooth sea—not a ripple to mar my peace, but soon the placid waters were to be disturbed.

One day while quietly picking berries, these words came to me with much force: "Depart from me, ye workers of iniquity, I never knew you." O, my soul, how those words pierced my very heart. All of the sins I had ever committed loomed up before me like great mountains. I tried to pray but my lips could force nothing but: "Lord, be merciful to me, a sinner. Lord, save, or I perish." 'All my former ease and strength were gone. Many have been the nights I have lain in bed and it seemed that my sins, like great rolling mountains would al-

most roll in on me and crush me, and I felt just so little and helpless to prevent it as a straw. I was made to know that I was nothing, and less than nothing. Ah, none but those who have been so rebellious and doubting can ever imagine how I felt.

As God gave me back my burden, or one still heavier to carry, He also took more of my strength from me and showed me more plainly the depravity of my nature.

The very breathings of my soul were, "Lord be merciful to me, a sinner." I cried and begged for mercy, but could not get any relief. I felt that I had signed the day of grace away, for I had disobeyed the Lord. I was lost, forever lost, no hope for me. It was too late, too late.

I tried to pray but it seemed that my poor feeble prayers only fell to the ground and mocked me. I got so I quit trying to pray. I thought it was adding sin unto sin, but I could not hinder the very breathings of my soul from crying: "Lord, save, or I perish."

Still I would go to parties because someone would ask me what was the matter and I was afraid by my not going I would cause some body to think I was trying to get religion. I have been where I could hardly keep from groaning aloud when I was on the floor dancing. My burden was so heavy, and my soul so sorely oppressed. I could look back and remember that God had once been merciful, and my poor soul would cry within me: "Would He hear a sinner cry, and then let her die?" I felt there is no pardon for

me, that I must have sinned against the Holy Ghost, and there could be no chance for me; but to save my life I could not keep from begging for mercy.

Oh I did want to ask some of God's dear children to pray for me. Perhaps the Lord would hear them, but my heart would fail when I could get the opportunity. One night there came an uncle and a preacher too, to spend the night with us. Now I thought was my chance, but I could not get up the courage. I thought, surely mother would ask him to have prayer that night, I so much desired that she would, but she did not and I could not ask either him or her. I went to bed that night with a heavy heart. I kept on in this way a long time. I don't know just how long, but long enough I hope for God to work all the Pharisee out of me, for I don't think many ever worked more diligently than I had done. All I could do now was to beg for mercy. When I woke in the morning the first thing I thought was: "Lord, save me if Thou canst: Lord be merciful to me, a sinner." And it was the last thing I thought at night.

But now I hope I had been brought nigh unto the place where I could stand still and see the salvation of the Lord.

One night my load was so heavy it did not seem that I could carry it much longer. I could not turn back to the beggarly elements of the world, and I could not advance another step. I went to bed and thought I would ask the Lord for mercy one more time. It came in

my mind: why should I try to pray. My prayers are so weak and it does no good. I guess I dropped off to sleep, though it never did seem to me like I was asleep, but I saw, or dreamed that I was there on that same bed and mother was at the other end of the bed, and there were all my sins in a great dark object between mother and me. I thought it would move about, and I thought was going to fall to the ground; and if it did I should be eternally lost. I thought mother spoke and said, cheer up, my sister. Just as I thought my sins were about to fall, I saw a beautiful little light that came from the same direction that the first load went and came in between me and my sins. I exclaimed that I am not saved by my prayers, but by the grace of God. I awoke and all my burden was gone. I felt perfectly easy and slept so sweetly that night. All next day there was not a trouble that marked my peace until late in the afternoon. I thought I would tell mother what the Lord had done for me, but when I went in to tell her, she spoke about His work and at once the tempter said: "You had better not tell her. It is all a delusion and even if you do she would not believe it. She knows what a bad girl you have always been." I could not tell her there for it seemed that I had nothing to tell. Still I had not forgotten my promise to the Lord to join the church if he would give me one more evidence of His pardoning love.

It being Friday before meeting and mother busy killing hogs, and I felt so unworthy, how could I say

anything about it; so I failed to pay that which I had promised the Lord. Saturday I thought I would ask them to carry me Sunday, but again my heart failed me. Sunday night I was sick and felt that I had provoked a Holy and sure avenging God, until I could not keep my feelings hid. I could not keep from crying. When I was asked what was the matter I told them that I was sick, and indeed I was. I was sick physically, but oh, I can not tell how sick spiritually I was. My mother and sisters gave me physical treatment, but they could not reach where the greatest misery was, that of the soul.

I felt that I could hardly stand it until another meeting time, but before the next meeting the tempter suggested that I was sick enough to keep me from going, and it was all to show me that it would be wrong for me to join. I kept on in this way for several months. At times I had a very great desire to be baptized, but I could not get up the courage.

About this time I got very much bothered over the Doctrine of the Non-Resurrection. I heard it talked, argued, and explained by those I loved and had perfect confidence in. In fact I heard it talked often than I heard anything else, until I was persuaded that was the right way. I thought if I ever join, it will be among them. I felt sorry, very sorry that I could not believe as my mother did, but I wanted to do what was right, and I tried to pray and ask the Lord to direct me in the right way and show me which way was right. One night I dream-

ed I saw a man in the stand at Bethlehem church, and as he came out of the stand he was at our home. He had three bars of ice or something that looked like it in his hand. One was perfectly perpendicular and one a little turned, though of the same length and thickness of the first. The third was much shorter and very thinly worn at the outer end. They were all together at the bottom. The short piece went straight out to the side. I thought he said the upright one represented those who believed in the resurrection of the dead, and the one that was turned a little represented the non-resurrectionists, and the short thin one that was turned straight out from the rest was the Missionaries; that they all originally came from the same church; that those who believed in non-resurrection were children of God, but they had gone wrong that far. I have ever since been perfectly satisfied on that point, and I never have for one moment wanted to go with them, or believed the doctrine.

Though I be called a dreamer I can not put away my dreams. I find where God has visited His children in dreams and visions in all ages of the world, and I hope that I am thankful to receive His kind visitations of love and mercy though it be in a dream.

I never told my feelings to any one. When I thought of it it seemed that there was always something that said don't do it, and if there was anything I tried to keep hid, it was that I ever thought of such things. However, one of my uncles asked me if I was not in trouble

and to tell him about it. How sorry I was for him to think so, and why he did I could not understand. Not long after this Elder Parrish came over and just as he began talking to me and asking me questions some of the neighbors came in, and I don't think they were ever more welcome with me than they were that afternoon. I can't see now why I should have dreaded it so much, but it seemed that I could not.

A short while after that Elder J. C. Pridgen had an appointment at a place where there were only one or two church members, and I was afraid of some critics present. I believe if I ever prayed for a minister as he preached it was that time. One time after that he asked me to tell him my experience. I told him I had none, but asked him what made him think I did, had Elder Parrish told him?

"No," he said, "he did not. You told it yourself. I saw it in your countenance (the time above mentioned) as I preached."

We were on the way to Harmony to hear Elder I. J. Taylor preach, and as he preached he told my feelings better than I possibly could. He would look right at me like I was the one he was speaking about. I know Elder Pridgen could not very well have pointed me out even if I had told him. It seemed that everybody in the house was looking at me too and knew who he was speaking about.

I felt so uncomfortable I said I never would go to that place again. but the next time I wanted to go just as bad as ever, but I sat away

back and tried to hide where every body could not see me. But how I did want to live with those dear, good people, the loveliest people on earth to me; but I did not have the courage to go forward and do the things that I sometimes felt that the Lord required of me until He brought me to His banqueting house and showed me that his banner over me was love

I had so much flesh about me until sometimes I think I had to be brought through this trying ordeal to subdue some of my carnal nature and show me more perfectly that the Lord is God.

But if you will bear with me a while longer you will see that of myself, I am very weak and easily led astray, and was ever ready to listen to the promptings of the evil one—never saying: get thee behind me, satan. Satan saw that I was weak, and the next time he came in this way, he told me that I was nothing but a poor weak woman and even if I did join the church I would not be any better off as women were not allowed privileges in the church and that I would be far better to remain just as I was and my young friends would like me better, and as to hearing preaching I could hear that as well out as I could in the church.

Of all the weak points the devil has tempted me on, this was the weakest. I became very much bothered about women not having anything to do or say in the church. Was this treating them right? I knew the Bible said they should keep silent in the church, but why was it necessary then that they

should join the church? I can never tell half how badly troubled I was over these things.

Still at times I greatly desired to be in the church, but felt to be only a poor little worthless woman, and would do no good, only be a hindrance to the cause. Then I dreamed I saw the church and that they were all the same size and exactly alike. After that I felt better for awhile, but could not make it up in my mind that I was as large as those dear good people. So I could not it seemed yet get up the courage. Then it came to my mind that I did not see a woman in all those that I saw in my dream. Were they excluded from the church triumphant? O, how my poor soul was tried on this point, but God at His own good time brought me forth, loosed me from the snares of satan.

I felt all the time that something dreadful was going to happen, and one time one of my brothers was off at school and I got it in my head that something was going to, or had already happened to him and I promised the Lord if he would cause me to hear from him before meeting time that I would join and just before meeting time came we received a letter that he was well and getting on well.

The time came and it was not my time to go. What should I do? Again it did not seem like I could possibly tell them that I wanted to go and join. I could not tell mother for I felt if there was any of them that could not have any confidence in me it would be her. She knew me so well.

The more I vowed to the Lord and failed to pay, the more of my strength he took from me, and the more severely he laid the lash on me. But the time I spoke of my sister saw that something was the matter with me, and asked me if I did not want to go, but there was a falsehood ready and I told her no; that I was not feeling well. As they drove off I could not keep from crying. I was fearful that I had brought the wrath and indignation of God down on me again. I had by this time learned to fear the Lord, but did not have courage to do his bidding.

O what a fearful looking for the fiery indignation of the Lord I felt. I felt all, or nearly all, the time that some of the family were going to die, or something dreadful was going to happen to them because of my sins, and rebellion. I dreamed that they brought my brother home dead and took him down to a place of water and were going to bury him in the water. I thought I went to look at him, my poor heart was over-loaded with grief because I felt that it was my stubbornness that killed him, or that God had taken him to show me his power. When I looked in the coffin it was mother. I thought she was dead, but could speak and told me that she had been very anxious to see me baptized. I would not be, but she wanted me to be baptized the next meeting.

O, the anguish of soul I felt after this no tongue can tell, and none has ever felt the chastening rod of God's correction as I did, only those who have rebelled against God's

Holy Will and waked His wrath and indignation upon them.

Sometimes I felt like if I could only be with the church it would not be so hard for me to go, still when the time came I would do as heretofore until I had three similar dreams. I felt so unworthy and so little until it seemed impossible. I had now come, or had been brought to the place I was afraid to make any more promises to the Lord for I had learned by sore experience that it is better to vow not at all than vow, and not pay. My prayer now was, and I think it was the breathings of my very soul: "Lord make me submissive. Lord give me grace and strength to take up my cross (for cross indeed it was to me) and follow him through evil as well as good report, and if it is really and truly my duty that he would make it plain to me in some way."

One night when I went in my room I prayed the Lord to hide me some place where I would not be miserable or have so much trouble until the storms of this life were over. For I could not stay out of the church satisfied, and I could not see what I, poor little me, could do in it. I prayed the Lord to make my duty plain and I was shown the church with all the members in their places, and they were all just alike and all the same size. No big ones, nor no little ones, and then it was shown to me with here and there a member and how incomplete it would be without them all. Every one must fit in its own place. Here I believe I was made willing and given strength to do the

things the Lord had required of me. I was not asleep when I saw the church in that vision, or I never thought I was. I had thought if I could be there some time when there were but a few present that I could go tell, and I did not want many there when I was baptized, but now I do not care who, or how many were there; so I stood approved before my God.

On Saturday morning Elder J. C. Rodgers, the dear pastor of the church at Harmony came by and asked me to ride with him and I did for I was willing, yea, anxious to tell him how I felt, to hope the Lord had brought me through great tribulation, but He found me in a waste howling wilderness, and led me about and instructed me. How He had taken my feet out of the mire and clay and placed them on a Rock, and put a new song in my mouth even praises to the Lord.

Though Brother Rodgers and several others had asked me before to talk to them of the goodness and mercy of the Lord seemingly I could, but now I felt so weak and unworthy I hope I was made to feel that Jesus was my worthiness, and my strength.

Brother Rodgers gave me some kind words of admonition and encouragement which I believe made my cross less heavy. When they gave an opportunity for membership I went on Saturday before the fourth Sunday in April 1886, and I hope was heartily received, and was baptized the next meeting, the fifth Sunday in May, 1886, into the fellowship of Harmony church, Brooks County, Ga. It being gen-

eral meeting I don't think I ever saw more at a baptizing than was there that day, but I did not care how many were there. I did not fear them now. I only feared my God. I thought if I only knew that it was His good pleasure then I would not dread anything, but I felt so oppressed that I could not suppress my groans. I thought: oh, what have I done? Is it right that I should be baptized? Have I again brought the wrath of God upon me? But as I came up out of the water I left such a load there that surely the Lord sanctioned it. I felt so good, such a peaceful rest I thought I never would doubt, or fear or have any more trouble. I remained in this sweet restful, peaceful condition several days. Then again came the tempter and told me that I was only a hypocrite and I had deceived those good people, and of all the things I did not want to be was a hypocrite, a deceiver. I thought I would go and ask them to turn me out. I prayed too that if I was deceived that God would undeceive me. I believe I was willing to be turned out for the sake of the church. I knew it would be better not to have a deceiver there, but when I got there I did not want them to; for if they had whither could I have gone. There were no other people like them. I felt that they could do without me, but I could not do without them.

I can now look back and see how God's loving kindness has followed me all the days of my life; that His everlasting arm has been underneath me, and that He has been to

me a great Rock in a weary land, and I am made sometimes to exclaim with the Psalmist: Bless the Lord, O my soul, and all that is with in me bless His Holy Name.

Sister Sallie Jarvis,

Lovet, Fla.

**CONGRATULATES THE
LANDMARK.**

Dear Sirs:

Please apply the enclosed check for \$2.00 to extending my subscription to Zion's Landmark one year.

Mr. John Gold, I want to congratulate you for having such good editorials in Zion's Landmark.

I have the utmost confidence in Elder O. J. Denny, both as a man and as a preacher.

I am wishing you the best of success in the publishing of your magazine.

Yours truly,

Joseph C. Smith,

1178 Waughtown St.,
Winston-Salem, N. C.

ELDER O. J. DENNY THE MAN.

Mr. John D. Gold,

Dear Friend:

I have kept abreast of the troubles in the Old Baptist church for many years and am pretty well up upon the many changes that have come along. I have also read the many good letters printed in Zion's Landmark from those that really desire peace in the church, and I am convinced that there is but one man in all this great land of ours that can bring this peace and that man is Elder O. J. Denny, Editor in Chief of Zion's Landmark.

There is no disputing the fact

that Zion's Landmark is the leading religious magazine in the United States and has the confidence of the peace loving Baptists and if Elder Denny is willing to put forward some move to bring an end to strife and confusion I believe a great majority of the Primitive Baptists of this country will hold up his hands and see that he does not fail. Elder Denny will you do this for the cause of Christ and for his sake?

Yours very truly,

W. L. Parker,

Schoolfield, Va.

**"THOUGH HE SLAY ME, YET
WILL I TRUST HIM."**

Dear Mr. Gold:

Have not heard from you in some time, but trust you are enjoying good health, both you and your family.

We are well as usual, wishing and praying for rain for our fields and pastures, hoping God has not forgotten to be gracious again and yet He will visit us with His blessings, and above all things we may still worship, honor and adore him and be like Job, who said, "Though He slay me, yet will I trust Him."

In love,

B. S. Cowin.

LOVES THE LANDMARK.

Mr. John D. Gold:

My subscription to Zion's Landmark expires the 15th of June.

I am sending you one (\$1.00) dollar to renew another six months reading of the Landmark. I like it, and not only like it, I love it.

Mrs. Lou C. Robertson,
Penhook, 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,
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Elder S. B. Denny—Wilson, N. C.

Elder B. S. Cowin—Williamston,
N. C.

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RESURRECTION.

Jesus Christ, born of a virgin, the sinless man, yet tempted in all points as ye are tempted, lived and preached His everlasting gospel, suffered for our sins, was crucified, and buried in Joseph's new tomb.

He said,—"Destroy this temple, and in three days I will raise it up." The unbelieving Jews said, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" "But he spake of the temple of His Body." Note, it was his body that should die, and the same that should rise again.

"When, therefore, he was risen from the dead his disciples remembered that he had said this unto them, and they believed the scripture, and the word which Jesus had said."

Repentance, and belief of the truth are two of the most important

things taught by the Lord.

Jesus not only taught the truth of the resurrection in his sermons, but demonstrated the power of it, by the resurrection of his beloved friend, Lazarus."

Martha was not prepared to rejoice in the fact that her brother should rise again; but said unto Jesus, "Lord, if thou hadst been here, my brothed had not died."

Jesus said, "Thy brother shall live again." Martha said, "I know that he shall rise again in the resurrection at the last day." Jesus said unto her, "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."

Surely, no spiritually taught man can question the truth of his words. In our carnality, we are often much in doubting castle. Thomas was in the immediate presence of the Lord after his resurrection, saw his wounded side, was asked to thrust his hand into the wound; but we have no evidence that he did so; but believing, he said, "My Lord and my God." Then Jesus said unto him, "Thomas, because thou hast seen me, thou hast believed: Blessed are they that have not seen me, and yet have believed."

Jesus beheld Mary and Martha and their friends weeping, and behold "Jesus wept." "Jesus, therefore, groaning in himself cometh to the grave, commanded that the stone be removed and cried with a loud voice, "Lazarus, come forth, and he that was dead came forth." Do we believe these truths? The human mind cannot reason it out;

but with a mind given, the mind of Christ, revealed in us, we can say, "Lord I believe." But often we feel to say with one of old, "Help thou mine unbelief."

The carnal mind is at enmity against God, not subject to his law, neither indeed can be; but if ye are the children of God, born again, born of love, born of the Spirit, then ye have the mind of Christ and truly believe in him and accept the salvation of the soul as being his work and all the righteousness of the saints as a proof of his resurrecting power. Here we must be raised up in him and be made to sit together in heavenly places in Christ Jesus, and after death, all his children shall be presented to the Father and he shall say "Behold, I and the children thou hast given Me."

O. J. Denny.

JOHN L. TAYLOR

I will attempt to write a short sketch of our beloved brother's death, which our heavenly Father, in His wisdom, has been pleased to call from our midst. Our much loved brother, John L. Taylor, was born May 20th, 1856 and died February 6th, 1936, making his stay on earth 79 years, 8 months and 24 days. He was born and raised in Martin County. In his young days he was married to Minnie Gray and they lived happily together. Later he, his wife and children moved to Roanoke Rapids, N. C., and made it their home, and here is where I first knew him. He first joined the Primitive Baptist Church at Flat Swamp, and lived a faithful member until we built a church here, then he brought his letter to our church on July 24th 1926. Never was a word of discord against him. He was a pleasant, kind husband and father, and a friend to all. In his latter days he became afflicted with asthma and other ailments, and grew worse all the time until he was unable to work. His wife being afflicted so she could not be up much of the time, and his children having grown up and married, he broke up housekeeping and made his home with them. In his last years he was

living with his oldest daughter, Mrs. Connie Cawthorn, until his wife's death, then he went home with his son in Durham, N. C., and spent the remainder of his days which was only a short time as his wife died the 30th of November and he lived until the 6th of February. We all thought him as well off as he had been lately, but they had to call a doctor to him the second day he was in Durham, and he was carried to the hospital where the doctor said it was gland trouble and he was too old and weak to undergo an operation, but took a slight one for relief. His mind got bad but after some little time he came to himself again, and was carried back to his son's home where all was done for him that loving hands could do until his death. His son was near when death came and it was as if some one had fallen asleep.

He was brought back to Roanoke Rapids, N. C., and prepared for burial by the undertaker, W. C. Williams. After funeral services he was laid to rest by the side of his wife, beneath a beautiful mound of flowers, with a host of friends gathered round to mourn their departed friend, the sad farewell. And we, as the church here, do miss him so badly. We feel our loss is his eternal gain. I have known him for many years and the more I saw of him the better I loved him. He lived here for many years and can truthfully say he never made an enemy. For to know him was to love him. He was so kind and never raised his voice to any one. He never fretted or looked the least out of humor. I have said and still do if I only could walk out my life as good and upright as Brother Taylor did, I could rejoice. I can't do justice in writing of such a good man.

Written by request of his son and daughter.

Jerry Jenkins.

1013 Jackson St.,
Roanoke Rapids, N. C.

TABITHA ADAMS.

It is with a sad heart I try to write the obituary of my dear aunt, Tabitha Adams. She was born August 24, 1861 and died December 14, 1935, making her stay on earth 74 years, 3 months, and 20 days. She was laid to rest in the cemetery at Broad Creek, where she made her home the most of her life. Her funeral was preached by Elders Gurganus and Pollard, with a concourse of friends.

She was married twice, first to a Mr. Rowe, who died leaving her with one child, a son. Then she married Uncle Alex Adams. To this union six girls were born, four of whom are living. Uncle Alex preceded her to the grave about fourteen years ago.

She leaves to mourn her departure, five children, one sister, several nieces and nephews, besides a host of relatives and friends. She joined the Primitive Baptist Church at Newport, N. C., about thirty years ago and was a faithful member until her death. She was a loving mother and a kind neighbor. To know her was to love her. Always smiling, she had a kind word for everyone.

We miss her, but our loss is her gain. Everyone spoke of her as being a good woman. For the last five or six years her health had been declining, but she did not give up until five weeks before she died, when she was stricken to her bed. Her afflictions she bore with patience, never complaining, and said she wanted to be reconciled to the will of God.

She was a faithful church member and attended meeting every time she could. We looked forward to her coming, as she always spent a few days in our home each time she came to church.

We still look for her to come, but look in vain. She has gone to a better place, where all is peace and love, and is basking in the sweet sunshine of God's eternal glory.

Aunt Bith was loving and kind,

Everyone loved her so.

On the 14th of December,

God called and she had to go.

She bore her sickness with patience,

Not a time did I hear her complain.

She wanted to meet her Saviour,

And was willing to endure the pain.

The last time I went to see her,

She looked so sweet and bright,

She reminded me of an angel,

Ready then to make her flight.

We loved you dear Aunt Bith,

But God loved you best.

He took you home to glory,

Where you can have your rest.

You liked to go to meeting,

Every time you could you came,

The last time you were at the church,

Was at the Association.

A place is vacant in the church,

And also in our home.

But God saw fit to take you away,

No more this earth you'll roam.

But since you had to leave us,

In this old world of woe,

We hope to be prepared to meet you,

When God calls us to go.

Written by her niece,

Mrs. Lula Tolson,

Newport, N. C.

JAMES H. HARDEE.

It is with a sad heart that I attempt to write the death of my father, James H. Hardee. He was the son of Nash and Grace Hardee and was born July 20, 1879, died Nov. 2, 1935, making his stay on earth 56 years, 3 months and 12 days.

He leaves to mourn his departure, his widow, Mrs. Janie Hardee, seven children, Mrs. J. L. Stokes, Mrs. H. R. Sutton, Lyman, Linwood, Larry, James and Mary Lee Hardee, one brother, G. W. Hardee, of Pinetown and five grandchildren. We hope that our loss is his eternal gain.

On April 25, 1901 he was married to my mother, Janie Mills. He was a faithful husband and father, always trying to do what he thought was right.

His trials and tribulations in this life were great, but he met them all with a smile. He was devoted to his wife and children and wanted them near him, especially in his last days.

All was done for dear daddy that a good doctor, a loving wife, children and kind friends could do. But the time had come for him to pay the debt we all have to pay. This world held no charms for him. He was ready to go when it was the Lord's will to take him.

In Oct., 1929, he was received in the fellowship of the Primitive Baptist Church at Red Banks. He was baptized the second Sunday in Nov. 1929. He was a faithful member, always attending when his health would permit.

How oftimes we have looked for him and oftimes seen him come, but now he has gone from us never more to return. Oh what a sad thought, but blessed are the dead that die in the Lord.

Burial services were held at Red Banks church by Elder Luther Joyner. His body was then tenderly laid to rest in the churchyard in the presence of a large assemblage to await the resurrection morn.

It is sad to revive—

That Saturday afternoon at ten past five

When angels came down with love

To bear your soul to him above.

He came on earth to smile

Then sweetly pass away

To reign with Jesus awhile

Until the great judgment day.

How we miss you is unknown

Since you have joined the heavenly throne,

But now you are a shining star,

With our loved ones all up there.

Watch and wait for us, dear dad,

Hope and pray the time will come

When we will not be sad,

In a land of sun and song.

Sleep on, dear father,

And take thy rest

We always loved you,
But the Lord loved you best.

Written by his lonely daughter,
Mary Lee Hardee.

Greenville, N. C.

MRS. V. E. SAWYER.

The subject of this notice is Mrs. V. E. Sawyer, widow of the late J. B. Sawyer and daughter of Josiah Tingle and Elizabeth Brinson, his wife. Mrs. Sawyer was born June 26, 1870 and departed this life on the second day of June, 1936, making her stay on earth 65 years, 11 months and 7 days. She was the third of six children, all of whom survive, the oldest being the writer. She leaves four brothers and one sister, together with many nephews, nieces and a host of friends who mourn their loss, but our loss is her gain, for she has gone to where the wicked cease from troubling and the weary are at rest.

She suffered a long time with a dreadful cancer, from which a cystoma had been removed, estimated to weigh 18 pounds. She was favored to bear her sufferings with great patience and Christian fortitude. She preferred to abide in her own home which was within speaking distance of her sister, Mrs. Bertha R. Warren, who, together with her husband, looked after her needs during all the period of her widowhood.

Sister never made a public profession of a hope, but loved the Primitive Baptist church at Grantsboro, was loyal to it and was ever ready to administer to the use of this old church. She was a sweet, melodious singer and her leading voice will be missed in our audience. We had looked for her to come to the church, but she expressed herself as being too great a sinner to belong to the church, therefore the church could not need her. We tried to assure her that none could feel the exceeding sinfulness of sin more than the saints of God and none of them could feel that the church needed them but most always felt that they needed the church. To this she never responded, but continued to manifest interest in the church to the day of her departure from the shores of time.

The remains were taken to the church ground and buried by our father and mother among many others who have gone on before.

The burial services were conducted by Elder M. C. Prescott, a minister of this place and a life long and close friend to the family.

Day by day, we are constantly reminded that the Son of God holds the keys of hell and of death and it is of God that we are in Christ Jesus, who is our wisdom, righteousness, sanctification and redemption. Then if our life is in Him, this mortality must put on immortality, and

death is swallowed up in victory. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Amen.
J. P. Tingle.

MONROE JENKINS.

It is with a sad heart I try to write of my dear daddy's death. He was a dear daddy to us all. He was disabled from work for five years and he did hate to see us work when he could not help us. My oldest brother was twelve years old when daddy with taken with heart trouble and we have been blessed to keep the home together this far. Daddy did hate to die and leaves us. He could not help us much but his sweet presence was worth a world to us. He was so kind. We did all for him we could. He did not suffer for anything we could do. The heart trouble did not kill daddy. Pneumonia killed him. He was sick one week and did suffer so much and could get not relief until death, but how he did beg the Lord to have mercy. He said he did not want to die and leave us all, but it looked as though he had it to do, and when it pleased the good Lord to take him He made his passing so easy as though he were going to sleep.

Dear daddy has gone and left us, we hope to be forever blest. We still will live in hope to meet dear daddy again. Daddy had many friends. He did not join any church. He said he was not good enough.

There were eight children. Two died before daddy. Our home will never be as it has been, it is so sad and lonely. There is a place vacant that never can be filled. Daddy was born 1894 and died Nov. 29, 1935, making his stay on earth 42 years, 3 months, and 16 days.

Written by his little daughter, 10 years old,

Lucy Leah Jenkins,

Maysville, N. C., R. 1, Box 11.

MRS. W. H. PEACOCK

On Friday morning, June twenty-first at seven forty-five o'clock our beloved mother, Mrs. W. H. Peacock passed away. Another life had slipped from this world into the vast realms of eternity.

She was the mother of ten children, eight living and two dead. She was fifty-three years of age and during her last two years on earth was an invalid unable to raise up without help, but still she had hopes of recovering when none of us did for her. During her illness she was always cheerful, never complaining over her helplessness in the hope that she would some day be better. The last week of her sickness changed her in these respects, for when she became so much worse she realized life was short and she wanted to

go. Everything in the way of medical aid was given but to no avail for God alone knew best and He took her away from us.

She was not a member of any church, but she always loved the Primitive Baptists best. The fact that she wasn't a member was because she felt she was not as perfect as one should be to enter the church. She was laid to rest in the cemetery at Fremont, with Elder E. L. Cobb presiding.

We miss her more than words can express, but her work on earth had been completed and she was called up there where her troubles and all the trials of life are over and God will continue looking after her there as he did on earth. We should not even wish to have her back when we know she is resting, but we can't help but want her still, although we know God alone is Master. Now it's up to us to carry on and to live the life she would want us to, in the hope that we may some day meet her up there.

Sad were our hearts at the parting

When we knew it was best that she go,
And time alone will never erase

The memory of the dearest one we know.

There's no trouble up there, or no worry,

To cause the least bit of pain,
But joy and happiness, peace and quiet,
All goes on forever the same.

We know in Heaven she's waiting,

To welcome us all up there,
And to guide us as He did her
When she climbed up the golden stair.

Written by her two daughters,

Jane Peacock
Mrs. J. T. Ballance.

MR. S. M. JONES

Brother Solomon M. Jones, one of our deacons, was born Nov. 14, 1859; died April 19, 1936, making his stay on earth 76 years, 5 months and 5 days.

Brother Jones and I joined the church and were baptized the same day with five others. He loved his church and always filled his seat as long as he was able to go. He enjoyed taking his brothers, sisters and friends with him. I went hunting and fishing with him many times and for years we worked our gardens side by side. I know I shall miss him more than anyone except his family.

He married Gertrude Whichard Nov. 15, 1882. She died Jan. 16, 1930. He left his second wife, who was Trula Ward Johnson. The good Lord blessed her and gave her strength to care for him day and night as long as he lived. For six months he was confined to his bed and was always

patient and considerate.

He leaves seven good children, 2 boys and 5 girls. They were always so willing to do all they could for his pleasure and comfort.

The memory of this brother will linger long in the hearts and minds of his brothers and sisters. Precious in the sight of the Lord is the death of his saints, but we wish to bow in humble submission to God's will, feeling that our loss is his eternal gain.

Brothers Cowin and J. C. Moore preached his funeral to a large congregation.

Done by order of the church at Robertsonville, April 2, 1936, with the request that a copy of the resolutions be placed on our church book, and one sent to the Landmark for publication.

Mr. and Mrs. Robert Staton.

MRS. FANNIE BROWN

Sister Fannie Brown was born in August, 1861, died April 19, 1936, making her stay on earth 75 years. She had made her home with her children for the last several years.

Sister Brown joined the Primitive Baptist Church Saturday before the first Sunday in October 1902, at Flat Swamp. She was baptized the following Sunday by her pastor, Elder G. D. Roberson.

She is survived by two sisters, Mrs. Ida Woolard, of Virginia, Mrs. Henry Brown, of Robertsonville, and five daughters, Mrs. Callie Roberson, Mrs. Henry Roberson, Mrs. Reuben Everett, Mrs. Charlie Warren, all of Robertsonville, and Mrs. John L. Peel of Baltimore, Maryland, 17 grandchildren, with a large number of nieces and nephews and a host of friends.

Sister Brown was a faithful and active member, attending church as long as her health permitted. We feel that the family has lost a true sister, and mother and that the church has lost a true member. She lived and died in the full confidence and esteem of her brethren and sisters. We believe that her soul is with God. May God grant comfort and consolation to the bereaved ones. They have our utmost sympathy. Blessed are they that die in the Lord.

Mr. C. D. Jenkins,
Mrs. Fannie Alford.

Cousin Fannie I hope to meet you,

In that land of pure delight,
Where our minds will be contented
Where there ever is no night.

Our separation is so grievous,

Our days have been so long,
Since you left to sleep with Jesus,
In that happy, happy throng.

(Added by a devoted friend.)

PLEASE READ CAREFULLY

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

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WILSON, N. C.

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Wilson, North Carolina

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WILSON, NORTH CAROLINA

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NO. 18

GOD WOULD NOT DESTROY THE HOUSE OF DAVID.

Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel and Zechariah, and Azariah, and Michael, and Shebathiah: all these were the sons of Jehoshaphat king of Israel.

And their father gave them great gifts of gold, and of precious things, with fenced cities in Judah: but Jehoram gave he to Jehoram; because he was the first born.

Now when Jehoram was risen up to the kingdom, he strengthened himself, and slew all his brethren with divers also of the princes of Israel.

Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

And he walked in the way of the kings of Israel, like as did the house of Ahab; for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the Lord.

Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and his sons forever."—2 Chron. 21:1-7.

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

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

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

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

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“Ask for the old paths where is the good way.”

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

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

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

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

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE TEN VIRGINS.

Elder O. J. Denny,
Winston-Salem, N. C.
Dear Brother Denny:

I have just re-read with much interest Elder Gilbert's comments on the ten virgins and think it one of the best versions I have ever read of it, but wish to offer some thoughts of my own on it. I don't know that I am right, but am offering it for your own consideration and comments should you see fit to do so. I realize that I am a poor, helpless, dependent creature, cut off perhaps more than any other one of God's humble poor, knowing that I am less than the least of all the saints if indeed I am one of them at all. I feel that I am cut off from the things of this world and yet not fit to be with people of the living God, and yet there seems to be something within me working, striving, praying and pleading for mercy, hoping against hope that the Lord may visit me and lift me out from this awful condition in which I am in, knowing that He alone has the power to cast down and to lift up, to shut and none can open, to open and none can shut.

Brother Denny, I want to ask right here an interest in your prayers, because I believe with all my heart, as scriptures say, "The earnest, fervent prayer of a righteous man availeth much," and I feel that if any one ever needed the bless-

ings of an all-wise God, I am that one, and am determined not to stop pleading until I obtain His all hearing ear. I feel to say here that even if my tongue refused to utter a word of prayer, I can say with the apostle Paul and of whom I dreamed of having received a visit from him a few nights since—The Spirit itself maketh intercession for us with groanings which cannot be uttered, whereby we cry Abba, Father. And so I am made to hope the Lord is not clean gone forever. "Return unto me O! Holy Dove, return," seems to fit my feelings here, but to return to the subject which seems to me to have reference to the second coming of Christ and which I believe is very near comparatively speaking.

Now when a young man has discovered a lovely girl and has learned to love her so much that he desires to make her his bride, he sets out to win her, by every artifice of which he is capable, and after he has been successful in his efforts, he retires and returns to his father's house to allow his prospective bride time to prepare herself or to be prepared for the happy time when her betrothed husband shall return for her. Just so is the case of the ten virgins here which represents the whole house of God, the bride of Christ, the Lamb's wife that is to be when He shall have come for her. Now, dear brother, I hope I can

make this plain to you, because you may think there is some conflict here; but if I can be enabled to express these things in their true light, I believe that you will agree with me.

Now these virgins were evidently all pure, otherwise they would not have been virgins, but five of them were wise and five were foolish. But I will say again they were all virgins, the only difference being that the wise ones carried oil in their vessels and the foolish didn't. They all carried vessels which is the grace of God, but the foolish carried no oil in their vessels which is or represents light; therefore the five wise ones had the light of the knowledge of the glory of God in the face of Jesus Christ. They were the ones whom Jesus revealed Himself to. They were wise because God had revealed to them the truth as it is in Christ Jesus. They were able to see the signs of the times, consequently they were looking for the return of the beloved one and they were ready for the marriage feast and to greet the groom on his return; but the foolish didn't have any oil in their vessels, therefore they didn't have any light and could not see the meaning of the signs of the times and all they could do was slumber and sleep while the wise ones watched, and while the foolish slumbered and slept the door was shut which is the door of death and it was shut upon all save those wise ones whom the Lord has chosen to be alive here at his second coming because the Lord will give them the knowledge of his coming, and they will watch and wait for Him, just

as Paul says, "Behold I show unto you a mystery." Notice he says a mystery, not known to everybody, just as Jesus said to the disciples when they asked the meaning of the parable and He said, "Unto you it is given to understand, but unto them it is spoken in parables." "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." Now it seems to me the wise virgins are the only ones that will be at the marriage supper and will never taste death but will merely be changed as Paul told us, and after that the dead in Christ are raised just as Paul says in another place thus, "The dead in Christ shall rise first, after which the unjust shall be raised."

Brother, I will close now as it is bed time and I seem to have run out of something to say, and if there is anything wrong with this please excuse it as it is an error of the head and not of the heart, I trust.

Hoping that I have been explicit enough for you to comprehend my meaning and that you can agree with these things, I will now close.

Your brother, I hope, if not deceived.

J. Ira Hawkins.

Hurdles Mill, N. C., Route 1.

"A TOUCHING INCIDENT OF THE CONVERSION OF A YOUNG LADY."

NOTE:—The following article was first published in the Gospel Messenger in 1891. It has been published in our columns before,

but we give space for it by special request.

About thirty-five years ago, before the late war, there lived a wealthy farmer some forty miles from Opelika, Alabama, and having the means at hand, he had given his children quite a liberal education, and lived to see several of them married and settled in comfortable homes of their own. And in addition to this he had other and higher sources of joy in seeing the grace of God manifest in some of them, so that they became devoted members of the Primitive Baptist Church, of which both he and his wife were members.

But amidst all these enjoyments and comforts, these devoted Christian parents had, for a time, some things to regret and mourn over. They had one amiable and lovely single daughter—educated, intelligent, refined in her opportunities and accomplishments, and she had much vanity and pride, and thought the Primitive Baptist Church rather a low stoop for her family. The little church where her father and mother were members, though located in a community of considerable wealth, fashion and style, had a few poor members in it, and among them one aged sister whose best attire when she came to meeting was a plain homespun dress, spun, woven and made by her own hands. And besides her extremely worldly poverty it was said that her husband treated her most cruelly. But to the honor of God's grace, amidst all these trials and embarrassments, this poor, aged

sister was blessed with a meek and quiet spirit, and had the loving confidence and fellowship of every member in the church, whether they were rich or poor in this world's goods. Time of church communion and feet washing came on, and when this lovely and amiable daughter saw that her precious mother selected this poor old sister as the one whose feet she wished to wash, it was more than she could bear without some expression of contempt. Turning to some of her youthful associates she said, "I am surprised and deeply mortified to think that my mother would wash the feet of that old thing." And having expression of sympathy from her vain comrades, her usual refinement, modesty and intelligence had for a time to give way for her indignant feelings of contempt.

But how wonderful is the love of God in Christ. It is from everlasting, and it is written of Him who washed His disciples' feet that "having loved His own He loved them to the end" John 13. And it is evident from subsequent events that this haughty, proud and vain young lady was loved of God with an everlasting love, and with loving kindness drew her to Himself, and drew her away from these foolish vanities of the world. Sometime after her attendance at this "feet washing meeting" she visited some of her kindred in another part of the state, and was sick nigh unto death, so that she and all her kindred and friends, including the doctors, despaired of her life. Her father and mother were sent for, to whom she related in feeble whis-

pers, dreadful agonies of the soul she was suffering under a feeling sense of the wrath of God upon her as a sinner. But there she lay, week after week, growing more and more feeble, until she was a mere skeleton and could only be heard to speak as her father would put his ear close to her mouth. The doctor directed the utmost quiet to be observed, as the poor child was so feeble and nervous. For a few days there were scarcely any symptom of life or breath in her. But the time had come in the purpose of God for a change, and to make known the riches of His grace upon a vessel of mercy whom He had afore prepared to receive such grace in faith and love. Suddenly she aroused, a glow of heavenly light and love was seen upon her face, while with uplifted hands and clear, distinct voice she proclaimed the praise of God, who had saved her from her sins. Some friends, thinking such demonstrations would cause immediate death, tried to get her to hold her peace, but so much the more she rejoiced and praised God. Eventually her attending physician came in, telling her she must be quiet, she was too feeble to talk, and that death would certainly ensue if she did not cease to speak and exert herself in such a manner. She looked calmly and steadfastly upon the doctor for a moment, then reaching out her feeble hand and taking hold of his, she said, "Oh, doctor, have you no confidence in God? Cannot the great and omnipotent God who has saved such a sinner as I am give strength and enable me to tell of His won-

derful work to the praise and glory of His Grace?"

The doctor, her father, mother and other friends around the bed were astonished, and for a time quite overcome. But eventually the overjoyed father, seeing the Lord had spoken peace to his dear child, cried out: "Speak on, daughter, as much as you please; it is not going to hurt you." She continued with short intervals of rest, to speak the praises of God, and tell of the wonders of His grace to her, a poor, helpless sinner, expressing a fervent desire and prayer that God would raise her from affliction so that she might be carried once more to her father's home near the little church where he was a member, and that she might have the privilege of talking to the church and being baptized, and especially she desired, if received into fellowship among Primitive Baptists, that she could have the privilege of getting on her knees before that poor old sister whose feet her mother had washed, and be permitted to wash her feet as Jesus washed His disciples and wiped them with the towel wherewith He was girded.

But the faith of this poor suffering youth had to be tried. Her recovery was very slow, and at times thought to be doubtful. She thought the time long, and the distance across the country by private conveyance, compared with her feeble condition made it seem almost impossible for her to make the trip. Eventually her faith triumphed over all seeming difficulties, and a suitable vehicle was prepared, so that she returned home with joy and

thankfulness to God, though much exhausted. One church meeting after another came on, and she was still too feeble to attend, but still her fervent desire to follow Jesus in baptism continued unabated. And having requested if she should ever be received by the church, that the writer of this article should baptize her, I was sent for. I never had the pastoral care of the church though I preached there two or three times. A time was set when it was hoped she would be able to attend the church conference, some two or three miles from her home. Starting from my home by private conveyance, quite early on Friday morning, I reached her father's home late in the afternoon. She had just been riding about one mile, which was the first time she had ventured out since her arrival home. She rejoiced greatly on seeing me, and said she had fervently prayed that God would enable me to come; that now I had come she believed the Lord had sent me. Her conversation was meek, humble and heavenly, and in quite a composed manner she related to me the substance of what I have written of the dealings of the Lord with her. Her father and mother also told me many things which would be exceedingly interesting to many readers, but time and space forbid the mention of them now. Suffice it to say that after many trials, struggles and fervent prayers to God, this amiable young lady got to the church meeting and after preaching, opportunity was given by the church in conference for any who might desire membership to come

forward and let the church hear them. By the assistance of her mother and sisters she was raised from the temporary couch on which she had been lying during the hour of preaching, and walked to what is sometimes called the "Moderator's Seat," and was seated by the Moderator, relating in a clear and distinct manner, though with feeble voice, the dealings of the Lord with her, and was heartily received by the church as a proper subject for baptism, which was to be attended to next morning.

But when the morning for her baptism came, her mother had fears the dear daughter would not be able to leave her room. She had not rested well through the night, but she insisted that she be allowed to go to the water for baptism. Promptly at 10 a. m. she was at the creek, a beautiful place for baptizing. After singing and prayer, she was led into the water by the writer. On raising her out of the water she seemed to be entirely helpless so that some thought the shock had been too great for her feeble nervous system; that it would never react. But after waiting and holding her up for a moment or two I saw tokens of life and joy of soul. I almost literally carried her out of the water, as she was so feeble. And it is almost needless to say to the Christian readers with what joy the sisters and aged mother in Israel received this young sister in their arms at the water's edge, rejoicing and praising God for the wonders of His love. At the appointed hour for preaching this young sister was comfortably cared for in the house,

and said she felt better than at any time since she had been prostrated. She seemed to enjoy the services of the day exceedingly, and on the next day (Monday) before taking my leave of the family for my home, I had quite a pleasant conversation with her concerning her faith in Christ Jesus. After our return home we would occasionally hear that this afflicted sister was gradually and slowly improving in bodily health, and the fruits of the Spirit were abounding abundantly in every good word and work.

But the faith, if strong in the Lord, must be tried by fire, that it may be found to the praise and glory of God. Trouble got into the church, parties were formed, one headed by the pastor and one by the deacon. Again I and other preachers were sent for to aid in restoring peace and fellowship. We found a bad state of feeling existing among the members, and a bad spirit was at work, so that but a few of them could really tell what they were fussing about. When we arrived there on Saturday the brethren were gathered in squads here and there out of the house, and some of them could hardly be prevailed upon to go into the house at all. One aged brother, a doubting Thomas, said to me, "We are torn all to pieces here, this is the last church meeting we will have." At length a few brethren and sisters engaged in singing and after preaching services were over it was manifest by the countenance of the brethren that a better spirit was prevailing. The church conference was organized, the subject of

the difficulty was freely discussed in a mild and Christian-like spirit. He was an intelligent man and a good brother, but naturally "high-strung"—stern and decided in his convictions, whether right or wrong—and when he took a position, he never yielded until fully convinced of his error. This deacon had been a useful member in the church and was a brother-in-law of our young sister. I and others went home with him that afternoon, and for two hours or more we labored to show him his wrong and save him to the church, but he remained stern and obstinate. This precious young sister, with silent attention, had listened to all that had been said till her whole soul was absorbed in the fervent desire for gospel peace and fellowship to be continued in the church, and seeing that her brother-in-law whom she loved as a Christian, was wrong and stubborn, she could not longer conceal her emotion or remain silent. Suddenly she sprang from her seat and dropped on her knees before the unyielding deacon, and seizing hold of his hand, she gave vent to that fervent desire within her, which could no longer be concealed, by exclaiming: "Oh, Brother William, you are too stubborn. Can't you be more like Christ, who has died for your sins and my sins, and as God, for Christ's sake has forgiven us, can you not forgive your brother for whom Christ suffered and died on the cross?" And a more pointed, forcible and touching prayer I never heard than she then and there poured forth for her brother and the church. All except the stub-

born deacon were in silent tears.

After this affecting scene had passed off there was but little more conversation on any subject. The company dispersed, and soon we retired to rest during the night. I felt a degree of confidence that the angel of peace and love had spread her heavenly wings over the little church. Early next morning I saw the deacon making for the silent grove nearby, and when he returned to his room I saw that he had been weeping, and his countenance manifested great agony of soul. Nothing more was said concerning the church trouble and very soon all of us were off to the meeting. When the hour for preaching came the preaching seemed to be with great power, and we felt that the power of the Lord was present to heal. At the close of the preaching services a hymn was sung for dismissal, and just as we were about to dismiss, the beloved brother deacon arose from his seat, waving his hand and in sobs and tears, eventually said, in broken accent: "Hold on Brother Mitchell, don't dismiss yet, I must speak a little, and tell the church and brethren here that I have been stubbornly wrong, but could not see it. But last night the solemn admonition and prayer of the dear young sister yesterday took such a hold upon me that I could not sleep and in fervent prayer, in the silent grove this morning, I felt that the Lord had showed mercy to me, and I have felt during the preaching today that I would die if I didn't confess my wrongs to God and to my brethren and sisters, who have borne so long and patiently with

me. I trust that God, for Christ's sake, has forgiven me, and ask forgiveness of the members of sister churches." This little talk settled the trouble and the Christian reader may well imagine the effect upon those who heard it.

And now, Brother Respass and readers of the Messenger, suffer me to say that the love and mercy has been written a little at a time under circumstances very unfavorable to the writer, but from some cause I have been strangely impressed in mind, for many days to write a brief sketch of the abounding grace of God as manifest to that dear sister. There are a few yet living who were eye and ear witnesses of the main substance of what I have written, but some have fallen asleep."

REMARKS:—Elder Mitchell was for many years on the editorial staff of the Messenger—a fluent writer, a gospel preacher, a wise counselor, a devout Christian, a useful citizen. He is resting from his labors, "but his works follow him." (Rev. 14:13). Several times in my life I have read this article, but never without teardimmed eyes.—R. H. P.

A GOOD LETTER.

Dear Mr. Jones:

I am sending you a letter I wrote you last year, or I hope to send it this time. I just feel so unworthy, so sinful, and I am so afraid you will think I am a christian, when truly I am a very sinful person, that I want to write you, while we are both living in this world, and tell you the love I feel in my heart for you. Sometimes it cheers me, and

fills me with such a sweet hope, when I feel my heart going out to you and to all God's people with such a wonderful sweet love.

Sister Nellie and I were talking one night, and she told me her experience, and I said, "If only I had such a sweet hope!" And I felt my words condemned me, and when I retired, I lay and cried, and thought, "If only I could come out of the world, and be happy with her and all you church people!" And something said, "Blessed are those that hunger and thirst after righteousness, for they shall be filled." It made me so happy I felt that I could praise the Lord forever.

Mr. Jones, the older I get the more I realize my nothingness and God's greatness. I feel that if God is for us, no one can be against us. If I could just know He was for me, I could be all right in this world and the world to come.

Mr. Jones, I feel I am not so well established in the Primitive doctrine. Why did God choose some, and condemn some? Please forgive me, but I just study about it so much sometimes I feel it is hurting my mind. Now, I want you to please to answer this, and try to make me understand, and please pray for me, that I may not be forever lost for my unbelief, for truly it seems I can't help it.

I believe your church is right and you are all Christians. It is me I can believe or understand.

I will close. Please pray for me and mine, that we may not be cast away.

Audra B. Jordan.

McCullers, N. C.

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Enclosed find money order for \$4.00 for which please give Mrs. J. H. Gooch, Stem, N. C. credit for one year to Landmark, also give J. J. Whitley, 525 Holloway St., credit for one year.

You remember some time ago I sent you \$2.00 for Linnie Dupree, Willow Springs, N. C., also \$2.00 for Sid Allen, Route 3, Wake Forest N. C. Will you please send the Landmark for one year to Miss Mildred Tilley, 1510 Morning Glory Avenue, Durham, N. C., using my commission to pay for same.

Mr. Gold, you or the readers of Landmark could not appreciate this dear sister unless you had the privilege of visiting her. I have known her for over 30 years, and she is one of God's little afflicted ones, the most patient, thankful, loving, and meek person I ever knew, most of her time confined to her room, can't hear anything without ear trumpet, yet with all her afflictions and confinement seems to be reconciled to God's will. I have heard Bro. Gold tell about some old sister living in Wilson that he and his good wife would visit when they got low down in spirit for she was so thankful for the little she had. I feel like if those who are ready to complain would pay Sister Tilley a visit they would go home with a thankful heart that it is as well with them as it is, I can say of a truth I have had some of the most pleasant moments of my life with this our dear sister,

and may we all have a mind to visit the poor, sick and afflicted ones and give the encouragement along this uneven journey, receiving unto ourselves comfort and joy that we cannot get otherwise.

Yours,
J. J. Whitley,

Durham, N. C.

A GOOD LETTER.

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

I just want to tell you that I enjoy reading the Landmark and how much I appreciate your efforts to keep it going. I enjoy reading Eld. O. J. Denny's articles. He is a dear, good man to me.

I have never met you, but I was so well acquainted with your brother, Charles W. Gold, of Greensboro. He has been to my home and how I did love to hear him talk. Only the other day I was reading in the Landmark of Sept. 15, 1920, page 327, the good letter he wrote you about your father, Elder P. D. Gold. I think it commendable in a young man that can write such a tender letter about his father; and how often have I heard your father, Elder P. D. Gold, preach the gospel in power and demonstration of the Spirit. How I feasted on the good things as they fell from the Master's table. He always preached peace and the goodness and mercy of God.

On one occasion when two or more men were talking on a subject that they did not agree, Elder Gold standing by not saying a word, one of the men said, "Brother

Gold, you seem to be on the fence." Elder Gold said, "I prefer being on the fence, than in the mud on either side." We have quite a lot of old Landmarks on hand and only last night I was reading in Landmark of Aug. 15, 1894, page 447, in a good piece to me, and then in Landmark of Aug. 15 1905, page 47. I do love so much such pieces like those. They are a feast of good things to me and then in Landmark Dec. 1, 1908, page 38, of Mrs. Laura A. Reed (Gooch). What a joy it is to me to read such good pieces and to hear such good preaching as your father, Elder P. D. Gold, Elder Isaac Jones and Elder O. J. Denny did and Elder Denny does yet. I don't feel worthy of being so wonderfully blessed. And when I read the good experiences of the good brothers and sisters, my mind goes back to the days when I was a young man (I am past 75 now), when I was made to see myself a ruined and lost sinner, did not know what to do, would get the Testament and read it by myself, did not want any one to see me reading. I would get the song book and read, would try to pray, was trying to get good by doing good, but the more I did the worse I got. My case seemed to be an outside case. How often have I wet my pillow with my tears, trying to ask the good Lord to have mercy on me, a poor sinner, and to pardon my many sins, but I got worse and worse all the time until it seemed to me that I could not live much longer. So one day I went out in my father's horse pasture to get a horse to do some work and while out there in that open

field not a living soul in sight, all the time trying to ask the good Lord to pardon my many sins and at the same time I did not see how one so Godly as He was could condescend to have mercy on one so sinful as I was. So, while in this condition, my mind in a dazed condition, became impaired, my tongue clave to the roof of my mouth, and I was not permitted to have a good thought or to speak a word. While in this fix I heard a still, small voice say, "Thy sins are pardoned." My mind was restored, my tongue let loose, and I was praising the Lord for His goodness and mercy to all men. I must have been the happiest one. I felt so good, light and free, my burden all gone. I was not only praising the Lord, but the grass of the fields and leaves of the trees all seemed to be praising Him for His goodness and mercy.

All went well with me for two days and nights, then the tempter came in this way, "You have not met with a change. It's all a delusion, it is stuff, all a myth. You have only caught at the substance and caught the shadow." I was in a bad fix to think all of my rejoicing was of no avail. So while in trouble about my condition the same sweet voice said, "My grace is sufficient for you." My doubts and fears were all gone and I was praising the good Lord again for His goodness and mercy. So it has been with me ever since, sometimes rejoicing sometimes in "Doubting Castle."

So after all this had taken place with me I would sometimes think

about the Church, but never could feel good enough to ask a home with them. But one morning while I was plowing two horses (that were not very gentle at that time) with a two horse plow and at the same time asking the good Lord about my condition—Had I caught at the substance and only got the shadow?—this came to me as a command, "Why don't you go to the church of the true and living God, at Greensboro, and tell them what the good Lord has done for you and let them decide for you as to whether you have caught at the substance and only got the shadow." And then I was taken away from the things of this world, whether in the Spirit or out of it I can't tell, but there I saw myself in front of them, trying to tell them what the good Lord had done for me. And when I came to myself I was standing between those plowshares and the horses were standing still. Can't tell you how long that might have been, only a few minutes, or longer, but after all this I felt so little and sinful, so unworthy, how could I go, but the burden of duty was on me. So late one evening when I was feeding the cattle my burden seemed like it would crush me in the ground. I said, "I'll go. I'll go." Then a sweet small voice said, "My people shall be a willing people in the day of my power." I was not only made willing to go, but now I wated to go, could not wait until preaching day.

I went to the pastor of the church, O. J. Denny, of Winston-Salem, and asked him to make an appointment that I might go, which

he did. Then I asked the good Lord if it was His will for me to go to the church to go with me and enable me to tell a part of the many good things He had done for me, but I have often thought since joining the church, how well they could make out without me, but oh how could I make out without them.

A few months ago while I was about my work, (think I told Sister and Brother Neal about this), I heard a still small voice say to me, "Child of God." What a wonderful thing it is to be a child of God. I looked around me, saw no one, then different passages of scripture were presetted to my mind, with understanding; then the blessed promises that are made to the children of God. Oh, Mr. Gold, I can't tell it, it is better felt than told.

I have told Brother Neal that I wanted to live at the feet of the brothers and sisters, did not want to do or say anything that would bring reproach upon the church. I feel that I am just a drone in the hive and can't help out like I want to. I have lost all I had except my farm, but if not deceived, I have a good hope that I would not exchange for ten thousand worlds like this.

Since the death of Mrs. L. A. Walker, who before our marriage was Miss Lizzie Long, occurred on the 19th of July, 1935, I want to say, just here, that a good woman has gone home to live with the true and living God, the One she loved to worship in Spirit and in truth, and sing songs to His holy and good name. But in her passing she has left an aching void that never can

be filled. But I thank the good Lord for our four children and their husbands and wives. They are so good and kind to me in my old age, (believe I told you that I was past 75). I could not ask them to be any better, and I pray the good Lord to be with them, guide and direct them in the ways of all truth that they may earnestly contend for the faith once delivered to saints, ever giving God the glory, ever realizing that it is the Spirit that quickens, the flesh profiteth nothing and that they may so live that their last days will be their best days and they will be prepared to die the death of the righteous and may the dear Lord hover around their dying couch wherever that may be and be with them in the trying hour of death, and when their time is no more on earth that He will be pleased to waft their souls home to God who gave them, there to sing praises to His holy and good name forever. Then at that time we will see Him as He is and be like Him and be satisfied, and that will be enough.

Mr. Gold, I told you at the first of this letter that I enjoyed reading the Landmark and I have tried to give you a few reasons why I love to read it. This P. O. Money Order for \$2.00 is to pay for my renewal of Landmark. Think my time is out the 15th of March. The \$1.00 is to pay you to send the Landmark to some child of God that you think would like to read it.

Yours in hope of a home with our good Lord beyond the grave.

L. A. Walker,
Summerfield, N. C.

MY DREAM.

I will write a few lines concerning my dream.

When I went to bed I, as usual, tried to ask forgiveness. Have been desiring a hope for a long time.

I dreamed that I was in a valley. A train was standing a little way off, and the people were getting their tickets. Some were for short rides and some were for eternal life. But I was left behind, and afraid my ticket was for a short journey. And as I went on toward the train some one handed me a ticket, which I put in my pants' pocket.

Then I got on the train. The conductor said, "You have your ticket. I hear it rattling." In my dream it appeared to be eternal life. I was rejoicing at my eternal ticket. I was invited to a table to take bread. I got off the train and went to the table and got a piece of bread which they said was eternal life. I took a piece of bread that was already cut. And it looked mighty good, and I went on back to the train rejoicing.

I awoke rejoicing, and wanted to give thanks and did not know hardly what to say, but tears came in my eyes.

I think much of my sweet dream.

J. H. Eanes.

LOVES THE LANDMARK.

Mr. J. D. Gold,

Enclosed find \$2.00 to pay or renew my subscription to Landmark, which expired in February. You are keeping it up to the good standard which your dear father kept. And the editorials are so instructive, and

comforting, like good sermons. So are many of the articles written. I only hear preaching once each month, the 2nd Saturday and Sundays, and am glad to still be blessed to go. I distributed the Landmarks each time and tried to get subscribers. They seemed glad to read them. Some not able to pay, some taking other papers.

I hope to be able to read it while I go through life's journey, which will not be long. Then I hope to meet with the blest and faithful on the other shore. Then we will be glad we have been given our little life of suffering here. "For if we suffer with Him, we shall also reign with Him." God grant it.

Sallie B. Holland,

Axton, Va.

LOVE THE BRETHREN.

Mr. John D. Gold,

Dear Sir:

I am sending you money order for two dollars for the renewal of Zion's Landmark for another year. I still love to read it. I can never forget your father whom I heard preach the gospel so many times and he many times has been at my home. What a happy thought to have sweet fellowship with the saints of our God. It does me good to feel sure I love the brethren. In my latter days I want all the evidence I can get that I love the saints of God. I get much comfort in reading Durand's book, entitled "Fragments." Think it is wonderful.

R. L. Dodson,

147 Broad St.,
Danville, Va.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City, Fla.

Elder S. B. Denny—Wilson, N. C.

Elder B. S. Cowin—Williamston, N. C.

WILSON, N. C. AUG. 1, 1936

Entered at the postoffice at Wilson as second class matter.

VOL. LXIX. NO. 18

CHRIST GIVES TESTIMONY AS TO HIS LIFE AND IMMORTALITY.

Jesus said unto them, "I am the Bread of Life."—John 6:35.

He is so called because He gives life to dead sinners. Men in a natural state are dead in trespasses and sins. The life which Christ giveth, is spiritual, and he sustains, supports and maintains the life He gives. It is not in the power of a believer to support the Spiritual life he has, nor can he live on anything short of Christ; and there is enough in Christ for him and every believer in His name to live upon in time and to eternity. The Spiritual supply is never exhausted. The Fountain of Living Water never runs dry.

Christ the head, controls and nourishes the body, the Saints, with food that is good for their souls,

and because He quickens, and makes the saints lively in the exercise of grace and discharge of duty, and renews their spiritual strength, and secures for them eternal life, it is said: "He that cometh to Me and he that believeth on Me shall never thirst."

This blessed state is not of the will of man, but the will of God, and it is said of such that they shall never hunger or thirst. They shall be satisfied when they behold themselves in His likeness. Yet, we know, they have sinful desires here; but in the great beyond, there will be no hungering or thirsting for the sinful and evil things of time; for "All things will be made new," and they shall be filled with His glory, and to Him will be given all the praise.

Who shall come unto Him?

Jesus said "All that the Father giveth Me, shall come unto Me." Such are of that innumerable host given to Christ in the Covenant, given in eternal election and in the everlasting Covenant of Grace. Such, and all such, hath, doth or will in time to come, come to Him, believe on Him, trust alone in Him to the saving of their souls.

We note the scripture does not say such as were given unto Him in Covenant redemption, may come un^o Him if they will, or should come, or could come if some condition is complied with; but it says "They shall come." And such as do come in Spirit, He will in no wise cast them out.

"For," said Jesus, "I came down from heaven," not by chance not by change of location for He ever

lives with the Father, in Spirit. Both are one in purpose, one in love, one in mercy, one in accomplishment and to both God the Father and the Son will be given all the praise and glory.

What a consolation to believe that "Christ will never cast out" His people, will ever hold them safely in his affections and crown them with grace and glory.

Christ came not to do something separate and apart from the Father; but "I come" to "do Thy will oh God."

"And," said Jesus, "this is the Father's will which hath sent me, that of all He hath given me, I should lose nothing; but should raise it up again at the last day." Their bodies being given to Christ, and redeemed by His blood, as well as the redemption of their souls, all will, both soul and body, behold themselves in His image and be satisfied.

All men by nature are blind to all spiritual good, and so it is only the Spirit of God that can open the blinded eye to behold the exceeding sinfulness of their hearts and seek salvation from the Lord.

With the opening of blinded eyes, and with God given faith, all the redeemed of the Lord, not only shall see themselves as they are, poor, lost, ruined, and undone sinners, justly condemned before a just and Holy God; but, by faith in time and face to face in eternity, they shall behold Christ in His beauty and glory, and be brought to a oneness in Him.

In time, all such can say, when Christ is revealed to them and in

them, "I am vile, Thou art Holy, I am a sinner justly condemned, Thou art my only hope of salvation and immortality, and thus defiled, they see in Him "A Fountain of Living Water for their cleansing and continued sustenance in time and to eternity."

In Him is fulness, nothing lacking. In His is, therefore all needed blessings for time and eternity, and in the exercise of God given faith, they bask in the sunlight of His spiritual presence, realizing and acknowledging that in Him there is all needed righteousness to clothe, peace to console, pardon to set the captive free, wisdom for the weak and foolish ones, strength for the halt, the lame, the blind, and in Him alone is salvation in time and glory to an ever ending eternity.

To behold Him humbles the proud heart, self is abased, the flesh crucified, and the sinner becomes a conscious beggar for daily bread, and for water to quench spiritual thirst, and how glad we should be, "That there is a fountain opened for sin and for uncleanness.

"Heaven is conscious of every burdened sinners need," and "Earth hath no sorrow that Heaven cannot cure." "No wound, that heaven cannot heal." All shall be made whole. "Old things shall be done away, and "Behold all things shall be made new." Though faith sustains this belief, yet we are so vile, so far from God, so poor in Spirit, that, at times, we almost question the very existence of a God of salvation, yet, having been given hope in Him, we press onward, in the belief that, though we can but see as

through a glass darkly, we shall ere long see Him as He is, be like Him in perfection and be satisfied.

Jesus taught that He came not to do His will; but to do the will of the Father, that he came that His people may have life, more abundantly. Therefore, we read, "That they may have everlasting life." Shall He not see of the travail of His soul, the purchase of His blood, and be satisfied.

That life in glory, will be, or consist in the saints having glorious bodies, and glory shall fill them both soul and body. In that life of immortality, we like to think, all will behold Him, their living head, in His glory, and they will then behold the glory in one another, the glory of divine truths, mysteries be made plain, and providences, no longer to be a deep mystery, but all will be made wise unto salvation, and thus the life of Christ, will be in perfection, and in knowledge, holiness, obedience, love, joy and peace, so that the song of redemption and praise to God and His Christ there will be in unity.

They are His by choice, by redemption, by their unity with Christ the head, and with one another by being the heirs of God and joint heirs with Christ, all in one, they shall be one in faith, and in glory, life everlasting, as much for one part of the body as another, all will be a living, loving, glorious unity.

Believing the above, which has been hurriedly written, I ask of all who may read these lines, to remember that in me, that is in my flesh there is no good thing, and I was made to see this many years

ago; but all my hope is in Him, in whom there is no variableness nor shadow of turning. May I not say to all believers in Christ, "Let us, each and every one of us, seek to follow Him in our pilgrimage here, and look over each other for good and thus fulfill the law of our great spiritual head.

O. J. Denny.

C. W. WILLIS.

This dear brother was born Nov. 25, 1863. He was married to Mary E. Fulcher Jan. 22, 1883. To this union were born four children, two boys and two girls, all of whom survive him. They are: Mr. C. G. Willis, of Raleigh, N. C.; Mr. Gordie Willis, Mrs. Ruby Willis, and Mrs. Ruth Nelson, of Atlantic, N. C.

Bro. Willis was a carpenter and fisherman by trade, always providing for his family to the best of his ability. He was very hospitable and especially did he love and enjoy the company of his brethren whom he loved dearly.

He was received into the fellowship of the church at Hunting Quarter on Saturday before the fourth Sunday in May, 1894, and baptized on Sunday morning by Elder L. H. Hardy.

It was not my privilege to be associated with Bro. Willis in his younger days, but through the years I have been with him he has been a most faithful member, always filling his place at our meetings. Even in his latter years when he was so deaf he could understand only a part of what was being said, he was always present, getting as close as he could. On several occasions he has said to me I do not know why I go for I cannot hear, and my answer was always to him to come for we love to see you present, and he did not fail.

He was blessed with a true helpmate who is still living and one in whom we all have every reason to believe has that same faith and hope in which he lived and died. He had no use for, nor any confidence in, any form of Arminianism and was true to the faith and doctrine he professed.

For quite a while his health was bad due to what was determined as high blood pressure, but was confined to his home for forty-three days when God saw fit to call him home.

The Lord abundantly bless all who feel this sad bereavement and give them grace to endure in the same faith in which he lived and died.

His funeral was preached by Elder Joshua Mewborn and I am sure if he could have known there was none who could have suited him better, and then we laid him to rest until the Lord himself shall descend from Heaven to raise that body which was sown in weakness, but which shall be raised in power and be forever with the Lord.

Written by one who dearly loved him with that brotherly love which we hope cometh down from God.

John D. Smith.

ELLA MARIE SMITH.

The subject of this notice was born June 18, 1935 and departed this life May 27, 1936, making her stay on earth eleven months and nine days. She was a sweet baby and everyone loved her. She called "Mama" twice just before she died. She was ill five days with the dreaded, colitis and on Wednesday morning, May 27, she quietly fell asleep in Jesus. She leaves behind a grandmother, Mrs. R. D. Pate, a father and mother, Mr. and Mrs. J. D. Smith, two brothers, James and B. F., and one sister, Mary, and a host of relatives and friends. All was done for her that doctors and a fond mother and father, relatives and friends could do, but none can stay the icy hand of death. The Lord calls and we must obey. We know she is resting with the angels and we could not wish her back, for He said, "Suffer little children to come unto me and forbid them not, for such is the kingdom of heaven."

Her funeral was conducted by Elder S. B. Denny, of Wilson, after which she was laid in the family burying ground to await the resurrection morn.

We loved her, yes, we loved her,
But the angels loved her more,
And they have sweetly called her,
To yonder shining shore.

It was hard to stand by her bed
And see her suffer so.
To know that earthly help had failed
And she must shortly go.

While our dear one's sleeping,
And we are sadly weeping
For her sweet soul took its flight
And left us all behind.

Our hearts are sad and lonely
And our cross is hard to bear,
But we hope that we may meet her,
On yonder shining shore.

Written by Eula Bartlett by request of her heartbroken mother, Mrs. J. D. Smith.

PIG RIVER ASSOCIATION

The next session of the Pig River Primitive Baptist Association expects to convene with Gill's Creek Church, Franklin County, Va., on Friday before the first Sunday in August, and two days following. The church is located about 15 miles east of Rocky Mount, Va.

We extend invitation to all lovers of the truth, especially the ministers.

Randolph Perdue, Mod.

SKEWARKEY UNION.

The next sitting of the Skewarkey Union meets at the church at Old Sparta, fifth Sunday in August and Friday and Saturday before. Elder J. D. Fly is appointed to preach the introductory sermon, Elder B. S. Cowin his alternate. All Baptists of the same faith and order invited to attend.

R. A. Bailey, Union Clerk.

SPECIAL NOTICE

The one hundred and eleventh session of the Abbott's Creek Union Primitive Baptist Association will be held with the Church at Pine meeting house commencing on Saturday before the fourth Sunday in August, 1936, and continuing through Sunday and Monday. The church is located in the Churchland School community, Davidson County, N. C., about ten miles west of Lexington, N. C. A special invitation is extended to all the brethren and sisters of the sister associations.

Elder H. S. Williams, Moderator,
Spencer, N. C.
Jesse Trogdon, Clerk,
P. O. Box 81, Asheboro, N. C.

ABBOTT'S CREEK UNION ASSOCIATION

The next session of the Abbott's Creek Union Primitive Baptist Association will be held with the church at Pine, in the village of Churchland, about twelve miles southwest from Lexington, N. C., on the 22nd, 23rd and 24th of August, 1936.

Those coming from the north by highway should follow U. S. Route No. 29 about eight miles south of Lexington to the Lexington Country Club. Take right-hand road four miles to Churchland.

Those coming by highway from the south through Salisbury, N. C., should follow U. S. Route No. 29 north across Yadkin River and take left-hand road at Lexington Country Club which is about one and one-half miles from the river bridge. It is four miles from that point to Churchland over improved road.

Visiting brethren, sisters and friends of the same faith and order are invited to attend.

B. I. Harrison, Asst. Cler.k

PLEASE READ CAREFULLY

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

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

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

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

The mailing list is corrected only once a month.

J. C. SIKES AND J. W. WYATT

Please publish in the Landmark that Elder J. C. Sikes of Mount Vernon, Texas and Elder J. W. Wyatt of Martinsville, Virginia, will preach as follows:

At the Upper County Line Association July 26th and 27th.

Martinsville, Va., July 28th.

Bassett, July 29th.

Rocky Mount, Va., July 30th.

To The Pig River Association, July 31st and Aug. 1st and 2nd.

Gretna, Aug. 3rd.

Strawberry, August 4th.

Banister Springs, Aug. 5th.

Malmason, Aug. 6th.

Danville, Va., Aug. 7th, 8th, and 9th.

Spray, N. C., Aug. 9th at night.

Lick Fork, Aug. 10th.

Gilliams, Aug. 11th.

Hillsdale, Aug. 12th.

Bunkers Hill, Aug. 13th.

Greensboro, Aug. 14th at night.

High Point, Aug. 15th, 16th.

Rock Hill, Aug. 17th.

Suggs Creek, Aug. 18th.

Tom's Creek, Aug. 19th.

Pierce Chappell, Aug. 20th.

Pines, Aug. 22nd, 23rd, 24th.

Hellena, Aug. 25th.

Tar River, Aug. 26th.

Roxboro, Aug. 26th at night.

Wheeler's, Aug. 27th.

Prospect Hill, Aug. 28th.

Gilliam's, Aug. 29th, and 30th.

They will need conveyance.

T. F. Adams.

(This notice had to be run on the cover since it came in too late for publication in regular place for notices.)

OUR PUBLICATIONS

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

THE DAILY TIMES:

Published every day except Sunday at One and Five o'clock P. M. Associated Press dispatches, market reports, general and local news.

Price per year ----- \$6.00

Price 6 months ----- \$3.00

Price for 3 months ----- \$1.50

THE SEMI-WEEKLY TIMES:

Published Tuesday and Friday, carries summary of the news of the country and the world.

Price for 12 months ----- \$1.50

Price for 6 months ----- .75

Price for 4 months ----- .50

Sample copies of all publications sent on application.

P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXIX.

SEPTEMBER 1, 1936.

NO. 20

PUNISHED FOR HIS SINS

"Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Syrians:

And they came up into Judah, and brake into pieces the substance, that was found in the king's house, and his wives; so there was never a son left him save Jehoahaz, the youngest of his sons.

And after all this the Lord smote him in his bowels with an incurable disease.

And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David but not in the sepulchre of the kings." 2d. Chron. 21: 16-20.

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

ASSOCIATE EDITORS

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

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

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

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

NOTICE!

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

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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.

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All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

A VISION.

John D. Gold and
Zion's Landmark Readers:

While thinking of some of the preachers and some of the members of the church and some that are not members, one I know very well, and that is myself. I can see myself deeper in sin and so far from good. I seemed to lie, which makes me weep and cry, and often see how little and how weak, poor and afflicted in body and mind. I feel like one alone in this world of sin and trouble.

Don't know why it is like it is with me. Would like to say here what I hope that the Lord showed me in a dream. I had but one child and he was about 18 years old and he was killed in a car wreck the 28th of July, 1932, and no one but they that have experienced it, can tell how close love will bring people together.

I would like to write a little from 1 Corinthians 15th chapter, beginning 16th verse, "For if the dead rise not then is not Christ raised."

17th verse, "And if Christ be not raised, your faith is vain, ye are yet in your sins."

18th verse, "Then they also which are fallen asleep in Christ, are perished."

On the second Sunday in August of the same year my boy got on my mind. I wondered whether the Lord loved him or not. I spent one miserable day begging the Lord to

show me in some way whether he loved him or not. But in some way or somehow not known to me, I went to bed soon, begging the Lord to show me in some way, knowing He had all power in heaven and in Earth, and if it was His will, and I fell asleep. And somehow—how I don't know—but while I was in that state I was at the graveyard where he was buried. The end came and the whole world went into a graveyard, and I was near his grave, and his grave opened and there were two in his grave and they were the same size and just alike. They were about the size of an eight months old baby and they had on the prettiest robes, and the robes made the prettiest wing. They came up the side and around the little wrists, and I stood there and watched. And soon I heard a voice come down in our little room where we were sleeping. I had come to myself, and heard a voice that said, "I will watch over the dust of his grave until the morning of the resurrection. And he will be raised and fashioned like his glorious body.

I believe there will be a glorious resurrection. I believe that God's people just fall asleep in Christ and when He comes the second time He will wake up His people and say, "Child, come home," and the sick will be well and the blind will see and the deaf will hear and if I am one of His I will meet Him and all

of God's people will meet on the shore to part no more. Christ promises to come and call all his people from the watery grave, and the north will give up and the south keep not back, and father and son will be the same age, and all that have been dead for hundreds of years will be the same age and meet to sing the song of Moses and the Lamb.

When Christ came to raise Lazarus He came to where he was and where he was laid and he called and Lazarus answered and he said to them that stood by to loose him and lest him go as he was bound. But when Christ raised him and set him free never to be bound any more, that was a glorious day with the people of God. And to hear him say, "Come ye blessed of my Father, inherit the kingdom prepared before the world began."

The Lord is everywhere at the same time. He is God of the dead just as of the living. Christ said, "I come again and the sea and the gave will give up their dead." This old body of flesh will be left in the grave. But there is something inside of this body. I believe that God loved and died for that. He will make a perfect body, make it like his own glorious body. They will be all of the same mind, all singing the same songs, all dressed the same, none rich and none poor. All have the same and that will be enough—to see Him and be like Him and sing His praise forevermore.

Yours as one cast off,

J. L. Williford,

Rougemont, N. C., R. 1.

CORRECTION TO THE "TEN VIRGINS."

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

In the article that Elder Denny sent you a few days since, I made one if not more mistakes and wish to correct it and hope I can get it to you in time to publish it with the one in question.

I wish to say in the beginning that I realize that there are some who may disagree with my interpretations and I freely grant them that privilege in the same way that I am taking in expressing my honest convictions, realizing that it takes the very same power to reveal these things to them that I trust has revealed them to me. I realize with all my heart were it not for the mercies of my God I would not be writing or talking of these things. I confess that I have been and am yet a very wayward and disobedient child, if one at all, and have suffered many and grievous things that I am still hoping against hope that the Lord has and will continue to be gracious to a poor unworthy sinner. In this connection I wish to relate a dream I had about eight years ago while living in Wake County near the Durham County line. I dreamed of being in a pasture and a large bull took after me and I ran to the fence, but couldn't get over, but a wonderful thing happened then, and instead of killing me with his horns as I thought he was going to do, his front feet became hands and they picked me up and threw me over the fence unharmed. I was very much impressed with the dream

and desired to know the meaning of it and as I was at work in the field meditating on it, these words seemed to be spoken within me, "The things that have happened to you are not to harm you, but to bring you into submission to my will." And so I feel that with the shame of disappointed ambitions and frustrated hopes I feel that the hand of an all-wise and merciful God has kept me to this day and though he slay me yet will I trust Him. I feel that He is all I have and only through His gracious blessings can I hope to accomplish anything. I feel to say though all men may be traitors, yet God will be true. Now the point I wish to correct is where I stated that the door that was shut was the door of death which is not so for the reason that the dead can't talk and those foolish virgins knocked on the door and called on the Lord and asked him to open to them and he so said, I know you not. Now to my mind I am satisfied is the door of the gospel dispensation which is to be shut in that day and is undoubtedly the great famine spoken of by Amos in the 8th chapter, beginning at the 11th verse, which plainly teaches that the day will come when there will be no preaching for the people to hear and they will desire to hear and will seek the word from "sea to sea and from the north even to the east and shall not find it." And the door or gospel will not be opened to them just as it was not opened to the foolish virgins, but the wise virgins, which represents the true church of which Jesus says, "Upon this Rock will I build my church and the gates of

hell shall not prevail against it," and so the church will be protected to the very end. Mr. Gold, I feel there is much more to this if I could just get it out, but suffice this for the present. With best wishes, I am,

Very sincerely yours,
J. Ira Hawkins,

Hurdles Mill, R. 1.

GOD IS ABLE TO SAVE.

My Dear M. Gold:

Please allow a little space again in the Landmark to say, "Behold the Lord's hand is not shortened, that it cannot save, neither his ear heavy that it cannot hear," for "The promise is unto you, and to you children, and to all that are afar off, even as many as the Lord our God shall call." I record these blessed words as an introductory, as they are so sweet and full of comfort. Several of our good brethren insisted that I tell the Landmark readers of our recent spring session of the Bear Creek Association held at Lawyer's Spring Primitive Baptist Church. The weather was most favorable and the Lord was present in Spirit to own and bless. On Saturday it was remarkable, under such past weather conditions, to find such a large number of representatives present from most all our churches. The Introductory Sermon by Elder J. A. Endy was fine. The Letters from our church reported peace and fellowship. Elder W. C. Edwards was again chosen as moderator and this writer was elected clerk, which position I have in much weakness, filled for the last 4 years. The preaching at the

stand Saturday afternoon by Elders Jarrell, Freeman, Stanfield and Paul Jones was all good and comforting. Sunday services were largely attended, some 3,000 or more being present. The following preached most ably and in demonstration of the Spirit, viz: A. F. Nance, who is so vigorous and devoted to the cause, followed by T. A. Stanfield, the versatile and sweet and convincing talker. Then by Elder H. S. Williams, an able defender of the Apostolic faith and doctrine and morning preaching closed by the smooth and talented O. J. Denny, who so feelingly rehearsed former service with this church as pastor. The afternoon service was only a continuation of the able preaching of the morning by Elders J. F. Fulk, W. H. Freeman, and closed by Elder Edwards, who preached ably and gave most timely admonitions to the ministers and laymen. The business of the session closed Monday all in peace and harmony and had good preaching by Elders Fulk and Broom and Almond and then Elder Edwards, who is our pastor at Lawyer's Spring announced the church door open for members and while singing, "Children of the heavenly King," three came forward and were received with much feeling of love and rejoicing.

This meeting will be long remembered for the love and sweet fellowship manifested. We could not preach all the ministers present for lack of time, but all were joyfully received. Six sister associations, besides our own were represented. Not a cross word or sentence of dispute or controversy was

mentioned, but love and fellowship was full and complete. Then with Solomon let us say and live therein, "My son keep thy father's commandments, and forsake not the law of thy mother. (the Church). Bind them continually upon thine heart, and tie them about thy neck, and render all praise unto the Lord." Let us love him more and serve him better because he is our salvation.

Yours in hope,

J. W. Jones,

Peachland, N. C.

A GOOD LETTER.

Dear Brethren and Sisters:

It is on my mind to write. I don't know why. I don't feel like I can write anything interesting to any one. I am so dependent for something to write. Yesterday I went to the quarterly meeting at White Oak Church. The two good servants of Christ fed many hungry souls with their good preaching.

There was a large crowd. All behaved nicely and paid attention to Bro. Cobb and Bro. Hines. Those good brethren and sisters spread a nice dinner. All got plenty to eat and some left. After dinner I think they sung an hour or more some of the sweetest songs, some I had never heard before. They sung one, "Never Grow Old." Seems I felt a little more lively while they sang with so much life and light showing in their faces. That song was so pretty comes in my mind, little David, the sweet singer of Israel. Some are blest with the gift of singing. I think they had both gift and spirit with them.

While I am writing there comes

to my mind about my great grandfather, James Bullock Woodard. If memory serves me aright, grandma Thorn said her daddy's membership was at White Oak church many years ago. Sallie Walston, Mary Webb, Nannie Baker and myself, and brother, Ernest W. Thorn, are the great grandchildren. Anna Wiggins and Mavis Thorn are the great great grand daughters. Little Ruby Lee Robbins, Horace, Doris and Joan Thorn are great great great grandchildren of our forefather, James Bullock, and were present at the big yearly meeting.

I was hoping to see my uncle, J. J. Thorn there but I didn't see him. I don't know the date of great granddaddy's life. It may be over 100 years ago for all I know. Grandma said her daddy was so humble and God-fearing he didn't make his slaves work any longer than twelve o'clock on Saturday. He said the evening and morning were the first day and he decided Sunday came in Saturday at noon.

We, the great granddaughters and sons, are thankful we descended from such a humble, honest God-fearing Primitive Baptist ancestor. Old Uncle London Goodard was a slave and belonged to great granddaddy Woodard. Old Uncle London became a Primitive Baptist preacher and was the founder of London's Church, near Wilson. His wife, Aunt Penny, was a free negro. She bought her husband from great grand daddy.

According to Elder Pittman's, of Luray, Va. writings, in London Church was the first place he ever got in the stand and preached. I have a lot of curiosity about my

ancestors. This is as far back as I can go on the Woodard generation. White Oak church and London's have stood for several generations to come and pass on. I hope they will stand for the saints to go home and hear the Holy Child Jesus talked about.

Dear brothers and sisters, I hope that I have a hope I would not sell, and feel like it is right for me to suffer what the Lord wills for me, but then I dread to get to death. I dread the sting of death, and I almost shudder to think of judgment day more than all, for that is the last hope of being happy if I be not one of the chosen from the foundation of the world, saved by grace or not at all. And be cast into outer darkness where there will be weeping and wailing and gnashing of teeth, and be cast into the fire where the worm dieth not and the fire is not quenched. This sounds to me to burn forever and ever.

Whoever reads this please pray for me that I may be happy in the sweet bye and bye.

Mrs. Charlie H. Wiggins,
Elm City, N. C.
R. 3, Box 136.

HOW PLEASANT IS UNITY.

Elder O. J. Denny,
Winston-Salem, N. C.,
Dear Bro. Denny:

Z. R. and I were blessed to attend the Little River Association at Sandy Grove (also the Kehukee, at Bear, Grass church, the Contentnea at Hancox's church, and the Black Creek at Pittman's Grove Church.) The preaching at each association was particularly edify-

ing and comforting to us and many have been the delicious morsels that I have partaken of as I have gone back from time to time and gathered up baskets full of fragments.

Since returning from the Black Creek Association this scripture has been upon my mind, "Behold how good and how pleasant it is for brethren to dwell together in unity." Wherever there is love there is unity, wherever there is a lack of love, which is charity, there is confusion. I am deeply pained to see those who profess to be led by the Spirit of Christ whose fruits are love, meekness, gentleness and a freedom from all malice, governed by a spirit so directly the opposite. We learn that our divine Master is a God of love, indeed that He is love; and when we are in the exercise of His blessed Spirit we, too, are governed by love, love to Jesus, love to one another and good will towards all. How often does Jesus admonish His followers "to love one another," and himself declares it an evidence of His indwelling spirit when we do love one another. How sweetly do these words fall upon the ear coming from His own dear divine lips, "This is my commandment, that ye love one another as I have loved you." Oh! how precious such words. How has He loved us? Why, so dearly that He gave even His life for us; that He saved us even though we were dead in trespasses and sins. If, then He so loved us, ought not we to find it easy to love one another, to forgive one another and overlook each other's faults? Oh! dear ones, I want to be gentle with

those who err, ever ready to forgive, and desirous to have them turn from the error and evil of their ways. How terrible it must be to feel bitter against one of His little ones. But when under the influence of the Spirit which "thinketh no evil," how easy it is to love our brethren, how pleasant "to dwell together in unity," and to sit under the shadow of our King Emanuel with great delight.

Commending you all to the faithful care of the Saviour, I am,
Truly the least of all,
Mrs. Bessie Brooks Gay,
Farmville, N. C.

THE RIVER OF LIFE.

Dear Mr. Gold:

The Landmark for August 1st is to hand and one of the family has read some appointments for the late summer and fall associations. I wish to call attention to the first verse of a good hymn in Loyd's hymn book.

Oh, sir, I would see Jesus,
That blessed Prince of love,
He only can relieve us,
And all our griefs remove.

Oh tell us as a preacher
Where Jesus Christ doth dwell,
Describe His charming features,
His glorious beauties tell.

Let these old pieces by Zaccheus, Pink and others alone that have been said and re-said and repeated and repeated until they are worn full of holes and tatters from crown to sole, till they will protect from neither the summer's heat nor the winter's cold, and bring us Jesus

who is always new and sweet to the humble child of God. Yes, go back to the prophetic age and tell us of the prophecies all through that age of the coming of the Messiah and the great pleasure it was and why it was such a pleasure to the assembly of the saints, the people of the living God as they worshipped in temples and synagogues and on to near the close of the prophecy the rising of the morning star.

Then in the beginning of the New Testament writers, the dawning of the day the twilight and the rising sun. Then the sweet encouragements and admonitions and the establishment of a militant kingdom of Christ, church of the living God, together with its sweet exhortations, admonitions, encouragements and love, to bind us together in the sweet bonds of gospel love and union that never separates nor makes division in the people of God. No, it binds them more firmly together. To see and hear this kind of preaching would strengthen my hope that I might yet get a view of the pure river of the water of life, crystal, proceeding out of the throne of God and the Lamb.

I would say more about this beautiful river had I time and could see but must stop for the present and hope that God will deliver all.

Oh, Jesus, my Saviour,
I know thou art mine,
For Thee all the pleasures
Of sin I resign.

Of all things most lovely,
I love Thee the best,
Without Thee I'm lonely,
But with Thee I'm blessed.

May the Lord keep me, teach me, guide me, guard me and comfort me and be my strength and my stay as well as all for whom it is my duty to pray.

Yours lovingly,
Geo. M. Hardy,

EXPERIENCE.

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

Dear Brethren:

Enclosed find my check for two dollars to pay subscription for Zion's Landmark from August 1, 1936 to August 1 1937. Did think I would have you to discontinue sending it to me as I am reviewing the old ones, but it seems that I was not satisfied to stop it, as I have been taking it so long, and am now old. I am 76 and my wife 70. We have no living children to comfort us in old age. The Landmark has always been so much pleasure to us we love to read it. There are so many good pieces written, they cheer us up when alone, which we are so much of our time. They tell our feelings better than we can express them. Oftimes we are made to shed tears of joy we hope.

I am impressed to say a few words regarding my experience and hope, if indeed I have one.

When I was young, at the age of 20, I attended all of the meetings of the denominations, but the Primitive Baptists but I never joined any of them as I could not be satisfied to take any of their propositions. During my young life I was married and we had four little babies born to us, and all of them died. It was such a shock to me that it seemed more than I could bear. I

was troubled beyond what I can explain for several years. I would think of our little children in heaven and me here in this sinful world without a hope. About this time I was taken very sick, so sick that my life was despaired of. During this time it came into my mind to go hear Elder John C. Hall preach. I was clerking in a store at the time when Saturday came. I went to Head River church. I don't know that Elder Hall knew me at the time. Don't think he did, but he preached to me and told my feelings better than I can tell them.

When the door of the church was opened myself and several more tried to tell the church what great things the Lord had done for us. We were received and baptised by Brother Hall Sunday morning, Aug. 24, 1892. Bro. Hall seemed to be perfectly happy and said if any more were ready he felt like that he could baptize more. I often think that I don't see how the church received me, I had so little to say. If I received a hope it was like the wind that bloweth, we hear the sound thereof but canst not tell whence it came nor whither it goeth. So is every one that is born of the Spirit. If I am one of the Lord's children surely the least of all I want to be at the feet of the brethren.

Hope you all will bear with me. If you suffer me not to mingle with you I have nowhere to go. Bro. Hall explained the many charges by other denominations and the world against the Baptists which I had heard said about them. It satisfied me.

I will close as I may fail to interest you. I was impressed to write some, can't tell why. I am now old and this may be the last I will ever write. Can't tell. I hope I am,

Your brother,

J. L. Perdue,

Air Point, Va.

SWEET RELATIONSHIP.

My Dear Kindred:

I hope sometime it is sweet to feel such sweet relationship with those whom I believe are children of God. Yet often while thinking of this, the language of Ruth comes sweetly in my mind, "Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger." She must have felt as the apostle when he said, "Strangers from the covenant of promise, having no hope and without God in the world." Yet we love to think of that covenant which was ordered in all things and sure, and made not to grow. According as he hath chosen us in Him, before the foundation of the world.

Yet Ruth felt to be a stranger. This kinsman, (Boaz) commanded that they let fall also some handfulls of purpose for her, and leave them. And I feel that we all can reflect our own experience and say that these handfulls of purpose were not all sweet to her. If I felt that only the pleasant seasons of my life were purposed by our God, then I would be most miserable, but when He putteth forth His sheep, He goeth before them, and they do follow Him.

When we are carried upon a mountain, and made to rejoice in

His love, we can realize the sweetness of His presence. We realize it is a blessing, but if we follow Him up in the high places we must also go into the wilderness, there to be tempted, for He was tempted with all the temptations, wherewith we are tempted, yet without sin.

We remember that there was a darkness sent on the Children of Israel. "Even that could be felt." Do we believe that darkness could be felt with their hands? I for one realize it is felt in the hearts of His people. But the darkness and light are alike to our God, and He dwells in the thick darkness.

But all the children of Israel had light in their dwellings. Christ says, "I am the light of the world." Yet it is hard for us to realize that this light is in this old flesh of ours. We realize more of the darkness than of the light. We continually have to be delivered and each time the way must be opened up for us as the Red Sea was. It has to be divided that we may pass through. Often we have to "stand still" with only the evidence that He has delivered, and doth deliver and the only one we have to trust will yet deliver.

And while my flesh rebels at these crosses I hope there is a desire in me (from some source) that I may have enough darkness and disappointments to keep me low enough that I may retain the fellowship of His people. For I have nowhere else to go. And may we be blessed to look over each other for good and not for evil.

A little sister, I hope,

May Fannie Davis,
Roxboro, N. C.

"YE SHALL HAVE TRIALS AND TRIBULATIONS."

P. D. Gold Publishing Co.

Wilson, N. C.

Dear Mr. Gold:

Inclosed is a check for ten dollars to cover back dues and renew my subscription to Landmark to Sept. 1937. Use the other two dollars for any purpose you see fit. I have been a constant reader of the Landmark for over thirty-five years and have always enjoyed it.

I beg to be excused for my negligence in paying you for my back dues for Landmark. I feel that I have been beaten with many stripes. It was in the hospital for six weeks and they told me I was at the point of death at one time but when I went there I went with faith to come back as the doctors and my kindred wanted to send me home for there was nothing could be done for me. I told them that I felt that I came there to be benefited with the faith that God gave me. The morning that they were preparing to take me home was the morning that God gave me my turning point. I started improving that day and came home in a short while.

Two years later I had to take my wife to St. Luke's Hospital, Richmond, Va. Hoping and trusting that she would return to us. The doctors could do nothing for her. She was there about six weeks, bearing her pain gently and trusting in her God. The Lord then took her from us, and we had to send there for the remains.

At the same time my oldest daughter was in the hospital for an appendix operation which the doc-

tors declared very serious. She had planned to visit her mother while in Richmond, but because of her illness was unable to see her again.

For the past nine months I have been in declining health. Last december I was in an automobile accident, and have been very weak since. I am now going to the doctor to be treated twice a week.

Now, dear Brother, please pray for me and mine. I am inclosing my wife's obituary, and I wish that you would reprint it and also a resolution from her dear Sister Mattox, also a poem that I received from her brother both in spirit and in flesh.

Here is in hope for eternal life,

J. W. Bryant,

Dry Fork, Va.

RENEWS SUBSCRIPTION.

Mr. John D. Gold,

Dear Sir:

I am sending you two (\$2.00) dollars to pay for my Landmark, which is out August 1. Will try to get some subscriptions and am glad of such a good paper.

I am sending you a little piece I wrote. If you see fit you can publish it in Zion's Landmark.

J. L. Williford,

Rougemont, N. C., R. 1.

COMMENDATION.

Mr. John D. Gold,

Wilson, N. C.

My Dear Sir:

Enclosed please find Money Order for which extend my subscription to the good old Zion's Landmark for another year. I get considerable comfort reading its

pages, but can assure you that I read nothing therein that touches a more responsive chord in this weary heart of mine, than that which comes from your pen. May you be spared many years yet in the good work in which you are engaged, and your efforts in re-establishing perfect harmony in the church in which your sainted father served so many years, meet with that degree of success as will bring to the church such an outpouring of brotherly love, and Christian fellowship that all strife and differences will pass away, to the delight and spiritual upbuilding of all concerned.

With best wishes always, and assurance of warm regards,

I am very truly,

Dr. Will Crawford,

Oak-Glen,

Goldsboro, N. C.

PREACHING JESUS IN LOVE.

Mr. John D. Gold,

Wilson, N. C.

Dear Sir and Friend:

I am sending one dollar to pay for Zion's Landmark for 6 months for Mrs. Annie Leary, of Jacksonville, N. C., Route 3. I was at the Lower Country Line Association, also Upper Country Line. There were plenty of preachers, all preaching Jesus in love. May the Lord bless his people everywhere is my prayer. May God bless you and family and keep you by His grace, and enable you to stand for the Landmark that your dear father edited so faithfully.

Yours in hope,

E. F. Pollard,

Jacksonville, N. C.

ZION'S LANDMARK

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

Editor

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

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Elder M. L. Gilbert—Dade City, Fla.

Elder S. B. Denny—Wilson, N. C.

Elder B. S. Cowin—Williamston, N. C.

WILSON, N. C. SEPT. 1, 1936

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CONTENDING EARNESTLY FOR THE FAITH.

Mr. J. K. Popham, Elder as we would say it, after thirty years service as chief editor of The Gospel Standard, London, England, retires, at the age of 87, and from his last editorial we copy a few excerpts.

To those who desire not to see the landmarks removed, I would say: "Finally, brethren, farewell." My heart's desire is that you have discernment and power to prove all things, and hold fast to that which is good, first in doctrine. The Fountain of good doctrine is God in His Trinity of Persons.

The Father predestinated the election of grace to be conformed to the image of His Son, gave them to His Son to redeem, gave grace to Him for them laid in Him, Zion for a Foundation, a Refuge, a Saviour,

King, High Priest and their perfection in heaven.

Good doctrine issues in streams of life, love, effectual calling, deliverance from law, sin, death and hell. It flows from the heart into the life and conduct (of His people).

Make the tree good and the fruit will correspond. "Can the fig tree, my brethren, bear olive berries? Either a vine figs? So can no fountain yield salt water and fresh. Who is a wise man, and endued with knowledge among you? Let him show out a good conversation, and his works with meekness of wisdom." (Jas. 3:12-13)

Christ will be the centre, the sum, the life, the light. By such knowledge the conflict with sin comes, for we cannot know God and habitually, wilfully, live in sin. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (1st. John 5:18) This is quite consistent with, yea it is the source of the conflict, "Martyrdom" within. No grace, no resisting, no grief for sin, no forsaking it. (This is natural.) Divine life in the soul causes the soul to tremble at the Word of God, to fear His Holy Name in the Spirit's gracious operation the soul pants for God, as the hart pants for the water brook.

(Jesus said) "I came not to call the righteous, but sinners to repentance." Promises, precepts, issue from the ever-living Fountain. In Christ is all and He is all in all to his own. Be the religion He gives ours. May the Spirit of God and of glory rest upon you person-

ally and upon the churches. Seek each other's good, "Let this mind be in you which was in Christ Jesus." "Hold fast the form of sound words." It is His smile I covet more than the world. It often makes me most happy in affliction. J. K. Popham.

No American minister in all my acquaintance can more fully, lovingly set forth the blessed truth of salvation by grace than has this our esteemed Elder in England, done. May the blessings of God abide with him in his declining years is my prayer.

O. J. Denny.

WHY SHOULD ANY BROTHER WANT TO WREST THE SCRIPTURES FROM THE WAY GIVEN BY THE INSPIRED MEN OF GOD?

While the deep things of God are beyond the ken of the carnal minded, the spiritual minded should know that it would be far more to the glory of God to speak "as the oracles of God" rather than to paraphrase and theorize after the phraseology of uninspired men.

The Apostle Peter said: "Our beloved brother Paul also, according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of those things: in the which are some things hard to be understood, which they that are unstable and unlearned wrest, as they do also other scriptures, unto their own destruction." 2 Peter, 3:15, 16.

Some spiritual minded may use a word or expression contrary to the proportional principles of gospel teaching and such have been published in Zion's Landmark, as

have been done in all our papers. While it is wrong to make a brother an offender for a word, it would have been far better to have used Biblical words on mooted doctrine.

I have just received a letter of sensitive criticism of some of my writings in Zion's Landmark, but most severely against its manner of publication, from an Elder to whom I gave the "charge" some years ago when he was ordained as a gospel minister. This correspondent is now aligned with a few brethren, who seem to prefer to use some traditional and new-coined words and expressions of uninspired men rather than to use those moved by the Holy Ghost to pen as recorded in the Word of God.

As the principles of Zion's Landmark have not changed from its first issue some seventy years ago, the church can rest assured that it will continue to maintain steadfastly in and to the Apostolic doctrine and order. But the Elder says, "Seeing no change in the attitude of the Landmark;" and with continued vengeance concludes: "There must be some change in its occupying if the paper is to continue as an Old Baptist paper." It is now in evidence that Zion's Landmark cannot be destroyed or its course directed by its few enemies, and will be supported by the true Primitive Baptists.

Now, I will quote an extract from an editorial I wrote, which was published July 1, 1910, in Zion's Landmark, and will also quote Elder P. D. Gold's, the Editor's, endorsement. Extracts follow:

I certainly commend Zion's Land-

mark to you as sound in doctrine and practice, faithfully contending for the faith once delivered unto the saints, and in the language of its scriptural motto, "Remove not the ancient Landmarks which thy fathers have set."

Then I supposed that all Primitive Baptists believed the same doctrinal principles, being all taught by the one great Teacher. Now, my heart often grows sick when I see and hear strife, bickering and contentions over words to no profit to the subverting of the hearer, and the sowing of seeds of disunion by designing men. I rejoice to say that such a spirit is not found in or tolerated by the Landmark. It comes more nearly always speaking as the oracles of God, both in doctrine and practice, than any paper I ever read. God hath said as expressed by Peter "If any man speak, let him speak as the oracles of God." Who is there among us that is not satisfied with the language of inspiration, or thinks he can use better words to express his faith?

Let us ever remember that the kingdom of God is so veiled in mystery that it behooves us to speak as the oracles of God, lest we should misunderstand or misrepresent each other; for it is not that which men know they fall out about but it is that which they do not know, and so express their views in words of doubtful meaning. A brother at one extremity uses the unscriptural language, "Absolute predestination of all things"; and the other extreme uses as equally unscriptural language, "Conditional time salvation." These are at antipodes whose

minds are so beclouded with their dialect that they infer that the one means fatality, or God the author of sin; the other, the ability within himself to serve God at his own option and that the Lord will be under obligation to reward him. One, an avowed fatalist, the other a rank Arminian. These are brethren in spirit taught of God; in letter, taught of man. Now should these brethren in the providence of God be brought face to face with a heart to heart talk, they would discover, if not blinded by prejudice, that their alienation had been from a war of words of doubtful and inferred meaning. Doth it not become the household of faith to let their moderation be known; to let brotherly love continue; to be long-suffering in doctrine and forbearing one another in love? Shun not to declare all the counsel of God, remembering that God's ways and thoughts are as far above our ways and thoughts as the heavens are above the earth, and as we cannot measure that height, knowing that only revealed things belong to us, the secret things to God. Pray that leaders of the unhallowed wars which have caused God's people to err in the sore directions in bleeding Zion would repent, and the language of Neeho to Josiah, "Forbear thee from meddling with God," and in the words of the apostle, "Endeavoring to keep the unity of the Spirit in the bonds of peace."

M. L. Gilbert.

"Endorsed—The above is worthy of full acceptance, it seems to me. It is what I have been contending for, among the Primitive

Baptists, about forty years. My mind is much settled in the necessity of using scriptural language, as much as possible, and use forbearance and brotherly love one to another.—P. D. G.”

CHAS. A. REYNOLDS

Charles A. Reynolds, 82, former lieutenant governor of North Carolina and widely known throughout the state as a Republican leader, died at his home, Colfax, route one, Thursday afternoon at 5 o'clock. Death came after an illness of only a few days although he had been in declining health for some time.

Mr. Reynolds was born in Rockingham county, son of Dr. Thomas Reynolds, who practiced his profession in Leaksville for many years. He had lived in the Colfax community for the past 30 years.

He was lieutenant governor during the administration of the late former Governor Daniel L. Russell. His political career included also two terms as a member of the state senate and 12 years as postmaster at Winston-Salem.

Surviving are his wife, who before marriage was Miss Carrie Fretwell; a sister, Mrs T G. Taylor, of Leaksville; a sister-in-law, Mrs. J. F. Reynolds, of Wentworth.

Will our children forget to respect the faith of their fathers?

The late John F. Reynolds, of Wentworth, N. C., passed into the beyond a few weeks ago, and the writer was called to conduct the funeral rites.

Now his brother Charles has gone the way of all living and only Mrs. Dr. Taylor of Leaksville is the survivor of the late Dr. Reynolds of Leaksville, N. C.

Neither John F. nor Charles, both prominent in the political life of their communities and the State, became communicants of any Church; but both, on almost every occasion, when they talked with the writer, referred to The Primitive Baptist Faith of their parents, and both held the Primitive Baptists in high esteem.

Charles A. Reynolds, whose funeral I am asked to conduct tomorrow, after which his remains will sleep with his parents, and his recently beloved, departed brother John F. Reynolds, said to me some years ago, "Elder, when I die, I expect you to conduct my funeral, and I have but one request to make of you. Do not say anything good about me, for there is no good in me."

I am always glad to hear any one speak respectfully of the faith of their departed

ancestors. May the Lord lead us all in the ways of truth and holiness.

O. J. Denny,

July 3, 1936.

MILES DAVIS.

'Tis by a solemn request that I try to write the death of dear old Brother Miles Davis, who died June 2nd, 1936, of old age and heart trouble. He was 83 years old and was in bed four months, patiently bearing his sufferings. A few weeks before his death I went with his granddaughter, Mrs. Mills and husband to see him at her parent's home, where he died, his wife being dead since May 29th, 1924. He would speak of her in his sickness. He told me of her joining our church, and he was keeping her hymn book. He had in time been a prominent farmer, and was born in Onslow county and was married in 1877, to Miss Alvinia McGowan. Unto them were born four children, one dead, Mr. Major Thomas Davis. The living are Mrs. Naomi Hobbs,, daughter, at whose home he died; Mr. Mark Davis and Mrs. Hannah Millis, who is a sister of our church, the Primitive Baptist. Brother Davis joined in 1931 at old Stump Sound, or there is where his membership was, and Elder R. W. Gurganus baptized him. It was sad to me to see him cry while lying in bed so thin and feeble and almost too weak to talk, but trying to tell me how much he loved Elders Gurganus, Pollard and dear old Bro. Isaac Jones' preaching. I'm glad Elders Gurganus and Pollard held funeral services at his grave. Wish they could have gone to see him more. I took along Landmarks when I went and my granddaughter, Hilda Justice, read several pieces for him. He would cry and seem so rejoiced. I have no doubts but he is happy and we should not grieve, but strive to meet him in that happy home.

Susan Higgins

ELDER JOSHUA T. ROWE

WHEREAS, it is the evident good pleasure of the all-wise, loving covenant-keeping God, our heavenly Father, to have removed from his labors among us our dearly beloved brother and fellow-servant, ELDER JOSHUA T. ROWE, who for 37 years served the Baltimore Association as Moderator, and the churches composing the same as their Pastor, and

WHEREAS, his life and ministry among us proved his love for the truth as it is in Jesus and his devotion to the cause of Christ, showing him to have been a man of peace and an able minister of the gospel of the grace of God, and

WHEREAS, Christ Jesus is the alone supreme Head of the Church and the one Source of all our supply, therefore

BE IT RESOLVED, that we sincerely and humbly thank the Lord for having given us such a gifted man in our day among our people, and that we do sorrowfully but submissively resign our brother to Him who has taken His servant to be with Him in the house not made with hands eternal in the heavens awaiting the resurrection of the just, and

BE IT RESOLVED further, that we do solemnly pray God to send forth more such laborers into His vineyard, for the harvest is plenteous and the laborers are few, and further

BE IT RESOLVED, that this resolution in memory of ELDER J. T. ROWE be embodied in the Minutes of this Association, that a copy hereof be sent for publication to the SIGNS OF THE TIMES and to ZION'S LANDMARK, and that a copy of the same be sent to our beloved sister Mamie Rowe, wife of our deceased brother, whose loss is our loss and whose sorrow we share.

D. L. TOPPING, Moderator,
Q. A. GLADDING, Clerk.

RESOLUTIONS OF RESPECT

Where as it has pleased our heavenly Father to take from us our beloved brother J. C. Stevenson, who was born February 24th. 1864, and died May 11th. 1936, making his stay on earth 72 years, 2 months and 17 days.

He joined the Primitive Baptist Church at Spring Green in June, 1911. About one year later he moved his membership to Robersonville Primitive Baptist Church.

Therefore be it resolved:

1st. That, we the church of Robersonville desire to bow in humble submission to the divine and holy will of Almighty God.

2nd. That we tender our heartfelt sympathy to the bereaved family and pray God's richest blessings to rest on them.

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

Done by order of the church in conference Saturday before the first Sunday in June, 1936.

E. C. Stevenson,
J. L. Robertson,
Committee.

MRS. LUCY M. TOLSTON

It is with a sad heart that I attempt to write the obituary of my aged aunt, Mrs. Lucy M. Tolston as she has often asked

me to do so when she died. She was the daughter of S. D. and Elizabeth Proctor, and was born June 20th, 1848, and departed this life July 10th, 1936, making her stay on this earth 88 years and 19 days. She was married to W. R. Tolston, Dec. 18th, 1878, at her home by Elder Bennette P. Pitt. She united with the Primitive Baptist church at Old Town Creek May 28th, 1877, and was baptized in fellowship by Elder A. N. Hall. It being nearer to her home, she and her husband both moved their membership by letter to the Falls Church at Rocky Mount, March, 1893, where she remained a faithful member until death. For several years before she died she was very feeble, not able to attend her church as she desired to. But she was always there when she was able to be there. She was a woman that was loved by everybody that knew her. And she will be missed in her home community, as she was always ready to do all she could for others as long as she was able.

She leaves three sons, one sister and a host of other relatives and friends to mourn their loss. But we mourn not as those who have no hope. For we feel satisfied that she has entered into that rest that remains to the people of God. Her funeral was conducted by her pastor, Elder A. B. Denson, after which her body was conveyed to its last resting place in the family graveyard, by the side of her husband who preceded her to the grave in 1893. May God bless and comfort her people is my prayer.

Written by her niece,
Lena Boseman,
West Durham, N. C.

RESOLUTIONS OF RESPECT.

Whereas God in his all-wise infinite wisdom, has called from our midst Sister Winnifred Byrd, who was born Nov. 15, 1842, making her stay on earth 91 years, 6 months, and 18 days.

Sister Byrd joined the Primitive Baptist Church at Black River in Dunn, N. C., Harnett County, third Sunday in November, 1896, and she then moved her membership (by letter) to Bethsaida Primitive Baptist Church on the first Saturday in January, 1897. And she lived as a faithful and humble member with the Church at Bethsaida, always filling her seat on all meetings, when she was able and not providentially hindered, and remained a faithful member until her death.

Sister Byrd so lived as to have a good report of them that are without. Like Abraham of old, when he came to mourn and weep for Sarah. So this church, her children and many friends have been brought to sorrow in departure of this precious sister and mother. Her faithful-

ness and devotion to the church and to the cause she so dearly loved could not be excelled. She reaped many of the joys of her salvation during her long and useful life. She proved the faithfulness of God's Promises even down to old age. She has entered into that glorious rest and inheritance reserved in heaven that fadeeth not away.

Her funeral was preached by her pastor, Elder Xure Lee, to a large congregation of her brethren, sisters and friends.

Therefore, Be it Resolved:

First. That we bow in humble submission to Him, who doeth all things well. Yet we feel in the death of Sister Byrd that the church at Bethsaida has lost a good, humble, and faithful member, and we feel and believe our loss is her eternal gain.

Second. That we extend to the bereaved family our sincere sympathy.

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

Done by order of Conference at Bethsaida in session on the first Saturday in August, 1936.

Elder Xure Lee, Moderator,
J. A. Turlington, Church Clerk.
Jason Allen, Assistant Clerk.

Committee by which Resolutions were drawn up and written:

Brother Willie J. Tew,
Sister Sarah R. Norris,
Jason Allen (The Writer).

Route 5, Dunn, N. C.

UNION MEETING AT SANDY GROVE

The next session of the Angier Union is appointed to be held with the church at Sandy Grove, Johnston County, Saturday and fifth Sunday in August, 1936. Elder L. H. Stephenson is chosen to preach the introductory sermon and Elder T. F. Adams is alternate.

Sandy Grove Church is located about three miles east of Angier and is on state highway No. 210. Anyone desiring further information may communicate with Bro. Alex Dupree, Willow Springs, N. C., R. 1. All lovers of truth are invited to meet with us, especially the ministering brethren.

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

BLACK CREEK UNION

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

Dear Mr. Gold:

Please publish this in the Land Mark:
The next session of the Black Creek

Union is appointed to be held. The Lord willing August the 29th and 30th, with the church at Aycocks, Wayne County, N. C., about 4 miles north of Fremont and 2 miles east of highway number 40. Elder W. B. Barnes has been chosen to preach the Introductory Sermon and Elder R. H. Boswell his alternate. For further information write Brother J. T. Ballance, Fremont, N. C. He will be glad to have a goodly number of ministers, brethren and sisters to be with us at this meeting.

Yours very truly,

I. A. LAMM, Union Clerk.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Pireway Saturday and fifth Sunday in August.

M. MEARES.

ABBOTT'S CREEK UNION

The one hundred and eleventh annual session of the Abbott's Creek Union, Primitive Association will be held, the Lord willing, on August 22, 23 and 24, 1936, Saturday, Sunday and Monday, with the Old Sandy Creek Church, Randolph County, N. C., about four miles southwest of Liberty, N. C.

The visiting brethren will be welcome, especially the ministering brethren.

T. R. FREEMAN, Clerk.
Steeds, N. C.

SEVEN MILE ASSOCIATION

Editor of Zion's Landmark:

Please announce in your paper that the next session of the Seven Mile Primitive Baptist Association is appointed to be held with the church at Black River M. H., situated in the town of Dunn, N. C., on the third Sunday, Friday and Saturday before in September 1936. Good roads lead into Dunn in all directions. General invitation extended.

W. V. BLACKMAN, Clerk Ass'n.

CONTENTNEA UNION MEETING

The next session of the Contentnea Union meeting is appointed to be held with the church at Upper Town Creek, Wilson County, N. C. Elder J. W. Weaver is appointed to preach the introductory sermon and Elder J. C. Smith as alternate.

A special invitation is extended our ministering brethren.

J. E. MEWBURN,
Union Clerk.

PLEASE READ CAREFULLY

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

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

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

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

The mailing list is corrected only once a month.

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Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

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

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Wilson, North Carolina

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AT

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NO. 24

PROTECTING GOD'S HOUSE.

"And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh in the house he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

So the Levites and all Judah did according to a _____ that Jehoidah the priest had commanded, and took every man _____ that were to come in on the sabbath, with them that were to go _____ sabbath: for Jehoidah the priest dismissed not the courses.

Moreover Jehoidah the priest delivered to the captains _____ reds spears and bucklers, and shields, that had been king David's _____ in the house of God.

And he set all the people, every man having his weapon in his _____ and, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

Then they brought out the king's son and put upon him the crown, and gave him the testimony, and made him king. And Jehoida and his _____ sours anointed him, and said, God save the king."—2 Chron. 23:7-12.

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.

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

MY BEST DREAM AND "THE BEST ROBE."

(Isaiah 61:10; Luke 15:22;
Rom. 4:7)

Once I had a pleasant dream,
That is so sweet to me;
For in this precious dream
The Saviour I did see.

It seems the Lord appeared to me
As I stood on my bed;
And that He gently touched me,
Though not a word He said.

Then with the King of kings I stood,
And with wonder did behold
An emblem of His righteousness,
Which there He did unfold.

One end of a long robe He held,
While I held the other;
Oh, how great to thus stand
With Christ, "our Elder Brother!"

Then He took the garment from me,
As about Him I hovered,
And the scenes that shortly fol-
lowed
Showed that my sins were cov-
ered.

He dipped it as if in something,
And around me it placed;
Oh, happy thought that surely I
Was in His love embraced!

To me, this was a figure of
Christ's robe of righteousness,
And when it was so clearly revealed
A hope I did profess.

C. W. Vass.

AN APPRECIATION OF BROTHER BRITT'S KINDNESS

Mr. John D. Gold:
Publisher of Zion's Landmark,
Wilson, N. C.
Dear Sir:

We have in the Little River Primitive Baptist Association one brother, J. B. Britt, of R. F. D. 3, Raleigh, N. C., the like of whom there are but few. He measures up fully to the qualifications of a deacon, which position he holds in his church, and a thoughtful and useful brother among all the churches of our association. But the thing most appreciated by us, the ministry of the Association, is his kindly thought of us with reference to our subscription to the Landmark. Some year or two ago he became burdened to do more for us besides his pastor than he had been doing, and came to the conclusion that one step to that end would be to donate the Landmark to us or keep up our subscription each year. Last year he sent it in I think by his pastor, this year he gave it to me to send in, and he generally does this during the meeting time of our Association, and since we have allowed this to go along with only our personal thanks and appreciation, I felt that this time I could not let it pass on without writing a few lines and let the

brethren generally know what a good brother we had among us, and if I could gather up words sufficient to express the depths of our appreciation I would, but I cannot. In saying the least, one speaking for all, we the ministers of the Little River Primitive Baptist Association do love, and admire Brother Britt and greatly appreciate his kindness toward us.

Now Mr. Gold you will find enclosed check for \$9.00, and apply \$5.00 of it as a gift by Bro. Britt to the renewal for one year each of the following elders: Elder T. F. Adams, Willow Springs, N. C. R. 1; Elder E. C. Jones, Willow Springs, N. C., R. 1.; Elder F. H. Nordan, Benson, N. C., R. 2; Elder E. F. Pearce, Princeton, N. C.; Elder L. H. Stephenson, Willow Springs, N. C., R. 1, and then apply the other \$4.00 to the renewal for one year of our esteemed Bro. J. B. Britt, Raleigh, N. C., R. 3, and one year for Mr. C. L. Dupree, Willow Springs, N. C., R. 1.

I hope you can find space for the above article in the Landmark.

With best wishes to you, I remain,

Yours very truly,
Elder L. H. Stephenson.

WHY DO THEY NOT COME?

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

Dear Sir:

From some cause I have become concerned in the cause of why so many of the Lord's chosen vessels of mercy never come home to the church. The reply they usually give is, "I am too unworthy." Those

who do come to the church come with this same affliction. Some who are given a hope in Christ and come home to express themselves as being forced to come because of no rest or peace, while some seem to be carried without an effort on their part, do not realize they are going until they are on their way or perhaps before the church to offer themselves.

There are many of the best of saints; I say saints because their lives spent here are a light to others of the brightest hue, who walk the pathway of a Christian, who live their life time here and **pass on** to their reward, who never make any profession. Recently while attending an association I made this inquiry of a very prominent minister of the gospel as to his opinion of why those who live such a noble Christian life who imitate Jesus as much as was possible for humans to do. Attempting to explain the life of a very dear sister of mine who never went home to the church, and before I completed my description of her life he was gone from my presence.

Now, Mr. Gold, if you will pardon me for being so inquisitive, I would like for you to explain your reason as to why you have never come home. You are following in the footsteps of your much beloved and sainted father in part. I believe the readers of the Landmark will all join me in believing and have all confidence that you possess a blessed hope in Christ. That you love the family of God is evident in your faithful service in publishing the Landmark, from your

communications on its pages we glean the truth of your having been blessed with that spiritual wisdom that can only proceed from one who is rich in an experience of grace. Mr. Gold, may I again invite you to please come forward and explain your reason as to why you have never come home to the church, and all other readers of the Landmark who have a sweet hope in Christ and love the church will they also accept this invitation and make the attempt to write for its pages and explain their reason as to why they linger around the fold and refuse to come in.

Let us awake from our sleep, arise from the dead and put on our beautiful garments, and Christ will give us light. Let us not excuse ourselves, for who can know but what our practices as children of God keep some of God's children from entering into His service. Yea, it may be that while we linger in the door and do not enter into His service we prevent those who would enter from entering into the same. I am sorry but I feel to be true. I have heard of the above as a cause as to why some fail to come home to the church.

Azubah Lee.

Fuquay Springs, N. C.

Remarks.

I deeply appreciate the confidence, the love and personal interest manifested in the letter of Mr. Azubah Lee, and he states the truth when he says some feel unworthy of making a profession of religion and joining the church.

I am satisfied that no one feels

his imperfections more than I do, and no one has been more blessed than God has blessed me. I know that He takes care of me, every day and every hour. I have felt His goodness, His kindness, His long suffering and His patience with me a sinner so greatly, that I do not want to offend Him, and yet if I should join the church and not measure up to what I feel He requires in a Christian that my last estate would be worse than the first, for I believe He would require more of me then than now.

Again knowing that He has all power in Heaven and in earth, and that He directs everything after His own Good Will and if He desires to call me He will do so when He desires, I feel that He knows me better than any one else. He knows my weaknesses, my short comings, my sinfulness, and that if He has begun a good work in me in His process of regeneration that He will carry it on until its ultimate completion.

As you say I am tremendously interested in the progress and upbuilding of the church, and I would throw no impediment in its way. If I should join the church and then do something to impede its progress or injure its cause, not only would my lack of appreciation for God's goodness and mercy condemn me in His sight, but He would punish me for lack of obedience and for bringing sorrow to His cause and to His little ones.

It has distressed me greatly the divisions that afflict the church. I might fall out with one who was not connected with the church, but

it seems to me that I couldn't reach the point where I could not forgive a brother and that is why I cannot understand why the differences between brethren cannot be quickly settled, with both sides eager to carry out the mandate of the Saviour and follow His example. We should be as Christ like as possible, though of course we cannot attain to the accomplishments of that wonderful mind and heart, but His example is before us of sacrifice and suffering, which He endured that we might enjoy eternal life and rest forever with Him.

Would Heaven be Heaven with the jarring notes we have on earth? And yet we are taught to pray, "Thy kingdom come, thy will be done on earth as it is in Heaven." This is the greatest of the commands, the desire and utterance from on high. Why can't we lay aside the foolish things that so easily beset us and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith? What will He say to us when we come into His Presence, and how will we feel when He frowns upon us, and tells us that our fault finding, our lack of forgiving and forgetting, and our failure to heal the wounds made by our differences one with another have scattered the sheep, who are wandering abroad over the land, wanting to come into the fold but cannot because they have no shepherd.

John D. Gold.

TUESDAY AFTER ASSOCIATION AT STUMP SOUND, 1936.

Dear Readers of Zion's Landmark:

I feel impressed to write something of this Association. The Lord enabled me to attend each day. I can't express to you my enjoyment. 'Tis better felt than told. I feel that heaven came down my soul to greet, and glory crowned the mercy seat. I was so full of praise to God for thus blessing me. I think we had 30 ministers, and all seemed to be of one accord. Every one I heard caused tears of joy to poor sinful me. At its closing I asked Elder Bryant to help me in the stand and it was with joy and sadness, in tears, I gave those sainted ones the parting hand. My yoke sister in time past would go in the stand with me many many times, Sister Sidda Henderson. Many of you knew her. We have had two associations since her death. I'm yet here. My eightieth birthday has passed. I feel to hope I'm packing up my suitcase in a spiritual way to my celestial home, Home Sweet Home.

I'm a widow that has been packing her suitcase to visit among the children, seven in number, all so kind in caring for me. The older I get the more I realize God's blessings.

Sister Hawkins of Hurdles Mill, her husband and son, Elder Teasley, Brother Moore and a Sister Malcolm, spent Friday night at my daughter's. I was with them and enjoyed it so well. If I could not ever meet the Primitive Baptists, I would mope up and die, or it seems so to me. We had three additions

to this association. I spent Saturday and Sunday nights at the home of Mr. Bill Tom Hobbs. He and his wife are not church members as yet, but did so well care for us.

Some of my old Greenville sisters were with me, and some I'd never met before, Sister Mewborn, Hyman, Wiggins, and Bullock. They conveyed me to church, back and forward, and don't forget I'll send you group of pictures if nothing prevents.

Mrs. Hobbs and I visited her father's grave, Bro. Miles Davis, who departed this life in June. I wrote an obituary notice of him.

I think it was in June we lost by death our dear beloved sister, Anna Taylor. I've not seen notice in Landmark as yet. Her membership was with us at dear old White Oak. We are anticipating services there Saturday and Sunday. Oh she will be missed. It's agreed the association be held at South West Church next. I hope God will let me attend it, though I am almost afraid to ask so much of Him. He has let me be to all in White Oak bounds fifty or sixty years, except two, and if I never join with you here again my hope is bright that I'll join you where congregations never break up and Sabbaths never end.

The older I get the more I love Jesus and His children. I one time asked Elder Pollard if he thought it was a sign of my death. He said no it was that I was growing in grace, and that satisfied me. I was so loathe to leave you people, Elders Wyatt and Sykes, who were on Tuesday about six miles from

me, and I with no conveyance; and too I was fatigued in body. And Elder Martin, I would have loved to have been with him yesterday. I love to hear my old hymns sung so well. I do crave to hear Elder Wyatt sing Hymn 412 again.

I hope you all pray for me. I'll write the Landmark as long as God sees fit, and, too, as long as Mr. Gold will publish my pieces. He's a dear friend of mine and I want him to keep the Landmark coming to me. I've been used to it since my early recollection.

Should any of you write me, address me

Susan Higgins,
Care of Manley Higgins,
Hubert, N. C.

URGES SUPPORT OF THE LANDMARK.

Mr. John D. Gold,

Wilson, N. C.

Mr. Dear Mr. Gold:

It was my blessed privilege to attend the 171st session of the Kehukee Primitive Baptist Association, which was held with the Church at Flatty Creek, near Elizabeth City, N. C. At this Association, the question of supporting the Landmark was brought up by the Moderator, Elder Denson. He advocated the continued support of the Landmark, speaking in the highest terms of its soundness, and I heartily endorse what he had to say in its defense. It is a good conservative paper, a standard religious periodical in this country, and I trust that those who love peace and truth will continue to take it. Moreover, I hope that its circulation may be

greatly increased. We need just such a paper in this day of dissension and misunderstanding among Old Baptists. Its influence should prove wholesome in allaying strife and bringing together warring elements, in keeping down that which tends to dissolution and spiritual decay.

I had the pleasure of meeting Elder Cowin, one of the Associate Editors of the Landmark, and of hearing him preach the introductory sermon at the Association. His preaching was such as tends to build up in the most holy faith—"the faith of God's elect." He lifted Christ high on what has been referred to as the pole of the Gospel, taking his text from certain verses in the Song of Solomon. He spoke of Christ's being the Lily of the Valley and the Rose of Sharon, and these wonderfully sweet appellations appeal so much to the child of God. They give a spring of joy and gladness in the hearts of those that know "the joyful sound," when in a receptive mood. I do feel that I was blessed to hear him and others proclaim the riches of Christ, that I was given a hearing ear. I had "a feast of fat things," yea showers of blessings after a season dry and dull, during which I wondered when I would ever be lifted up again.

"I often hear the word of life,
And all seems death within,
Yet feel a strange mysterious strife,
Between my soul and sin."

The preaching in general was edifying and sound in my humble opinion. The humble servants of God, the giver of "every good and

perfect gift," all came preaching Christ—"the Treasure I desire"—to the exclusion of the things that make for isms and scisms in the household of faith. It was indeed good to be there and feast on the heavenly manna, to sit together with the saints, in one of "the heavenly places in Christ Jesus," and to enjoy sweet communion with them. Surely the Lord was present for harmony prevailed and many spoke of the joy they felt. It was my first visit to Flatty Creek, and I was given such a cordial reception that I desire to return. I met all of the ministering brethren as well as many among the laity.

Enclosed are a few verses on a dream I had which you may publish if you see fit to do so. With best wishes for the success of the Landmark.

C. W. Vass.

1515 Lincoln St.
Portsmouth, Va.

**DONATION TO SEND LAND-
MARK TO SOME ONE WHO
IS UNABLE TO PAY.**

Mrs. W. G. Baum sent through Elder A. B. Denson.

RESOLUTIONS FOR BROTHER T. TART

Whereas it has pleased our heavenly Father during the year 1936 to remove from our midst our beloved brother T. Tart.

He united with the Primitive Baptist Church at Primitive Zion September 11, 1932. Therefore,

We bow in humble submission to the Lord who doeth all things well.

Be it resolved that a copy be sent to the Zion's Landmark for publication, a copy sent to the family, and a copy be spread upon our church record.

This done in conference on October 10, 1936.

Elder M. F. Westbrook, Moderator
Verta Whittington, 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.

WILSON, N. C. NOV. 1, 1936

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THE CITY OF GOD.

Earthly cities, like all carnal things, perish with the using, but not so with "The City of God." It being of God, it will endure to eternity.

In our feeble efforts to envision the greatness of "The City of God," we will use scriptural quotations, as to the location, foundation walls, gates, and the inhabitants thereof.

(1) Location, or situation.

Jerusalem, the city of the great King, is spoken of many times in the scriptures, and we quote a few of the Bible statements, with reference to the situation.

"Beautiful for situation, the joy of the whole earth, is Mount Zion, the City of the Great King." "God is known in her palaces for a refuge." Psalms 48:2-3. "Out of Zion the perfection of beauty, God hath shined." Psalms 50:2. The situa-

tion of Zion is amply guarded, for we read, "As the mountains are round about Jerusalem, so the Lord is round about His people." Psalms 125:1-2.

(2) The Foundation of The City of God.

Any well built house, city, or kingdom must have a secure foundation. All carnal builders, like the Babel Tower builders, cannot build for eternity.

God speaking by the Prophet Isaiah, said: "Behold, I lay in Zion for a Foundation Stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." Isa. 28:16. He that believeth (not could, should, would or might believe) shall not make haste," but he that believeth on the Father, Son and Holy Ghost shall be saved.

Thus is it clear that the "Sure foundation stone," is a believer's foundation.

Paul said, "Other foundation can no man lay than that is laid, which is Christ." 1st. Cor. 3:11. Christ is not only declared, by both Old and New Testament writers, to be the Foundation of the Church of God; but He is the governing head of "The City of God." Long before Jesus came in the flesh, Isaiah said, "Unto us a child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace, (not of confusion). "Of the increase of His Government, and Peace, there shall be no end, upon the throne of David, and upon His

Kingdom, to order it, and to establish it, with judgment and justice from henceforth, even forever. The zeal of the Lord of hosts will perform this." Isa. 9:6-7.

(3) The Wall of "The City of God."

"Jesus answered and said unto them, 'Destroy this temple, and in three days I will raise it up.' Then the Jews said, 'Forty and six years was this temple in building, and wilt thou rear it up in three days?' But He spake of the temple of His body." John 2:20-21.

As the body of the Lord was the temple, to be rebuilt, so the redeemed of the Lord, the mystical body, is in reality the material used in the building of the spiritual house or "City of God." Paul said, "Ye are God's husbandry, ye are God's building." 1st Cor. 3:9. "For we know that if this, our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2nd Cor. 5:1. All this proves that the "City of God" is of Him, the great master builder, and that all the praise, from those who inhabit it, is ever due to Father, Son and Holy Spirit, the Trinity.

What of the walls and bulwarks of the City of God?

"Salvation will God appoint for walls and bulwarks." "The Lord is thy keeper, the Lord shall preserve thee from all evil, and He shall preserve thy soul." "Great is the Lord, and greatly to be praised is the City of our God." "God is our refuge and strength, a very present help in trouble." "Therefore will we not fear, though the earth be

removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled," etc. "There is a river, the streams whereof shall make glad the City of God."

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof shall go forth as brightness, and the salvation thereof as a lamp that burneth." "And the Gentiles shall see Thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night."

Watchmen upon thy walls.

Gates, or entrances into "The City of God."

"In that day shall this song be sung in the land of Judah; we have a strong city, salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." "Therefore thy gates shall be open continually, they shall not be shut day nor night, etc." "Thou shalt call thy walls salvation and thy gates praise." "Go through the gates, prepare the way of the people, cast up the highway, gather out stones; lift up a standard for the people." "Behold, the Lord hath proclaimed unto the end of the world." "Say to the

daughter of Zion, Behold, thy salvation cometh; Behold, His reward is with Him and His work before Him." These and other quotations from the Prophet Isaiah, are all the proof we need as to the surety and sureness of the foundation, and all the building of the City of God. "And they shall call them, the holy people, the redeemed of the Lord: and thou shalt be called, sought out, a city not forsaken." Isa. 62:12.

O. J. Denny.

TREES PLEASANT TO THE SIGHT, AND GOOD FOR FOOD.

Unquestionably Adam, whom the Lord God created and formed, was pure and innocent. "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 the knowledge of good and evil." Up to this time Adam had not transgressed, and the products of the earth were good, as the earth had not been cursed for his sake. No word of God hath declared that the two last trees grew out of the earth "pleasant to sight and good for food." It would seem both presumptuous and preposterous for mortal man to say so. The word, "also" indicates some trees besides the ones aforementioned, to which Adam had free access being "pleasant to the taste and good for food."

The tree of knowledge of good and evil, that the Lord God forbade Adam to eat under penalty of death, could be seen by his natural eye, but what it represented could

not be seen; even as the serpent that enchanted Eve was seen, but the devil it represented could not be seen, since the dragon or the devil is not composed of flesh and blood, fitted to enter either swine or man, cannot be seen. Then as Adam possessed natural life with all its blessings by creation without promise of another life or anything better, he had no will or desire to eat of two last trees mentioned, yet this tree being natural, like the river that flowed, dividing, making four rivers to water every part of the garden, could be seen; but the "pure river of life, proceeding out of the throne of God and of the Lamb; and the tree of life, which bore twelve fruits, representing the love, grace and all the blessings that accompany the salvation of His people, the leaves of this tree are for the healing of the nations that are the Lord's.

The river and tree of life seen in the earthly paradise in the garden of Eden by Adam and Eve in their primeval state, were only a faint symbol of that tree of life in the midst of the street of it, and on either side of the river, seen by John as recorded in the Book of Revelation, revealed to him by Jesus, which none but the redeemed of the Lord can ever see, know and enjoy, and none of these can until they are made new creatures in Christ, born again. The river that watered the garden of Eden, and the good fruits that sustained Adam's natural life during his short abode in Eden, were emblems of that spiritual water of life, springing up into everlasting life,

being fruits of that Tree of Life, yielding its fruits forevermore.

After Adam's wilful fall from harkening to the voice of his wife, with a conscience of guilt, the Lord God passed just condemnation upon him, his wife and satan, and cursed the earth for man's sake, God clothed the man and his wife with coats of skins of animals, then He drove out of the garden the man, placing cherubims and a flaming sword that turned every way to keep the way of the tree of life, lest man should eat and live forever, not spiritually as it was only a natural tree.

No son of Adam today knows the place of the earthly paradise or what became of the tree of life that was in it. Yea, the things of time are temporal and will not abide, while that which is spiritual is eternal and will never perish. Be assured dear saints, "Here we have no continuing city, but we seek one yet to come."

M. L. Gilbert.

THE FLESH VS. THE SPIRIT.

If one sows to the flesh he may expect to reap corruption. Then there are some so fearful that they may make God the author of sin, that they will steer so far from Anti-Arminianism that they are apt to land in quagmires of Arminianism when the word of truth teaches neither one.

Some may want to know how the breaches in Zion are healed, whether by law or gospel? Under the law there can be no mercy or forgiveness, but a driving and compelling, as with Esau, while in the

gospel there is compassion, forgiveness and a gently leading into green pastures and still waters of brotherly love and union, as with Jacob: "No rendering evil for evil, or railing for railing; but contrary-wise blessing that ye should inherit a blessing." Strife may often exist in churches, even as it did with the apostles when they strove as to whom should be the greatest in Christ's kingdom when He should reign as David; and this incident led Christ at the supper some three days before the feast of the Passover at Simon's the leper, to wash the apostles' feet, giving them an example of true humility, and to let them know that He who serves is greatest. It might be a lesson also to teach saints to be humble and not heady, willing and ready to confess their weaknesses and wrongs to each other, comparing spiritual things with spiritual.

How strange to find servants of God, who have been graciously taught and called to preach the gospel, that cannot or will not make satisfaction to those they have offended.

I think I would hasten to do everything in my power to regain the love and respect of my brethren; for if I cannot have that which is my chief joy and comfort, I had rather be dead.

It is in evidence that in every strife and confusion, if both parties want to act scripturally, all ruptures, wrongs and misunderstandings would soon be forgotten; for the people of God are bound together by tenderest ties and most blessed obligations to manifest for-

bearance and forgiveness, when there are gospel confessions and forsakings of errors and wrongs. Let not pride and vain glory keep any true servants of the Lord from doing their duty; for only by so doing can they hold or regain the love and fellowship of the household of faith, and have a good conscience.

M. L. Gilbert.

MRS. SARAH FELICIA FLINCHUM.

Sister Felicia Flinchum was born in Surry County, N. C., May 3rd, 1869 and departed this life August 14th, 1936, making her stay on earth sixty seven years, three months and eleven days.

Before her marriage, she was Sarah Felicia Read, and was married to Mr. O. Byrd Flinchum September 27th, 1891. To this union were born three children, two sons and one daughter, Reid and Fred Flinchum and Mrs. Ila Caddell, all of Carthage, N. C., Moore Co. (Mr. and Mrs. Flinchum moved to Carthage, in Moore County in 1919.)

These children, together with her husband and a host of sorrowing friends are left to mourn their loss. But we feel that their loss is her eternal gain.

Sister Flinchum united with the Primitive Baptist Church at Lamm's Grove in 1922, being baptized by Elder G. W. Boswell, of Wilson.

She was ever a faithful member, always filling her seat when her health permitted, always staunch in the faith and doctrine of salvation by grace, and lived a life above the slightest reproach.

Her many friends proved she was a neighbor that could not be excelled.

As a wife and mother, so indeed as in Proverbs 31:28—"Her children can rise up and call her blessed, her husband also and he praiseth her."

Yet I am sure, could sister Flinchum be here she would not wish us to give this praise to her, but to give it to the Christ Jesus who enabled her to live a life like hers. She was indeed a blessed character.

Her passing was a shock to the town in which she lived and the entire community surrounding it. Although she had been in failing health for several years, she was taken suddenly severely sick and only lived a few days. All was done for her that loving hands could do. But it was God's time for her to go. It will ever

be thus. When he calls, we shall answer the summons.

She passed away quietly as if to sleep. We know that God can make a dying bed as soft as downy pillows.

She was buried at Lamm's Grove, the church she so loved, and the church loved her and misses her so much.

In the passing of Sister Flinchum, one can only say, "The Lord giveth and the Lord taketh, and what he does is right." And may the Lord console us all; but we miss her so much. I never met a woman more Christ-like, she was so loving and good, the same every time I met her, and always bearing that Christ-like spirit.

Sister Flinchum was ever faithful to her church when she could go.

To know her was to love her. It would be befitting to use the language of Jesus, "She hath done what she could." She lived a beautiful, Christian life, kept the faith, walked humbly before her God, loved her church and died peacefully in the fellowship of those she loved. To the husband, she was a loving and kind wife, to the children, a good mother. Her place can never be filled. I hope we will all meet her in that happy land where there is no sorrow, pain nor death. No more happy days for us to be together, as I have so much enjoyed with her, but I sometimes have a little hope that some day, and not long, I will meet her where we will never part no more.

A sister in hope,

Mrs. Lydia Lamm.

In the language of the poet Watts:

She was not ashamed to own her God
Or to defend His cause,
Maintain the honor of his word,
The glory of his cross.

I would that I could live the life,
That she has lived so well,
'T would mean so very much to me,
More than tongue could tell.

Fame and fortune she did not seek,
This kind, sweet lady with manner so meek.

But better far than fortune or fame,
Is a beautiful and honored name.
She did have that, as has been told,
So gentle, loving and pure as gold.

To know her was a blessing rare,
But her chair is empty now and bare.
When the Saviour whispered "Child come home,"
She answered the summons without a groan.

There she will forever rest,
With Christ our Saviour, forever blest.

For her husband and children, I would ask
 in prayer,
 That God may comfort and keep them
 with care.
 We know He is able and does all things
 right,
 So dear God, lead them in paths that are
 bright.

She was a very dear sister of mine,
 Not of flesh and blood, no, no,
 But I hope it was the Spirit of Christ di-
 vine,
 That made me love her so.

Written by a sister in hope,
 Mrs. R. Lee Corner.

L. D. STEPHENSON

I will try to write a few lines in mem-
 ory of our departed husband and father,
 L. D. Stephenson, who was born July 14,
 1873, and fell asleep in Jesus, I hope,
 January 29, 1936, making his stay on
 earth 62 years, 6 months and 14 days. He
 died so easy and so sweet. We miss him
 so bad it is all we can do to bear to give
 him up. He suffered almost two years,
 and was helpless over six months before
 he died, and he had four hard fits and
 oh how bad it did hurt us to see him suf-
 fer so bad and we could not help him. We
 do hope his sufferings are over now, and
 he is sweetly resting in the arms of Jesus.

If I don't make any mistake, he has
 been a true and faithful member of the
 Primitive Baptist Church 25 years. He
 loved his church, his Bible and Land-
 mark. He loved us all and he hated to
 give us up. He can't come to us, but by
 the help of God, we can go to him. We
 did all we could to keep him with us, but
 God loved him best and has taken him
 away from us. We do hope to meet our
 dear husband and father in heaven some
 day, where there will be no farewell tears
 shed. Oh, how we do miss him. He is
 gone but not forgotten.

As the evening sun is setting,
 As we often sit alone
 In our hearts there comes a feeling,
 If father could only come home.

In our hearts your memory lingers,
 Sweetly, tenderly, kind and true,
 There is not a day, dear father,
 That we do not think of you.

Dearest father, you have left us,
 In this world to mourn and sigh,
 But beyond this world of sorrow,
 We hope to meet you in that sweet bye
 and bye.

Written by his loving wife and daughter
 Mrs. L. D. Stephenson and
 Sallie Stephenson,
 Garner, N. C.

MR. J. I. REASONS

The subject of this sketch is the death
 of our beloved husband, father and dea-
 con, James Ivey Reasons. He was born
 March 18, 1869, and departed this life
 June 23, 1936.

Brother Reasons was as good a man as
 could be found. He joined the church at
 White Oak 1st Saturday in July, 1921,
 and was baptized by the writer the follow-
 ing Sunday morning, and lived a very
 satisfactory member until his death, al-
 ways filling his seat. Not to our knowl-
 edge did he miss but a few meetings and
 that was on account of sickness. Shortly
 after he joined the church he was ordain-
 ed to the work as a deacon, which office
 he filled with credit to himself. The
 church loved him and he loved the
 church, and made it manifest in his ac-
 tions. Peace was his conversation, and
 many times after preaching service on
 Sunday he would ask to speak; and get-
 ting up, full in the Spirit, he would ex-
 press his feelings and speak of how God
 was blessing us and he wished to admon-
 ish them to live in peace. Brother Rea-
 sons was the first person I ever baptized.
 I was made to feel many times that I was
 glad it was that the Lord blessed me to
 baptize such a godly man. His funeral
 was preached at White Oak church on
 June 24, 1936 by Elders E. L. Cobb and
 W. R. Hines to a large congregation of
 sorrowing friends, and his body was de-
 posited in the mother earth there in the
 church yard; in which was the beginning
 of a new cemetery. He leaves to mourn his
 departure a good wife, six children and
 several grand children, and I hope they
 may profit by his good admonition and
 Christian life.

E. L. Cobb.

RESOLUTION OF RESPECT.

By order of the church at Concord I
 make this attempt to write the obituary
 of Sister Ambrose.

Sister Ambrose was a faithful member
 of the church and wife to her dear hus-
 band. The church has lost a loving mem-
 ber and her husband a devoted wife. She
 suffered untold agony for twelve years.
 Her sufferings were the worst that we have
 known for about two years. She was
 taken to the hospital, but could get no
 relief. The doctors described her trouble
 as gall bladder and high blood pressure.

She was a member of the church at
 Concord and was faithful to fill her seat
 when able to go. She died November 9th,
 1935.

We can't say enough to her credit.
 Written by order of the church at Con-
 cord.

Elder W. M. Stubbs, Mod.
 A. W. Ambrose, Clerk.

L. J. ENOCH.

L. J. Enoch, son of James K. Enoch and Martha Enoch, passed away on July 13, 1936. He was married to Vernie Butler and she and one daughter survive him. He was sick for about six months and was one of the sweetest patients I ever saw. He was always ready to do anything he thought was right.

Jeff, as he was known to his family and friends, was a mail carrier and carried the mail for about twenty-five years. All the people on the route were his friends. While he was so sick, he told me how many had been to see him and how good they were to him, even to the colored people.

Jeff was afflicted with heart trouble, bad kidneys and high blood pressure. It was hard to stand by and see him suffer so, but everything was done that a good doctor and nurse could do, but no one could stay the hand of death. O Lord, thy will be done. He talked to me about how good the Lord had been to him, and always asked us to pray for him. I wish I had talked to him more about the Lord and His good works, but I would get so full that I could not. One day he asked us to sing "Nearer My God To Thee," so he sang it himself and also "Amazing Grace." I feel that he was changed by His holy grace.

We loved him, yes we loved him,
But the angels loved him more,
And they sweetly called him
To yonder shore.

It was hard to stand by his bed
And see him suffer so;
To know that earthly help had failed
And he must shortly go.

Our hearts are sad and lonely,
And our cross is hard to bear.
But we hope that we may meet him
On yonder shining shore.

Written by his sister,
Mrs. A. J. Stadler.

Burlington, N. C.

RESOLUTIONS OF RESPECT

Whereas it has pleased the Lord to remove from our midst our beloved sister, Mrs. Mary Jenkins, a faithful member of the Primitive Baptist Church at Rober-sonville.

She united with the church in June, 1910, and remained a consistent member until her death, July 29th, 1936. She would have been eighty years old Aug. 15th. "Blessed are they that die in the Lord."

Therefore, be it resolved:

1st, That we bow in humble submission to the will of him that doeth all things well and never makes a mistake, realizing

that our loss is her eternal gain.

2nd, That we extend to her bereaved family our esteem and sympathy.

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

Done by order of the church in conference.

Elder B. S. Cowin, Moderator
R. A. Bailey, Clerk,
Mrs. Carrie Roberson and
Mrs. Gertrude Barnhill,
Committee.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our heavenly Father to take from us our beloved brother and deacon, John James Eason, who was born September 16, 1860 and died March 27, 1934.

He joined the Primitive Baptist church at the Meadow meeting house in Greene County, near Fieldsboro, North Carolina, the fourth Sunday in March 1889, and continued a faithful member until his death. Bro. Eason for 41 years served the Meadow church as deacon. His life and service as our deacon proved his love for the truth as it is in Jesus.

His faithfulness and devotion to the church and to the cause he so dearly loved could not be excelled.

We feel that the church has lost an upright and faithful member.

1st. Therefore be it resolved, that we, the church at Meadow, desire to bow in humble submission to the divine will of God.

2nd. That we tender our heartfelt sympathy to the bereaved family and pray that God's blessings may rest and abide with them.

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

J. B. Roberts, Moderator
Annie S. Craft, Clerk.

JOHN JAMES EASON

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

It has been my desire for a long time to write something for the Landmark concerning the life and death of my father, John James Eason, who passed from this life on the evening of March 27, 1934.

He was born Sept. 16, 1860, the son of Ivey and Sarah Beamon Eason, and was left fatherless at the age of two years, due to the death of his father, a soldier in the Confederate army.

On June 26, 1884, he was united in marriage to Elizabeth Ruff. To this

union were born four children, three of whom are still living.

Father was received into the Primitive Baptist Church at the Meadow meeting house, near Fieldsboro, North Carolina, on March 1889 and continued a faithful member until his death, a period of more than forty-five years.

He died suddenly while sitting in his chair at the bedside of my mother, about nine o'clock in the evening. He had just left the dining room and the remainder of the family a few minutes before. They found him asleep in his easy chair. His spirit must have passed from this life while he slept. What a wonderful way to go!

Father had not been well for some time but continued to go about his business, and had returned from Wilson a few hours before. At the time mother was confined to her bed with a broken leg. He had just come into the room and taken a seat near her.

His death was a great shock to all of us and especially to mother, who was unconscious for several days. But God in His mercy has raised her up again.

Father was laid to rest on a beautiful Sunday afternoon in the presence of a large number of sorrowing relatives and friends. Elders Mewborne, Roberts and Kerney spoke words of comfort at the grave, and the beautiful hymns, "We Shall Sleep But Not Forever" "Abide With Me," "Asleep In Jesus," all favorites of his, were sung.

No words can express the sorrow and loneliness of those left behind. But let us remember the blessed promise of Christ to His disciples, "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."

Father left a rich heritage of wonderful memories to his children. Calmness of thought and deed, honesty, uprightness in his dealings with his fellow man, sound judgment, economy of words, belief in and respect for the teachings of the Holy Scriptures. He was a kind, patient and devoted husband and father. He set an example of sobriety, truthfulness, chasteness in words and acts, which will be always a blessed and delightful memory to his children.

I cannot recall that father ever used an ugly word or told an indecent story in more than forty years of close association with him.

He was always in the vanguard of all movements for the promotion of the moral and material welfare of the community. People respected and loved him for his goodness and noble character.

He loved the church of God and its peo-

ple, and always delighted in the preaching and association with the members of the Primitive Baptist church. He was patient and kind and lived a life of service to the church, to the community and to his family.

He served 41 years as deacon of the Meadow church and was liberated to exercise his gifts as a minister.

By his son,

M. A. Eason.

J. N. BARNES.

I will try in my weak way to write a few lines in memory of Bro. J. N. Barnes. I don't feel worthy to write in memory of this dear brother. I have lived near Brother Barnes for the past sixteen years and I can say with a truth, Brother Barnes was a good man.

Not only did the brethren and sisters in the church hold him in high esteem, but his neighbors and friends.

He was always willing to lend a helping hand wherever it was needed.

I loved him almost like a brother in the flesh, and I hope we were brothers and sisters spiritually. His walk in life was a bright evidence that he let his light shine before men.

I shall not try to write of Brother Barnes' walk in life, for it speaks sufficiently for those who knew him.

Words are too feeble to carry consolation to hearts bereaved of husband and father. He was a good kind husband and father and leaves a record worthy of emulation.

He leaves a widow and two sons, Charlie and Lloyd Barnes, one daughter-in-law and three grand children, and one brother, Johnnie Barnes.

Brother Barnes was the son of Abraham and Katie Foreman Barnes of Pamlico County. He was born Nov. 4, 1885. Bro. Barnes came to Pitt county in 1908 and was married to Vacey Williams in 1909.

Bro. Barnes and wife united with the church at Red Banks Saturday before the second Sunday in Feb. 1929. They were baptized the second Sunday in February, 1929 by Elder Luther Joyner. I never saw a more beautiful baptism than when Brother and Sister Barnes went down in the liquid grave. They both looked so calm and peaceful when they came up out of the water.

Brother Barnes was a faithful member of the church, always filling his seat unless providentially hindered. On July 20, 1936 while at work in his field with his two sons and a colored man, God saw fit by His mighty power to send a severe stroke of lightning, killing Brother Barnes and the colored man almost instantly, and his son Charlie was also knocked down, and was not well for several days. On

what a shock to his family and neighbors and friends.

Funeral services were conducted by Elder J. B. Roberts and Luther Joyner in the church at Red Banks to a large congregation of sorrowing friends. Then he was laid to rest in the cemetery at the church by his two children who had preceded him. We all miss him so very much, but let's say, "He is only away."

I cannot say, 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 thinking how very fair
It needs must be, since he lingers there.
Think of him still as the same, I say,
He is not dead; he is just away.

Written by his neighbor and sister in Christ,

Mrs. Luther Joyner.

**ELDER S. B. DENNY RESIGNS AS
ASSOCIATE EDITOR OF
THE LANDMARK.**

Elder O. J. Denny,
Box 1658,
Winston-Salem, N. C.

Dear Brother:

Would thank you to accept my resignation as Associate Editor of Zion's Landmark to become effective at once.

I am,

Yours in hope,
S. B. Denny.

Oct. 20, 1936.

LOWER COUNTRY LINE UNION.

If the Lord wills, the next session of the Lower Country Line Union will be held with the church at Tar River on the fifth Sunday and Saturday before in November.

This church is located in Granville County about four miles from Stem, N. C.

All peace loving brethren and sisters are invited to meet with us, especially ministering brethren.

Yours truly,
J. M. O'Briant, Union Clerk.

BLACK RIVER UNION.

Please publish in the Landmark that the next session of the Black River Union is appointed to be held with the church at Mingo (five miles south east of Dunn in Sampson County) on the fifth Sunday and Saturday before in Nov. 1936.

Invitations are extended to all orderly Baptists.

Many thanks.

W. V. Blackman, Clerk
Lester E. Lee, Asst. Clerk.

Dunn, N. C.

UNION MEETING AT ANGIER.

The next session of the Angier Union is appointed to be held with the church at Angier, Harnett County, Saturday and fifth Sunday in November, 1936. Elder T. F. Adams is chosen to preach the introductory sermon and Elder L. H. Stephenson 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 No. 55 and No. 210.

Anyone desiring further information may communicate with the undersigned.

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

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

**APPOINTMENTS FOR
ELDER D. G. STAPLES.**

- Durham, 3rd Sunday, Nov. 15th.
- Raleigh, Sunday night, Nov. 15th.
- Healthy Plains, Monday, Nov. 16th.
- Contentnea, Tuesday, Nov. 17th.
- Sappony, Wednesday, Nov. 18th.
- Elm City, Thursday, Nov. 19th.
- Mill Branch, Friday, Nov. 20th.
- Nashville, 4th Saturday and Sunday, Nov. 21st and 22nd.
- Falls, Monday, Nov. 23rd.
- Pleasant Hill, Tuesday, Nov. 24th.
- Tarboro, Wednesday, Nov. 25th.
- Lower Town Creek, Thursday, Nov. 26th.
- Upper Town Creek, Friday, Nov. 27th.
- Contentnea Union, 5th Saturday, Nov. 28th.
- Black Creek Union, 5th Sunday, Nov. 29.
- Moore's, Monday, Nov. 30th.
- Autrey's Creek, Tuesday, Dec. 1st.
- Farmville, Wednesday, Dec. 2nd.
- Mewborn's, Thursday, Dec. 3rd.
- Meadow, Friday, Dec. 4th.
- White Oak, 1st Saturday and Sunday, Dec. 5th and 6th.
- Aycock's, Monday, Dec. 7th.
- Scott's, Tuesday, Dec. 8th.
- Upper Black Creek, Wednesday, Dec. 9th.
- Memorial, Thursday, Dec. 10th.
- Cross Roads Friday, Dec. 11th.
- Pittman's Grove, 2nd Saturday and Sunday, Dec. 12th and 13th.
- Beulah, Monday, Dec. 14th.
- Creeches, Tuesday, Dec. 15th.
- He will need conveyance.

E. L. Cobb.

PLEASE NOTE.

Those who may wish to purchase Lester and Durand Hymn and Tune Books, will kindly send all orders direct to Mr. P. G. Lester, Jr., 846 Virginia Avenue, Virginia Heights, Roanoke, Va.

All orders sent to me have been referred to the above party, and please make

remittances direct, and not through me. It will save time and avoid misunderstandings, likely, to handle all correspondence with the above named party.

O. J. Denny.

**ELDER WRIGHT CLAYTON
OF KENTUCKY.**

Please publish the following appointments for Elder Wright Clayton of Kentucky.

- Nov. 1—Roxboro.
 - Nov. 4—Tar River.
 - Nov. 5—Camp Creek.
 - Nov. 6—Helena.
 - Nov. 7 and 8—Surl.
 - Nov. 9—Flat River, 11 o'clock.
 - Nov. 9—Durham at night.
 - Nov. 10—Oak Grove.
 - Nov. 11—Middle Creek.
 - Nov. 12—Willow Springs.
 - Nov. 13—Angler.
 - Nov. 14 and 15—Little Creek.
 - Nov. 16—Old Union.
 - Nov. 17—Bethany.
 - Nov. 18—Beulah.
 - Nov. 19—Healthy Plains.
 - Nov. 20—Pittman's Grove.
 - Nov. 21—Contentnea.
 - Nov. 22—Scott's.
 - Nov. 23—Upper Black Creek.
 - Nov. 24—Lower Black Creek.
 - Nov. 25—Memorial.
 - Nov. 26—Aycocks.
 - Nov. 27—Upper Town Creek.
 - Nov. 28 and 29—Contentnea Union at Meadow's Church.
 - Nov. 30—Autrey's Creek.
 - Dec. 1—Falls Tar River.
 - Dec. 2—Elm City.
 - Dec. 4—Newport.
 - Dec. 5—White Oak.
 - Dec. 6—North East.
 - Dec. 7—South West.
 - Dec. 8—Bay.
 - Dec. 9—Yopps.
 - Dec. 10—Stump Sound.
 - Dec. 11—Wilmington.
 - Dec. 13—Old Hornett.
 - Dec. 14—Seven Mile.
 - Dec. 15—Reedy Prong.
 - Dec. 16—Hickory Grove.
 - Dec. 17—Bethsaida.
 - Dec. 18—Primitive Zion.
 - Dec. 19 and 20—Black River.
 - Bro. Clayton will need conveyance.
- Yours in hope,
E. C. Jones.
- Nov. 1 and 15.

**STATEMENT OF THE OWNERSHIP,
MANAGEMENT, CIRCULATION, ETC.,
REQUIRD BY THE ACT OF CONGRESS
OF MARCH 3, 1933.**

Of Zion's Landmark, published Semi-Monthly, at Wilson, North Carolina, for October 1, 1936.

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 Business Manager of the Zion's Landmark, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, 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. Gildbers, Dade
City, Fla.; and B. S. Cowin, Williamston,
N. C.

2. That the owners are: P. D. Gold
Publishing Co., Wilson, N. C. and John D.
Gold, Wilson, N. C.

3. That the known bondholders, mortgages, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: National Bank, 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 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 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 in the said stock, bonds, or other securities than as so stated by him.

JOHN D. GOLD,

Sworn to and subscribed before me
this 7th day of Oct. 1936.

Elizabeth S. Clarke,

My commission expires Apr. 15, 1937.

PLEASE READ CAREFULLY

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

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

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

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

The mailing list is corrected only once a month.

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Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

WILSON, N. C.

OUR PUBLICATIONS

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXX.

NOVEMBER 15, 1936

NO. 1

THOU SHALT HAVE NO OTHER GODS BEFORE ME.

"Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord:

And she looked and behold, the king stood at his pillar at the entering in and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said Treason, Treason.

Then Jehoida, the priest brought out the captains of hundreds that were set over the host, and said unto them, Hearken unto me, O ye: for the ranges: and whoso followeth her, let him be slain. And the priest said, Slay her not in the house of the Lord.

So they laid hands on her; and when she was come to the entrance of the horse gate by the king's house they slew her there. And Jehoida made a covenant between him and between all the people, and between the king, that they should be the Lord's people.

Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars."—2 Chron. 23:12-18.

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.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXPERIENCE.

Dear Household of Faith in Christ:

I have felt for some time that I wanted to leave on record my belief. Now I have a mind to leave my experience in connection as I hope, in Christ Jesus.

At a very early age I was listening to my mother talking about the world coming to an end. I told her that I would run and jump in a deep gulley and hide myself. She then said there would be no place to hide as everything would be burnt up. I then bowed my face upon my knees and cried.

In my eleventh year, my father was in bed with a broken leg. He suffered great pain with this limp. One day his suffering was so great that I went on the porch, turned my face to the wall and tried to pray for him. In a few moments he called us in his room and he prayed aloud from then until his death. He held family prayers night and morning.

At the age of fourteen I had three dreams. I dreamed the end of the world had come. I saw it was getting darker. Here my mind was turned heavenward for help. Not long after this, I dreamed of walking down the aisle of Wolf Island Church to join. One of the members spoke to my father, saying, she is very young to join the church. Later I dreamed I was at a stream

of water and I wanted to get on the other side. I saw I could not get there by myself. And Cousin George Carter, who was a deacon of Wolf Island Church came in the water and helped me to the other side. Somehow I felt a sweetness in getting across. My parents took the Landmark and I would read experiences with much interest. I thought I would learn just how God's people were led. And if God ever began a work with me I would know what the trouble was, and I would not be so ignorant in this matter. I want to say if I have ever been taught anything in this sacred teaching, it was in such a wonderful way. I never believed, if indeed I do believe, in truth, until I was delivered. God's work is a hidden mystery. And the natural mind cannot understand this wisdom, because it is spiritually discerned.

In my sixteenth year papa died, leaving mama with three little ones, and I her only support. My three older brothers were of age. Now my only care was to try to protect my mother and little ones in an honest way. I deeply felt this responsibility. I worked at public work, and mother took boarders, and my older brothers helped her too. But in a short while my health gave down. I was for a short while under the doctor's care

during this time. I heard my mother tell her brother that she was afraid I would go just like papa. (Mama did not know that I heard this.) I care little for this world's pleasures. I did not have any confidence in myself, and I thought that I knew that others had none in me. I felt that I was one alone. I could not understand why I was in the world. Yet, I was determined to try to live a clean, honest life, and to do that which was right, so far as I knew.

Years passed and in 1914 I was married to one whom I had the utmost confidence in, because before we were married I was undecided and could not know what to do. I was lying on a pallet, as we who worked in the field took a rest at noon. I had my eyes closed, (but I saw just above the mantle near the right hand end, two white things. They had no form, but they were right together, and just alike.) I did not worry any more over being undecided, for I felt like God had showed me that we were one. As time rolled on, I lost confidence at times, seeing that my husband's pleasures and delights were worldly. Here I lost my pleasures. I had lost my heaven on earth. I told my mother what I saw, and she answered me saying, "If this is of the Lord, you two will be happy." I thought she meant that we would be agreed, do right and be blessed in such a way as we would be able to avoid trouble. As we learn obedience by the things we suffer, I hope I am able now to understand her meaning in a more perfect way.

In 1919 we had that dreadful

flu. All recovered except myself. I was almost sure I must die. My heart would have spells of beating fast. I did not sleep any for over two weeks. The doctor did not do me much good. I felt that if Elder Ward would pray for me I would get well. I would lay awake nights wishing that Elder Ward might feel in his heart to remember me. I felt like my prayers would not be heard. I felt I was beneath God's notice.

In 1924 I began having spells again with my heart. The doctor treated me awhile. Finally one day he told me not to send for him any more for he said he could do me no good, said he wanted me to go to the country and stay awhile. I went to the country, spent two nights and never slept a wink there. O, I was sinking in woe; I can never tell how miserable I felt. Moments seemed like days. My doctor kept treating me, and I began to improve slowly.

In 1926, mama, who had been an invalid for three years, died. I felt glad for her. I have never wished her back in this world of crosses. I believe she is resting in the peaceful home of the soul.

I had a desire to walk in her footsteps. I felt all alone. Yet I could not pray. I saw I was too sinful to ask God to remember me. I have viewed myself walled in by God's power. I knew I was helpless and could not get out. Sometimes I would kneel to ask God for mercy, but I could not even part my lips. I wanted to hear preaching, but no one knew my mind.

One night, while in the kitchen

at work, I felt so lonely. I hurried through my work, got my song book which my mother gave me, saying "I hope you will some day enjoy the songs in this book." For I could always find words in this book that suited my feelings better than I could express myself. This time I sang some songs, and read some, as I usually did when feeling so lonely, and I always felt better. And this time, as I was looking at different words, my eyes rested on these words:

"Does the gospel word proclaim,
Rest for those who weary be,
Then my soul, put in thy claim,
Sure that promise speaks to thee.

Marks of grace I cannot show,
All polluted is my breast,
Yet I weary am I know,
And the weary long for rest.

Burdened with a load of sin,
Harassed with tormenting doubt.
Hourly conflicts from within,
Hourly crosses from without.

All my little strength is gone,
Sink I must without supply,
Sure upon the earth there's none,
Can more weary be than I.

In the ark the weary dove,
Found a welcome resting place,
Thus my spirit longs to prove,
Rest in Christ, the ark of Grace.

Tempest tossed I long have been,
And the flood increases fast,
Open, Lord, and take me in,
Till the storms be overpast."

These words were so sweet to me. I was afraid to sing this song, fearing my family would notice me, but I felt like singing and did sing the songs, and to me my voice was as clear as crystal. One of my children sat down beside me, and looked up into my face while I was singing. I felt sure I had feasted on something that the world could not afford, but the thought of being changed did not enter my mind. Sometime later I was feeling so low I got my song book, thinking I would sing this song with the same sweetness, but there was nothing in it for me. I could not understand this. This was in the winter of 1931. I had a desire to hear preaching, yet I had no way of going. I would think of having preaching at my home, but was afraid somebody would ask me why, and I did not know why. Neither did I want anybody to think I was interested in preaching. And in some strange way I felt that I had a duty before me. I began to feel burdened. I felt that this load which I was carrying was growing heavier. When I walked it seemed I almost dragged myself. I could hardly raise my head high enough to gather snaps which grew in the corn.

On Monday morning before the second Sunday in the following September, I became greatly alarmed over my condition, and I asked God to show me my duty. And I heard these words, but not with my natural ear, "If you will promise the Lord you will join the church next Sunday, your burden will be removed."

My next thought was, I will. For a few moments my joy was complete. Then I had another thought. I felt like I had lied to my God, for I knew I must be born again before I would be a fit subject to join the church. Then my mind went back to the time when I felt like I was singing in the spirit, and I was willing to take this for a change from nature to grace. Now, again, my joy was complete. All the week my mind was upon the great God and His wonderful work and that He had remembered me. Oh, how wonderful are His judgments, His ways past finding out. At night I watched the moon and the stars; they, too, seemed so wonderful. I knew they were the same moon and the same stars; this great change was in me. God in His tender mercy had remembered me. I did not have a ray of trouble all this week until Friday. I began to feel afraid I was not fit to join the church. And I tried to ask my God if I was not fit, to keep me at home. Now I felt like something would happen. And Saturday morning my oldest boy came in telling me that he fell through the wagon frame and almost broke both legs. My thoughts were: "If you had broken your legs, it would be right for me not to go to preaching Sunday." In a short while my next oldest boy came in telling me of a narrow escape he had just had. But the way was clear for me to go to preaching Sunday. My husband, who sometimes did not want to go to preaching, did not object. I was hoping Elder Ward would be there. We had gone in church and

taken our seats. I looked to see what preachers were there. The first one I saw was Elder G. M. Trent. He seemed to be in a deep study, and I believe I saw that he was looking into the great beyond, and I was satisfied with him. The next preacher I saw was Elder Staples. Elder Trent took for his text a part of the 43rd chapter of Isaiah. I thought it was the prettiest reading I ever heard. Elder Staples followed Elder Trent, and I thought he preached wonderfully. This was communion day, too, and as the bread and wine were handed around I can never tell how unworthy I felt. I felt it would be too much for me to partake of this food. After this Bro. Trent selected this song, "Children of the Heavenly King." Here I had two minds. I felt I must go, yet I felt I could not. As they neared the last of this song, I felt the beat of my heart in the back of my left side. There was no pain to this. Yet it seemed almost as heavy as the beating of a hammer. Here I was made willing to start. This heavy heart-beat stopped the instant I started. I was received and went home feeling good.

Now my husband and children were not in the meeting house at the breaking up time, so he did not know I had joined until my brother told him that he wanted to come back the next fourth Sunday that I was to be baptized. When we got home he asked me why I did not tell him what I was aiming to do. I told him if he had asked me I would have told him. He said he did not think I had treated him right. The

next day he told me I did right if that was my mind. Tears of joy were on my face for two days after I joined. I did not sleep much Sunday and Monday nights. Tuesday night, just as I had got to sleep, one of my little ones called me. As I awoke I felt so rested and these words ran through my mind, that I have been lying down in the green pasture.

We read that perfect love casteth out all fear. I believe I experienced this. For from the time I made the promise that I would join the church until I was baptized, which was two weeks, I did not even fear my God. I saw in my mind a great storm, the waters as high as the tree tops, the raging wind carrying ing great billows of waters, and I seated upon the great wave, with a smiling face and outstretched arms. I felt that there was no strange God with me. I in the Father and the Father in me. There was nothing before me to fear. Up until this time when I saw a cloud arise, sometimes the cloud would look so black, but I always felt that I was within blacker than the cloud. I would feel so guilty. I would try to beg God to spare me, and I would live a better life.

A few days after I joined, my husband seemed powerfully affected. He asked me to pray for him. I told him that I could not reach him. That this was with him and his God. But a little while before this, I tried to pray to God if it could be his holy and righteous will that there was nothing in this world would afford me more pleasure than we both go down into the

water together, if we could both go in the spirit. And so we were baptized together by Elder G. M. Trent and my oldest brother in the flesh, Elder J. R. Smith.

My oldest brother came to see me before I was baptized. He told me there were trials and tribulations in my pathway. I thought he must be mistaken, for I felt like my troubles and crosses were all over in this world. I have since thought of his words many a time, and I feel sure that he knew and felt what he was trying to tell me.

Soon after I joined the church I had a pleasant dream. I thought I was looking to my life and saw a beautiful sandy road. It was just a short space ahead where this road made a sharp turn to the left. As I looked at this road, I seemed to know that it was a dark, lonely, lifeless place and I was thinking, I do not want to go this way. I turned my head and looked to my right, and I saw something about the size of a person's body. It extended from me as far as I could see. It was straight except it tended upward. It looked to be about 10 feet from the ground, and I was in the air clinging to this, only the tip ends of my fingers were touching this.

Later I had another pleasant dream. I thought my husband and I entered a large room. As I entered I noticed a woman lying on a bed, and another woman waiting on her. I went to the bed to offer my assistance. The woman was dead, and I recognized her at once to be my girl friend, when she and I were girls, (and she had been

dead about 20 years). Next I noticed she had lost her right eye, and I noticed losing her right eye did not disfigure her. This eye had a nice straight seam which showed that the eye had been taken out. Next I noticed her complexion. It was ruddy. I saw it was not natural flesh, it was so pretty. Now there was nothing natural about her, which caused me to know her. Next we were ready to retire. The nurse retired with this dead woman. My husband and I retired, and the next thing I noticed that I was in this large room all alone with this dead woman, and I arose and started to the door. Kate arose too, and as I started toward the door, Kate met me. We embraced and she pointed in front of me, and a little to my right and said, "Here is this hard doctrine. This is what the Hebrew children stood for." I answered her saying, "When I come to die, I want to believe this too." Kate was a Sunday School teacher a long time before she died, but I have been told since I had this dream that Kate had a beautiful dream a short while before she died. And just a few days after she died Elder Trent told me that she talked like an Old Baptist before she died. Kate Ford was her name, and I feel that she is resting the sweet rest.

Still later I had another dream. I thought I was sitting on the side of a small bed tying my shoes. I saw Christ standing in the corner of my room. And I saw a woman was on the other side of my bed. And she was Christ's mother or sister, I don't know which. As I look-

ed at Christ I felt big tears on my cheeks. I turned to this woman and asked her if she didn't believe that Christ knew just how beautiful God's throne was? She said she didn't know. I thought Christ turned to me and said: "Your baby has already lived longer than I expected him to."

Here I asked Christ a question, and he answered me. Yet I never remembered His answer to me, but my question was to know if He didn't know when the time came for my baby to die. Next we were fixing to go to Wolf Island, mama and one of my brothers and myself. Don't remember any one else. Yet the car was full and I was to walk until I got near the church and then brother was to get out and let me ride. I was perfectly willing to walk. Next thing I knew, I was in two miles of the church, when this car passed me. I did not remember anything from the time I left home until the car passed me. I watched this car go down the road in front of me. I thought it was the smoothest running car I ever saw, and I was walking with all ease. I was not tired, neither did I wonder why they did not stop for me. I was not running, but was walking in haste. Next I knew I had made my stop. I had only walked about a quarter of a mile after the car passed me. I had gone in a house and was fixing to retire, and some one told me that Christ was calling for me. I hastened out to the car, and as I got in the back seat, I leaned forward and said to Christ: "I am glad to get to go with you." Christ was

driving the car. He looked at me and I sank back in my seat. I seemed to feel His protecting care. Next I had lost sight of Him. I could not find Him, and my greatest desire was to hear him pray, and that I might wash His feet. I thought about the woman of old, who washed his feet with tears and wiped them with the hair of her head. I felt that I could not let Him go till I had washed His feet and heard Him pray. Here in some way, I have never known how, but I was assured that He would be with us on Saturday night. And Sunday morning I awoke believing that He will come again, and I felt that if it was left to me I would gladly leave this world, even my little ones, to depart and be with Christ.

I know that I am not my own keeper, but I desire that I be kept humble ever at the feet of all those whose names are written in the book of life. Rev. 7:17. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters, and God shall wipe away all tears from their eyes."

For two days after I joined the church tears of joy were on my cheeks. And these words were running through my mind: Why so joyed? You haven't done anything and since you have got among these people you will find it out.

Something within said, "Get thee behind me, satan." I even made a backward motion with my hand and body. Now I know we cannot resist the devil of ourselves, but if Christ be in us we can do all things.

If there be any who can take this

as an experience of grace, give God all the honor. All that I do is carnal, except I be blessed with the spirit of God. I have felt for some time that I wanted to leave my experience and belief on record for the benefit of my children, hoping they will some day be thus interested. Written by one who feels to be the least of all saints, if indeed I be one at all.

In hope,

Mary Elizabeth Wray,
Reidsville, N. C., R. 2.

WALK WORTHY OF THE VOCATION WHEREWITH YE ARE CALLED.

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

Dear Brother Denny:

If I am blessed with an understanding I will write upon the following scripture for publication: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." 4th chapt. Eph.

What anxiety the apostle here shows himself possessed of that the saints should walk worthy of the high and important vocation wherewith they have been called, and that they "grieve not the Holy Spirit of God whereby they are sealed unto the day of redemption." 30th verse Eph. How terrible the

thought that we, poor dependent creatures should grieve the Holy Spirit. How softly should we walk before Him in love, in all lowliness and meekness, being careful of our

walk and our conversation that we grieve not the Holy Spirit." Dear children of God, how can we read the teachings of the new Testament and not be filled with desire to walk worthy of the high and wonderful vocation wherewith we are called? How strongly does one's heart go out in Christian love to the dear valiant apostle Paul and other noble defenders and expounders of the blessed gospel of peace. As we read their soul-inspiring epistles do not "our hearts burn within us" with the same holy fire, and do we not feel at the time that we are with them and that soul responds to soul? If we are so happy as, like the apostle Paul, to "fight the good fight, to finish our course," have we not the sweet, blessed hope within us that in the Jerusalem above we shall see and shall sit down with the dear Apostles and with all the prophets? And what gives me most joy of all is the blessed thought that we shall see Jesus, the same Jesus who ascended upon high, the same dear, lowly Nazarene who suffered here that we might live and who is now exalted at the right hand of God, having conquered all things and put all things under His feet. The thought that we shall fall asleep and awake in His likeness is it not sweet, is it not wonderful beyond our poor finite powers to conceive or express?

Dear readers of the Landmark, I have been suffering with a heavy cough and cold for the past week, but I am better today, for which I hope I feel thankful. I was not able to go to the Black Creek Asso-

ciation with Z. R. and my mother, but we were blessed to attend the Lower Country Line Association held with the church at Eno; the Seven Mile Association, held with the church at Dunn; the Little River Association, held with the church at Four Oaks; the Contentnea Association, held with the church at Pleasant Hill; also the White Oak Association, held with the church at Stump Sound. At these associations we listened to some beautiful and comforting sermons. We ate until our souls were fed and comforted by the unadulterated food that was dealt to us by the dear under-shepherds, and again and again do we go back and gather precious fragments left us from the bounteous repast.

I now commend you all to the love and ever-tender watch-care of our ever-dear and blessed Shepherd who careth for His sheep.

Your little sister I hope,

Mrs. Bessie Brooks Gay,
Farmville, N. C.

GETTING ACQUAINTED.

To Landmark readers, greetings:

My recent visit to the Choctaw-hatchee association, seems to have broadened my vision. Had I not previously seen and formed the acquaintance of our beloved Sam Etheridge, I would not have had a desire to go. It was Etheridge I wanted to see, not the association. He was the only man in that association I knew, or cared to see. They were strangers to me, but before the association was over, I formed the acquaintance of others that I loved almost as much as I did

our Sam; and some "Marys and Marthas" more. By reading our papers, we form an acquaintance. Acquaintance brings a desire to see one's face. By reading, I formed the acquaintance of Elder Pittman, and traveled over five hundred miles to see his face. In mind, I saw a large man, wearing a beard. When I saw him, he looked like a store clerk. I once met a brother who said, "I know you, but you are not as large a man as I thought you were." An introduction and acquaintance must be formed before we love each other. If I was a preacher (and I thank God I am not) I think I would do some preaching on the importance of being made acquainted, and who it is that makes the introduction.

Now, Sister Ferrell: This is the best I can do.

W. F. Britt,

Arcadia, Fla.

GRANDFATHER FROM NORTH CAROLINA.

To Landmark readers, greetings:

I have just read the last issue of the Landmark, and want to say I am proud of J. B. Britt. Not so much because he is possibly a kinsman in the flesh, but because he is held in high esteem by the Primitive Baptists. My grandfather, Obadiah Britt, was a North Carolina Primitive Baptist. He settled in Guinnett County, Georgia, where my father was born, March 26, 1826.

I seem to have eyes in the back of my head. I see so many things after I have passed them. I had long passed the fact that I loved the Primitive Baptists more than

my wife and children, before I realized it, and how did I realize it? I found myself traveling ten miles to be with them, to one, visiting my children. I do not find old age so bad as I had pictured it to be. Less than three years ago, I bought a Ford car, and have driven it over forty thousand miles, principally to Primitive Baptist meetings. I have a colored chauffeur to drive me. I am not a preacher, but I'm having a good time. I will be eighty five years old my next birthday, and in my sixty fifth year with the Baptists.

W. F. Britt,

Arcadia, Fla.

OUR GRATEFUL THANKS FOR AN UNDESERVED COMPLIMENT

Mr. John D. Gold,

Wilson, N. C.

My Dear Mr. Gold:

I simply wish to congratulate you that you have passed another milestone along life's rugged highway, that when it is in the distance, and you see another looming up, you will of course remember that it is the one that marks the limit of allotted time here, unless by reason of strength, etc., but I surely hope that there may be lengthened years of usefulness added to yours, as there apparently should be, when we consider the perfect health that has been yours to enjoy, for so very many years of faithful and efficient duty to the great work you have been doing. Such a record, with such work behind it, is worth vastly more than the accumulation of wealth, or power, for we must ever remember that sacrifice and service

is all that counts when it comes to measuring up our life's work here. Do we live for fame? It turns to ashes within our grasp. Do we live for riches? They are wrung from the heart blood of our fellow man. There is nothing that really counts, but just such a life as you have lived, and the great good that you have done, not only in the religious world where you have had the work started by your saintly father, to carry on, but also in the secular world, with all its demands upon both your nobler traits of Christian character, but also those which appeal to the classes as was the apostle, Paul. May you have lengthened years of usefulness in the great work you are doing, and at last when it is finished, an abundant entrance into the life just beyond this vale of tears, where I well know many stars will be in your crown of righteousness.

With best wishes always, and assurance of regard and esteem.

Sincerely,

Dr. Will Crawford,

Oak-Glenn,
Goldsboro, N. C.

A GOOD MEETING.

Please publish in the Landmark that the 104th Annual Session of the Bear Creek Primitive Baptist Association has just closed with one of the very best of our meetings in love and sweet fellowship. Not a single discordant note to cloud during the meeting. All the ministers were blessed to preach with power and in demonstration of the holy Spirit, and the saints were comforted and much edified under the gospel sermons so well deliver-

ed. All our seven home preachers and the following visiting ministers were present: Elder Ben Martin, Elder H. S. Williams, Elder J. F. Fulk, Elder D. R. Purtle, Elder Z. L. Rhue and Elder George Hill. Visitors were present from five sister Associations.

Come again, brethren, sisters and friends, as we appreciate your presence.

J. W. Jones,

Peachland, Route 2.

SARAH E. HARRINGTON

Sarah E. Harrington, daughter of the late Elder W. A. Ross and wife of Pitt county, was born January 2, 1866, and died March 21, 1936.

She is survived by six children three brothers, three sisters and a number of grandchildren and great grandchildren.

She was married four times. First to J. J. Nobles, and to this union three children were born, two of whom preceded her to the grave. After his death she married J. M. Leggett, and to this union six children were born, one of whom preceded her to the grave. After his death she married W. L. House, and after his death she married J. J. Harrington, who also preceded her to the grave.

She united with the Primitive Baptist church several years ago and always attended church regularly and seemed to enjoy being with the brethren.

She was a good wife and mother, a good neighbor and kind friend, always administering aid to her friends when she could.

Her funeral was held at the home of her son, A. U. Leggett, by Elder Major Simmons of Newport, N. C.

We miss her, but we feel our loss is her eternal gain, for we believe she has gone from a world of sorrow to a place where there will be no more sickness, pain or death, and all tears will be wiped away.

So sleep on, dear one, and take your rest,
We loved you, but Jesus loved you best.
He took you where there will be no pain,
Up to heaven, with Him to remain.

This was done by order of Conference, by the church at Whichard's on Saturday before the fourth Sunday in May, 1936.

Elder J. L. Ross, Moderator,
Adam M. Leggett, Clerk,
Mrs. W. N. Simmons,
Committee.

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.

WILSON, N. C. NOV. 15, 1936

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RETROGRADING.

(Exact copy of editorial by P. D. Gold, in Zion's Landmark July 1st, 1879, Page 125.)

"When men first profess religion they are content to enjoy the simplicity of grace, and rejoice in the fulness of its precious blessings; but ere long many of them will begin to enquire how these things are; what is their origin, nature, mode of being, etc.

First, for instance, it is enough to know God and the Lord Jesus Christ, and enjoy the communion of God. But soon some will begin to pry into matters not revealed, into things veiled by the cherubim, and hid from the gaze of man.

Some want to know how God exists, how the Trinity exists, how Christ can be the eternal Son of God, etc.

Instead of adding to their faith

virtue, and to virtue knowledge, etc., they want to know the nature of angels, where satan came from, etc.: tendency to philosophy falsely so called, or to scientific researches spoils many.

Instead of accepting the plain truth that God made the earth in six days with all of its creatures, many will spin out for the Lord an indefinite period in which time, they say, he was employed in making the world.

This disposition of many to speculate and inquire into every thing and to search explanation of all mysteries according to principles of human science, brings much strife into churches, and among brethren without effecting any good whatsoever.

Soon after the days of the apostles the professors of religion began to agitate questions of strife about words to no profit, but subverting the hearers; and this has not ceased.

Great and incomprehensible truths are revealed in the scriptures, and when men begin to determine how or in what manner they can be or exist, then they gender strife.

Who can tell what the soul is? Who can limit the Holy One of Israel? Who by searching can find out God?

Such forbidden speculations consume sweet peace and fellowship enjoyed by those that should seek unto the Lord for knowledge needful for the duties he requires of us." (We are in full accord with Elder Gold's reasoning now, more than fifty years ago. Though dead, he still speaks to the comfort, instruc-

tion and edification of the Church of God.) O. J. D.

Solomon said, "There is nothing new under the sun." But, some say, in the good old days things were different. The truth is "There has ever been and will ever be, as long as time lasts, as we think of time here on the earth, "The Warfare Between the Spirit and the flesh." Let us copy just one of many letters published in the early days of the publication of Zion's Landmark, which shows that Elder Gold then, faced much the same conditions that prevail now.

Eatonton, Ga. July 1879.

"Elder P. D. Gold:

"We are unwilling to do without the Landmark notwithstanding the scarcity of money. We are much pleased with your editorials and the writing of the brethren and sisters, earnestly hoping the Lord may ever be with you to guide and direct you in all your undertakings. Hope you may live long enough to be a teacher or instructor to the Primitive Baptists throughout the universe.

I do not see how anyone can read the Bible and reject your teaching.

I am sure I can find no fault with your doctrine. I delight in reading them, but oh how sorry I am to see those hot contentions. I think it best to keep them out as you say, let them be settled between themselves privately. We love to read freindly discussion between brethren, We profit by it."

Yours truly,

L. Hitchcock.

As proof that Elder Gold had in

those early years of his ministry and as an editor the same hurtful things to contend with that are now existing, let us ready his fatherly admonition, written in July, 1879.

"Be charitable. Under the cover of great faithfulness and consistency, some of our brethren, it seems to me, have become censorious and fault-finding. Some brother writes his views which perhaps are sound in their current and drift. But the expressions do not suit another brother, or are misunderstood by him. He thereupon caricatures, tortures, these matters and makes his supposed erring brother say something he did not at all mean nor intend. Now this is doing real damage to a brother. It is very unfair to make a man an offender for a word. It puts him in a wrong and damaging position before the public, by imputing to him what he does not believe. Yet we are liable to do this very thing, and do so too under the notion that we are faithful. You should be faithful to your brother. You should regard him, and if you can't interpret his meaning according to truth, you should think no evil; be slow to evil, be pitiful; be courteous and kind. Love your brethren, and seek to hide the multitude of sins." P. D. Gold. Fully endorsed. O. J. D.

"WE ARE ALL HERE."

"But Paul said with a loud voice, Do thyself no harm, for we are all here." Acts 16:28.

Paul and Silas were beaten with many stripes, cast into prison and their feet made fast in the stocks.

Their only crime was for casting

the unclean spirit out of the maiden who brought their masters much gain by soothsaying, or fortune-telling.

She followed them for several days crying, "These be the servants of the most high God who shew us the way unto salvation."

Paul commanded the unclean spirit to come out of her, which insulted her masters because she, being now possessed of a clean spirit was a fortune teller no more, and this source of gain was gone from them.

She being separated from her former masters was spiritually united with the church of God, and such companionship is desired by heaven-born souls above that of any others.

At midnight Paul and Silas sang and prayed to God. Immediately there was an earthquake which opened the prison doors and loosed their hands and feet so the way was open for them to get away if they wished to do so.

The jailer awaking saw the doors open and drew a sword to kill himself, but Paul said, "Do thyself no harm, for we are all here."

The true Christian is no coward, but desires to abide in his calling, and to do his duty as he sees it by the light of God that shines in our hearts and gives us the light of the knowledge of the glory of God in the face of Jesus Christ.

It is well known our worst enemy can not destroy us, and our friends will not, and the only person or persons that can destroy our usefulness in the church, and to the church is ourselves, and to all who have a

mind to separate themselves into many factions separate and apart from the church, thereby weakening the church and destroying their own usefulness. I would say, "Do thyself no harm for we are all here."

Because the fleshly opportunity is open to all to do likewise, the door is open and we too can prevent our churches from disciplining use, yet we are all here to do thee good and no harm.

We are all here to tell you what to do in order to have our fellowship and sweet communion in the future as in the past.

We are all here to embrace you as dear children of God, to forget the things which are behind and press on toward the winning mark of the prize of the high calling of God as it is in Christ Jesus.

When such get right with their churches they will be in fellowship with all the Israel of God.

Then why waste our precious time brooding over something done that was unpleasant to us. Why not go and tell them of our troubles which they have brought on us? This is the way Jesus said to settle all our church troubles, and there is no better way, for we are all here and will gladly hear you and if we have wronged you we will ask your forgiveness, and if there is anything wrong with your conscience go and do likewise, and let us all be of one mind fitly joined together, guided by the same spirit in the paths of righteousness.

B. S. Cowin.

MRS. MARY BONE.

On November 1, 1936, our dear sainted mother, Mrs. Mary Bone, of Black Creek, N. C., fell asleep and drifted out on the tide of eternity, leaving us with sorrowful hearts to carry on. Her passing was not unexpected, as she had been in declining health for several months due to a fall and a fractured hip from which she never recovered. She was a good wife and mother, a true example of all that a mother should be. So good and kind and true. Every one loved her, and she was called "Mother" by nearly every one old and young. Her home life was both beautiful and inspiring. Through all her illness, she never complained, but always wore that calm, placid look that bespoke deep thoughts and good expression. She loved her church and her pastor. Oh, how her heart warmed and glowed with love and gladness at the close of the last sermon she was ever to hear on this terrestrial plane. In her last hours when the sounds of life were ebbing very fast and her voice could no longer be heard, she lay and looked long and intently at her children as if she wanted to point them to the Lamb of God that taketh away the sin of the world. She just smiled so sweetly at times as if she was just seeing things afar off. She was, and her expression was such that it might have been "a house not made with hands, eternal in the heavens."

Every thing that loving hands could do to keep our precious mother here was done but we could not for she had heard the call of Jesus, and her eyes were fixed on things eternal. We felt strangely silent, with awe, as the great white winged messenger stole softly in, and gathered our dear saintly mother away to a place where nothing can harm or destroy.

She was the daughter of the late John Cherry Taylor, of Nash County, an aged veteran of Civil War days and a devout man of God whose children to the third generation are God fearing people. In youth she was married to J. T. Bone of Nash County and came with him to Black Creek in Wilson County, where they made their home. The late J. T. Bone died nineteen years ago. Ten children came to bless this union, three dying in infancy.

She leaves to mourn for her, Mrs. Charles Bennett, Mrs. Elias Lamm, Mrs. Henry Ferrell, Mrs. Wash Ferrell and Miss Mavis Bone, S. T. Bone and Herman Bone. All with the exception of S. T. Bone of Saratoga, live in and near Black Creek. One sister, Mrs. J. R. Lindsay of Red Oak, also survives.

Twenty-five years ago she cast her lot with the people she loved in the Lord and joined the Primitive Baptist Church and was a true member of her church and her God, and held its doctrine and all it stood for, as the highest and best gift that God ever gave to the children of men. Never

absent when possible to be there, and supported its cause as best she could with "the Widow's mite."

The last rites were conducted by her pastor, the Rev. Fly, and beautiful were his words and tribute to the sainted mother, and one of his flock. Angel voices seemed to whisper as the pastor read: "Why do we mourn departing friends, or shake at death's alarm, 'Tis but the voice that Jesus sends to call them to His arms."

A goodly multitude of people gathered around the bier to view once more the face of one they loved so well. She was laid to rest in the Bass burying ground beside her husband and son Adolphus, beneath a great mound of beautiful flowers, tokens of the high esteem in which she was held.

Sleep on mother until—

The last great day of days arrives,
The voice of Jesus sounds,
"Come forth dear Saints from earth to
Heaven,
Where joy and peace abounds."

Written by her daughter-in-law,
Mrs. S. T. Bone.

IN MEMORY OF OUR MOTHER.

It is with a sad heart I attempt to write the death of our mother. She was born November 11, 1872, and died April 16, 1936 making her stay on earth 64 years, 5 months and 5 days.

It was so hard to give her up, but her time had come and God called her home, where pain and sorrow are felt no more. She was kind to all who knew her. She never united with any church but was a believer in Christ. Oh, how we all miss her. But our loss is her eternal gain.

She was married to Thomas Hudson July 1, 1888. To this union were born thirteen children, eight of whom are living. She was a good patient to be so seriously ill. She complained so little, and was so willing to take everything just as it was. All was done for her that loving hands could do. But the Lord saw fit to call her home one lonely night, for everlasting rest. Jesus bids all of His chosen ones to go to that happy home which was not made with earthly hands. We are trusting in the loving Saviour to meet her on that bright and shining shore, where pain and sorrow are felt no more.

Written by her heart-broken daughter,
Mrs. Alma Hendersou,
Edenton N. C.

MOTHER

Oh, mother dear how we miss you,
No living tongue can tell,
But the Lord knew best of all
And took her home to dwell.

Oh mother dear, you were so sweet
And ready to take our part,
And with the loving Saviour
He put it in your heart.

There is a place vacant in our home
That can never be filled
But we are hoping to meet you on that
bright shore,
Where sorrows are felt no more.

Dearest mother, thou art gone but not
forgotten,
Oh how sad it was to part,
But the Lord, our dear Saviour knew our
hearts,
And we did not.

Oh, how you used to teach us
To do what was right,
And oh, how we miss you
These long and weary nights.

Dearest mother, you did suffer
And you bore it all so sweet,
Within my heart I do believe
You are at Jesus' feet.

Oh, dearest mother, we loved you so
But Jesus loved you best
He called you home one lonely night
For everlasting rest.

RESOLUTIONS OF RESPECT

In memory of our dear Sister Martha Fannie Walton, whom God saw fit to remove from our midst June 1st, 1936, we, the Church of Willow Springs, desire to bow in humble submission to the will of an all-wise God.

Sister Martha Fannie Walton was born March 8th, 1864. Before her marriage to Willis Walton, she was Martha Fannie Johnson. To this union were born six children.

Sister Fannie was baptized at Willow Springs, in August 1890. She was a long and faithful member.

Therefore be it resolved:

First: That we may not mourn the loss of this dear sister, but rejoice in her victory, and be thankful for the beautiful life she has lived as an example for us.

Second: That we extend to her six children our tenderest love and sympathy, hoping that the dear Lord will be a comforter to them in their bereavement and loneliness.

Third: That a copy of these resolutions be sent to the family of the deceased, a copy sent to Zion's Landmark and a copy recorded in the minutes of our church book.

Written by order of the church in conference on Saturday before the fourth Sunday in June, 1936.

Elder T. F. Adams, Moderator
J. C. Adams, Clerk.

MRS. EMMA PEEDIN

On July 7th, 1936, our dear sister, Emma Adams Peedin passed away. Sister Emma was born in 1887 and was forty nine years of age at her death.

Sister Emma was received into the membership of Willow Springs Primitive Baptist Church and was baptized by Elder T. Floyd Adams, her brother and pastor, in the year to 1933, where she remained a very faithful member until her death.

Sister Emma was a lover of the truth. She was a most self-sacrificing person, always tender and kind to those about her. She desired and tried to live right. She was one of the most loveable persons it has ever been the privilege of the writer to know. She leaves an aged father and mother, four sisters, one brother and four children to mourn her loss.

Therefore be it resolved:

First: That Willow Springs has lost a good member, the family has lost a lovely daughter and sister and the children have lost a precious mother.

Second: That we may be blessed to emulate the saintly example left us by her.

Third: That her family may be reconciled to the dispensation of the will of our Heavenly Father, realizing their loss is her eternal gain.

Fourth: That copy of these minutes be sent the family, one sent Zion's Landmark and one placed on the record of our church book.

Done by order of the church in conference.

Elder T. F. Adams, Moderator,
J. C. Adams, Clerk.

RESOLUTIONS OF RESPECT

From the Primitive Baptist Church of Goose Creek Island, Lowland, P. O., Pamlico County, for Sister Nellie T. Ireland and Brother Abraham E. Hopkins.

Sister Ireland had been a faithful member for 25 years and 3 months and was 71 years old. She died Feb. 24, 1936.

Brother Hopkins had been a faithful member 40 years or more and was 83 years and 9 months old. He died August 19, 1936.

We feel that we have lost two faithful members, who loved the Church, and who are greatly missed, but we desire to be reconciled to the will of the Lord, and our loss is their gain.

Done by order of Conference Saturday before the fourth Sunday in September, 1936. Sept. 26, 1936.

T. H. Edwards, Moderator,
Emma Williamson, C. C.
Hobucken, N. C.

RESOLUTIONS OF RESPECT.

Whereas it has pleased our heavenly Father to take from us our beloved brother and deacon, W. A. Leneave, who was born August 3, 1886 and died May 22nd, 1936.

He joined the Primitive Baptist Church at Nahunta, in September 1912, and continued a faithful member until his death. He was ordained deacon the third Sunday in March, 1923. His life and service as our deacon proved his love for the truth as it is in Jesus. We feel that the church has lost an upright and faithful member.

Therefore be it resolved:

1st, That we bow in humble submission to the will of Him who doeth all things well and never makes a mistake, realizing that our loss is his eternal gain.

2nd, That we extend to his bereaved family our esteem and sympathy.

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

Done by order of the church in conference Saturday before the third Sunday in September, 1936.

Elder W. B. Kearney, Moderator.
Martha Bartlett, Church Clerk.

RESOLUTIONS OF RESPECT.

Whereas it has pleased Almighty God in His infinite wisdom to remove from us by death our beloved Brother, Thomas Bland.

Therefore be it resolved he was a faithful member, always filling his seat and doing what he could in every way for the church although poor in this world's goods but he was rich in faith.

We believe our loss is his eternal gain. He joined the church about twenty-six years ago. We don't think he was missed going to his church unless providentially hindered.

We extend to his beloved family and friends our love and sympathy, desiring that the Lord will comfort and sustain them.

We miss Brother Bland at church more than we can tell, but we feel it is far better for him to depart and be with Christ than to be in this sinful world. We bow in humble submission to the will of the Lord.

Done by the order of Mount Zion church in conference Saturday before the second Sunday in June 1936.

Elizabeth Strickland,
Mamie Ausbon,
Committee.

Hobgood, N. C.

BLACK CREEK UNION

Please publish in the next issue of the Landmark that the next session of the

Black Creek Union will convene (the Lord willing) with the church at Lower Black Creek, near Black Creek, N. C., Saturday and fifth Sunday in November, 1936. Eld. W. B. Barnes was chosen to preach the introductory sermon, and Elder R. H. Boswell to be his alternate.

This church is situated near highway No. 40, about half way between Wilson and Fremont, N. C. We would be glad to have a goodly number of ministers visit us at this meeting.

Very truly yours,
I. A. Lamm, Union Clerk.

APPOINTMENTS RECALLED

On account of the illness of his wife, Elder D. G. Staples will be unable to fill his appointments published in the last issue of the Landmark.

As soon as his wife recovers another list will appear.

E. L. Cobb.

MILL BRANCH UNION.

The Mill Branch Union is to convene with the church at Tabor City, 6th Saturday and Sunday in November.

M. Meares.

**ELDER WRIGHT CLAYTON
OF KENTUCKY.**

Please publish the following appointments for Elder Wright Clayton of Ken-

- Nov. 17—Bethany.
- Nov. 18—Beulah.
- Nov. 19—Healthy Plains.
- Nov. 20—Pittman's Grove.
- Nov. 21—Contentnea.
- Nov. 22—Scott's.
- Nov. 23—Upper Black Creek.
- Nov. 24—Lower Black Creek.
- Nov. 25—Memorial.
- Nov. 26—Aycocks.
- Nov. 27—Upper Town Creek.
- Nov. 28 and 29—Contentnea Union at Meadow's Church.
- Nov. 30—Autrey's Creek.
- Dec. 1—Falls Tar River.
- Dec. 2—Elm City.
- Dec. 4—Newport.
- Dec. 5—White Oak.
- Dec. 6—North East.
- Dec. 7 —South West.
- Dec. 8—Bay.
- Dec. 9—Yopps.
- Dec. 10—Stump Sound.
- Dec. 11—Wilmington.
- Dec. 13—Old Hornett.
- Dec. 14—Seven Mile.
- Dec. 15—Reedy Prong.
- Dec. 16—Hickory Grove.
- Dec. 17—Bethsaida.
- Dec. 18—Primitive Zion.
- Dec. 19 and 20—Black River.
- Bro. Clayton will need conveyance.

Yours in hope,
E. C. Jones.

PLEASE READ CAREFULLY

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

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

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

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

The mailing list is corrected only once a month.

AGENTS WANTED

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

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

OUR PUBLICATIONS

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. — Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Price for 4 months50
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Sample copies of all three publications sent on request. Agents Wanted—Liberal Commissions.	

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ZION'S LANDMARK

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AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXX.

DECEMBER 1, 1936

NO. 2

THE LORD REQUIRES CLEAN HA. HEARTS.

"Also Jehoida appointed the offices of the house of the Lord by the hand of the priests the Levites, whom David had distributed in the house of the Lord, to offer the burnt offerings of the Lord, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.

And he set the porters at the gates of the house of the Lord, that none which was unclean in anything should enter in.

And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the Lord: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

And all the people of the land rejoiced: and the city was quiet after that they had slain Athaliah with the sword."—2 Chron. 23:18-21.

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.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ELDER HINES AT NEW CHAPEL CHURCH.

Elder W. R. Hines, of Wilson, filled his regular appointment at Chapel church, near Goldsboro, Sunday, and preached a very fine sermon from the Lord's Prayer. There was an attentive congregation, and every one very much enjoyed the fine discourse, as Elder Hines is a fluent speaker, holding the attention of his hearers, and this is combined with a degree of eloquence that touches the emotions of the hearts of those who really desire good from the words which come from the sacred desk. Elder Hines has many friends here where he was born and raised, who are very much interested in the work he has taken in the bounds of his chosen church, and are gratified to know that his efforts as an Elder of his church are meeting with success wherever he is known, and from his work, there will no doubt arise good to both church and those whom he serves.

Wife and I attended services at Chapel Primitive Baptist church Sunday, and of course we could not hear the good sermon, as we would have been glad to have done, and after reaching home, we asked our better half how she enjoyed friend Will's discourse. Her reply was, "Fine, I wish you could have heard it, as it was as fine a sermon as I have heard in some time." Well, we

could not get the full connections, of course, but we enjoyed being there, and as we sat in the church our mind went back to the early seventies when we first remembered going there, and we tried to see how many we could remember in the old congregation that long ago. Only a very, very few, and principally among them were our old grandparents, and the implicit faith they always held in their Elder and the church. We then tried to recall the Elders we had seen in the sacred desk there, and those of whom we recalled might not have been as many as the real number, but they are all we can remember. They were Elders Sylvester Hassell, P. D. Gold, and Billie Woodard, and then in the later years, after Elder Woodard, we remember Johnathan Edgerton, and of course Elder Gardner, and now our younger friend Elder Hines. But since we came back to the old home, our esteemed friend, Mr. Isaac Smith, was one of the church's most active members, and I don't think that any one we ever came in contact with, was any better Bible student, or raised their children with any higher respect for the church and its members. We do not know if he was ever ordained as an Elder, but he was faithful in his interest in the work of the church, and generally spoke words of truth and soberness, and gave all who heard

him something to think about, and especially impressed them with his ready quotations of scripture. He would speak for a few minutes, just prior to the regular sermon by the Elder who had the church in charge. Mr. Smith was the father of Elder Hines' good wife, and her brothers here, Messrs. William, Forest and Albert Smith, and was not only noted for his devotion to the Primitive Baptist church, but also as one of the best men in the community, and most successful farmers. We have a very warm place in our heart for Chapel church, and as the years come and go, we miss the older ones of family connection, and friends, who worshipped there, and can readily see that one of the great needs of this world today, is to have more like they were, especially in their home life, and the proper training of their children and daily dealings with their fellowmen, combined with their upright walk, and Godly conversation.—Dr. W. B. Crawford in Goldsboro News-Argus.

AN APPRECIATED LETTER

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

Dear Mr. Gold:

As my time for the Landmark expired October the first, I am sending a Money Order for two dollars for another year. I always like to send in my renewal in advance but when the time came this year I was unable to walk with a carbuncle.

This summer has been such a distressing one with me. In July my daughter was taken sick, and,

as she grew better my mother became ill with neuritis, suffering severely with her shoulders. But she bears her suffering with patience, often saying to her friends that she would be glad to be up if it were the Lord's will, but wants to be resigned to His will her remaining days in this world. I would be so glad for all old time Baptists to visit her, though she is ninety-two years of age, she is yet in her right mind and is strong in faith. She surely did enjoy Mr. John Gold's pieces in March 15, and November 1 Landmarks. She said that he must be trying to follow in the footsteps of his father. She has read the Bible through three times within the last three years. She tells us frequently if we follow "That Book" we will have a straight and narrow way to walk. If any have kept themselves unspotted from the world, I feel that she has been one to do so.

One Monday night while mother was sick, it seemed that I saw, (I suppose I was dozing, but it seemed as if I were really seeing) as beautiful flowers as I ever beheld and that I was arranging them for a grave. The next morning I had a very miserable feeling—a feeling that something sad was going to happen. I told Ethel, my daughter, I did not believe mother would live long. The following Wednesday morning my son's wife, apparently in her usual health, was taken sick. Her physician seemed to think her condition serious and advised her to go to the hospital. She said that she had been to that place once and did not want to go

again if she could help it. As she was no better Thursday, she decided to go to Watt's Hospital, Durham. The doctor there thought she needed a slight operation, but did not think she was serious. Friday morning she was so ill the operation was not performed and she died that afternoon about five o'clock. It was such a shock and we have missed her sorely. She left a boy seven years of age, and a little girl three. I hope the Lord will bless my son, guiding and teaching him to rear them right.

Mr. Gold, I hope you write often as your writing is such a comfort to me.

Mother is able to sit up some now, for which I am truly thankful.

I desire the prayers of all those who feel it in their hearts to pray for me.

Yours respectfully

Mrs. S. G. Evans,
Roxboro, N. C., R. 1, Box 40.

DISCIPLINE.

I have been requested to write for the Landmark by a number of our readers and I hesitate to enter its sacred pages, for the reason that having been developed as a newspaper man and allowed our correspondents to publish their views and even find fault with the views of the Editor of the Times if they so desire, we might say something that is not in accord with the views and feelings of the body of the church. However, when I realize that while God fixed certain fundamentals as the basis of truth upon which we can stand—a

sure foundation, which all things require for support, yet in some essentials He made us to differ, in order to give us instruction, and to carry on His plan of development. Therefore we do not see eye to eye in all things, for if we did everything would be fixed and static and there would be a sameness which would preclude any advancement or development, and like the book that is laid aside after being read, life would soon become inane and uninteresting.

While God made all things that are in heaven and in earth, and made them for His glory, and He knows the end from the beginning, He demonstrates by His ever changing panorama of events that He is making life interesting to us and preventing it from becoming stale by showing us something new daily. This makes for progress and development.

So I do not expect every one to agree with me, and I think they have a right to differ with me, and if each and every one of us can differ without losing our tempers it would be a good thing to "reason together" in order to find the truth in the clash of mind and matter, for in that way in all ages the truth has been evolved, and people have been instructed.

As I understand it, when God made Adam and Eve they were mere children in knowledge, unacquainted with the ways of sin and the world, but when they came in contact with the devil, who had the experience of the ages, they disobeyed the word of God and fell, and so it was necessary to teach them obedience through the things

they suffered, and so we, following in their train are learning wisdom by the mistakes we make.

The first lessons in the Bible are lessons of discipline, and so are all the lessons in the Bible, for God is our Creator and He has the right to expect and demands obedience from us. When we obey Him and keep His commandments we are blessed, and when we do not we pay the penalty for breaking His natural law.

The law of obedience and self-control are taught in the experience of Adam and Eve and Cain in slaying his brother. Cain was a tiller of the soil, and Abel the keeper of sheep.

Paul says that the natural was to be developed first and after that the spiritual. I do not understand that any blame was attached to Cain for tilling the soil and assisting his father in making a living. In that act he was a dutiful son, but his fault was in losing his temper when God had respect unto the offering of Abel rather than that of Cain, and he should have demonstrated his manhood and self-control if he had obeyed God and patiently waited upon the Lord and gone along following the routine of his work, and trusted God to take care of the situation for him. But Cain lost his temper, killed his brother and paid the penalty of his disobedience, just as we do when we depart from the commandments of the Lord.

Just as Jacob and Esau represented the natural and the spiritual, so did Cain and Abel represent the natural and the spiritual. When

Abel was killed the devil thought he had triumphed over the works of God, and the natural was in the ascendancy, but God who was able to take care of the situation, punished Cain, but his seed became workers of iron and brass and builders of cities and the beginning of bringing the earth under subjection began. In the case of Joseph his brethren meant it for evil, but God meant it for good to glorify Joseph and preserve many people alive.

I have been asked many times why the Lord made the devil.

The Bible tells us he was the spirit of the power of the air. There must be two sides for development, and we are jostled between good and evil all the days of our life, and our minds together with the Spirit of God and faith in Him are given us to direct us in the right way.

After the war in heaven when the devil sought to overcome the forces of righteousness of which the Saviour was the head and in the confidence of the Father, the devil and those who followed him were cast to the earth, and having lost his high estate he seeks to destroy the works of the Saviour with whom he was in opposition in Heaven, for satan is as a roaring lion going about seeking whom he may devour. He is the negative side of the equation, and Christ who was the first born in Heaven, and the first born on earth, the first fruits of those who slept in nature's darkness, came to earth in the fulness of time to save those whom the Father gave Him and thus began the spiritual development on the earth to

acquaint man with God, and to show him that if he obeyed he would be a worthy son of the Most High, for the Saviour taught us to pray "Our Father who art in heaven."

So after all is said and done, the men of earth should understand and appreciate, that while we have bodies of flesh with our passions animating them, and the purpose is to tie us to the earth, for it was God's plan and command to multiply and replenish the earth, the first great lesson in the Bible is obedience to God, love of our fellowman, patience in dealing with each other, faith in God and faith in our fellowman.

To be upstanding men and women, who as leaders, should be deeply appreciative, if God has given us wisdom and understanding, we should honor His name by the more teaching others who have not been so blessed, in carrying out the command of the Father, "To love the Lord thy God with all thy heart and soul and strength and thy neighbor as thyself." We cannot do this if we lose our heads and our tempers, and our patience, for whatever has been given us on high we are responsible for as trustees of the Father and rejoicing in the riches of His grace and mercy we should recognize the fact that we too are sinful mortals, and that if He had dealt with us according to our deserts we should also have been condemned in sin and without hope of God in the world and of salvation in the world to come.

Submitted in love,
John D. Gold.

OUR SYMPATHY TO ELDER GILBERT.

Dear Friend Gold:

In deep sorrow, mingled with a reconciled spirit, may I say to you and our readers that my dear wife fell asleep in Christ, Nov. 14. I had desired, cannot say I prayed, that if it could be the Lord's will, I wanted to die first, feeling I could not bear to see her leave me; but from witnessing her intense suffering I became reconciled some weeks ago with full belief that at death her sufferings would end; and that her spirit-life would be with Christ in God, while her precious body would rest in dust until the end of time, when Jesus should return to vitalize, raise and glorify her body like unto His own, and carry her body with all the heirs of God to mansions prepared for them in heaven.

My brother-in-law, and brother in the church, R. L. Batchelor, said to me some weeks ago, "Brother Mozelle, I sincerely believe sister Gency is the best person I ever knew. I never saw any one so self-sacrificing, more devoted and faithful to her husband, children and church, and always ready to help any one she could. If there is not a place for her in glory, I could not expect one for any one I know." In response, my heart said that you are the only person I ever heard say just what I believe respecting her life of faith and service.

I am glad I do not think of death as I once did. Verily, for a joint heir with Christ to rest with Him in God is not death. When young believers die in the Lord, they are just re-

moved from the evil of this world; and when the old ones, who have borne the burdens of a checkered pilgrimage, the release from the bondage of sin to rest in His love there may be no comparison.

In the old church, Nov. 15, where she so often worshipped, Elder D. D. Harvill spoke most comforting-ly from the language of Christ, John 14:3, to her loved ones, and hundreds of sympathizing saints and friends. Then her remains were carried to Dade City Cemetery, where it was gently lowered in the grave till Jesus comes to convey it to glory.

Pray for me,

M. L. Gilbert,

Dade City, Fla.

I know that the sympathy and love of all Landmark readers will go out to Elder Gilbert in his great loss.—J. D. Gold.

HELPING OTHERS.

P. D. Gold Publishing Co.,

Wilson, N. C.

Gentlemen:

Enclosed you will find money order for three dollars (\$3.00). Kindly renew the Zion's Landmark for one year, and use the extra dollar to send the Landmark to some less fortunate brother or sister.

Last year I authorized you to send my paper to someone else if I should not be here the whole year, but I am very thankful to say I am still here, am well, and your paper is one of the bright spots in my life, as I am not able to attend church any more. I will be 86 years old the 17th of this month.

I enjoy your entire paper, especially Elder O. J. Denny's writings.

Hoping that I shall be here to renew the paper next year, I am,

Very truly yours,

Mrs. Annie E. Temple.

217-48th St.,

Newport News, Va.

GOD TOOK CARE OF THEM

My Dear Mr. Gold:

I'm glad that through our paper I've been made acquainted with our beloved Britts. I'd love so much to meet them both and if our Florida Britt was as anxious to meet me as I am him and with his inclination and ability to go, I'd not be surprised to see him any day.

I enjoyed Dr. Crawford's letter to you.

Brother A. L. Holloway, of Durham, won't you please write an article and tell us something about Lazarus and his wounds and bruises and putrefying sores and those dogs that came and licked his sores? You may think this a strange request; however I'd love for you to do this. Somehow I feel that there is more in that than I've ever heard brought out.

Still desiring to hear and know of some peace meetings.

Mrs. C. H. Ferrell.

P. S.—Through the mercy of our ever-merciful God, Mr. Ferrell and I narrowly escaped death in an automobile wreck yesterday morning.

Mrs. C. H. F.

Rufus, 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.

WILSON, N. C. DEC. 1, 1936

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VOL. LXX. NO. 2

GREETINGS.

Providence permitting, we are soon to see the close of another year. Space will not permit, nor will prudence warrant any extended reference to the things that have detracted from nor added to the peace of Zion.

Though storms and clouds hover over us at times, yet we face the future with confidence, believing that He that hath delivered will yet deliver, and that "He that hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6.)

The carnal mind is restless and chafes under trial, but we should be comforted in reading what Paul had to say about such experiences, as we hear him say, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and

the sin which doth so easily beset us, and let us run, (not other folks) —run with patience the race that is set before us, looking to Jesus, the author and finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of God."

Paul knew how to abound and also how to be abased. Persecution at the hands of false brethren seemed to be his greatest trial; but said he, "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."

Jesus said, "Remember the word I said unto you, the servant is not greater than his lord. If they persecuted me, they will persecute you; if they have kept My saying, they will keep yours also." (John 15:20.)

"Therefore, despise not the chastening of the Lord, for whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth." Paul said, what we know to be true, that: "No chastizing for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Believers in Christ, of whatever name, place, or station in life, must know what it is to feel that all is against them, at times, "Cast down, but not destroyed." So Paul says, "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." "Follow peace with all

men and holiness, without which no man shall see the Lord." "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

Dear readers, no one is perfect in the flesh. All need mercy at the hands of our Great Redeemer. If we have been forgiven much, may we not also be willing to forgive those who trespass against us? If not, we are sowing to the flesh and not to the Spirit. The works of the flesh are ugly, vain, selfish, hateful and lead to all of the abominable things spoken of in Gal. 5:19 to 21. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. (Gal. 5:22-23.)

"Charity suffereth long, and is kind; charity envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, endureth all things. Charity never faileth! Like all the gifts of God it is from above and if the love of God dwelleth in you, ye will love the children of God.

Any true servant of God can say with Paul, if his eyes have been opened to his true condition, "I am chief of sinners." "In me, that is in my flesh, there dwells no good thing." "Oh wretched man that I am; Who shall deliver me from this body of death?"

May we not all come to each other's feet, and in humbleness of mind, seek peace and pursue it.

True peace, however, comes alone from above, as all other spiritual blessings must come from that fountain of truth and holiness.

I believe all true followers of the Lord can join with Toplady, and say:

"Should my tears forever flow,
Should my zeal no languor know,
All for sin could not atone,
Thou must save and Thou alone."

And, too, I believe, when in the spirit of the matter all can say,

"I love Thy Kingdom Lord,
The heirs of bliss divine,
Who walk in paths of righteousness,
And fly from every sin."

Yet we all know we cannot rise above self and selfish things, only as we are raised up in Christ and made to sit together in heavenly places in Christ.

We cannot flee from every sin, or sinful emotion, for we have the thorn in the flesh to buffet, and our old nature, the house of clay in which we dwell, goes along with us, therefore, "All your righteousness is of me, saith the Lord."

If we are thus sin defiled, why should we expect perfection of others? Why should those who live in glass houses throw stones, or with a beam in our own eye, be so concerned about the mote in the brother's eye? James answers our question, as he says: "The tongue can no man tame, it is an unruly evil, full of deadly poison. Therewith we bless God, even the Father;

and therewith curse we men. Out of the same mouth proceedeth blessing and cursing." "My brethren, (said James) these things ought not to be." But they continue. And James did not leave a doubt as to the source from whence such things come forth. He says, "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield sweet water and bitter." (Read James 3rd Ch. Verses 8 to 18.)

But, a man convinced against his will is of the same opinion still, so says a legend. Has it not ever been true? A reading of the entire chapter, of Psalms Ch. 106, shows how persistently the Lord's people rebelled against their God and Saviour, thus showing as is abundantly taught in the Bible, that God's super-abundant blessing nor His threatenings from the law, made much impression on His people, except for short periods. After David tells of their wonderful deliverances at the Red Sea, and their enemies all swallowed up, he says, "Then believed they His words; they sang His praise." But says David, "They soon forgot His works; they waited not for His council; but lusted exceedingly in the wilderness, and tempted God in the desert. And He gave them their request, (filled their bellies with quail) but gave them leanness of soul."

Are we better than they were? Are we not often with leanness of soul demanding of others? Should we not seek to order our own

course, ever looking to Him, who is the author and finisher of our faith for every help in the time of need? God is high, Holy and without blame. We are sinners, at best, saved by the grace, and perhaps many of us should be regarded as being in the class Paul referred to in Heb. 5:12 to 14. He said, "For when for the first time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and become such as have need of milk, and not strong meat. For every one that useth milk is unskillful in the word of righteousness for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

If they discern both good and evil and are skillful in the word, they discern the sources from whence cometh good and evil, and with the testimony of James, in evidence, may we not give the testimony of Christ as a second witness.

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." "O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure of his heart bringeth forth evil things." (Matt. 12th. Ch.)

It takes the love of God, revealed in the heart of His people to cause them to love mercy, and to be mer-

ciful to those of like nature, sinners, saved by the imputed righteousness of the Lord.

"A few more years to roll,
A few more seasons come,
And we shall be with those who
sleep,
That sleep beneath the tomb."

Looking to the fulfillment of the promises of God, and believing that all will be well with the believer in Christ, we close this last letter of the year, with a few testimonies from saints as they have faced death and yet their faith failed them not.

(1st.) John Bunyan, the ablest minister of the century in which he lived, (S. H.) died away from home and sought to comfort those who wept by his bedside. "He comforted those about him, exhorting them to trust in God, and to pray unto Him for mercy and forgiveness of their sins." He sought to show them the glorious change in store for believers in Christ, as they shall leave the troubles and cares of a wretched mortality to live with Christ forever with peace and joy inexpressible. He desired them to pray with him, and he joined in prayer and said among his last words, "Weep not for me but for yourselves. I go to my Father, the Father of the Lord Jesus Christ, who will, through the mediation of His Blessed Son, receive me though a sinner, where I hope we can all ere long meet to sing the New Song and remain everlastingly happy."

(2) John Rowe, once a minister of West Minister Abbey, a man who

believed and preached Christ as the way, the truth, and the life and beside Him no Saviour, said on his death bed. (A. D. 1677) "We should not desire to continue longer in this world that to glorify God, (in our spirits) to finish our work, to be ready to say, 'Farewell Time; Welcome Eternity, even so Come Lord Jesus.'" "

As Isaac Watts, the English composer of hymns and lyrics that have been sung around the world, on his last bed of illness said, "I remember hearing an aged minister say that the most learned and knowing Christians, when they come to die, have only the same plain promises of the Gospel for their support as (do) the common and unlearned of the people of God: and so I find it." He added: "They are the plain promises which do not require labor or pains to understand them: for I can do nothing now but look into my Bible for some promise to support me, and live upon that."

It is said that of all his songs composed, his own favorite was this hymn,

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain." etc.

He was comforted in his last sleepless hours with the thought,

"There shall I bathe my weary soul
In seas of Heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

Watts died in 1748, and 100 years later another noted minister

and composer of hymns, David Denham of England, passed away, and we close with a song he composed, taking it from Hag. 2:4. "I am with you saith the Lord of Hosts."

"Jehovah dwells in Zion still,
Our ever present Lord!
His ancient covenant to fill,
And magnify His Word.

He's with us in His pardoning blood,
And Holy Spirit given;
He's with us, as our gracious God,
In Christ, the way to heaven.

He's with us in temptation's hour,
Fresh succour to impart;
He's with us, in faithfulness,
To heal each broken heart.

He will be with us to sustain
When heart and flesh shall fail,
And we with Him shall live and reign,
In Heaven, within the veil."

To one and all, high and low, rich and poor, bond or free, if you believe in a Covenant keeping God, and in His Son Jesus Christ, who came to save His people with an everlasting salvation, why not cease to look for the faults of each other, why not be charitable, since we feel the need of the charity of others, and let us with one accord, earnestly endeavor to put off the old man and his deeds and put on the whole armour of God, that we may by the grace of God fight the good fight of faith, and manifest the fruits of the Spirit while we are spared to live here.

I ask an interest in the prayers of all saints. I feel the need of your council and kindnesses now, along the way.

Yours in hope,
O. J. Denny.

SAUL AND THE WITCH OF ENDOR.

"And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor prophets." 1 Samuel 28:6.

During the last forty-eight years I have been requested to give my views of this incident through some of our religious papers several times. But hesitated, as many dear saints vainly believe that the witch of Endor called the prophet Samuel from the grave, and that he actually talked with king Saul. Today I feel led to consider a few things said about these characters through Zion's Landmark.

A man, whom I believe was a subject of God's grace, not long ago fell asleep with faith in Christ, told me why he had never offered to unite with the church; that he believed too much in familiar spirits to be a true church member; and held too much to the apostolic faith to be a full-fledged spiritualist.

It is with the hope that those who so believe I may with God's word disabuse their minds from such a thought.

To Israel in their journey from Egypt to Canaan, Moses warned them: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abomination of those nations. There shall not be found

among you any one that maketh his son or daughter to pass through fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." Deut. 18:9-12. For while at Mt. Sinai he had said to them: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31.

Again Moses wrote: "A man or woman that hath a familiar spirit (one who is a spirit medium), or is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them." Lev. 20:27.

The Lord God was King of Israel; but Israel wanted a human king like other nations; and when God granted them their desire, they chose Saul, who was a head and shoulder taller than other men. Then Samuel anointed Saul, from a vial, which is easily crushed. Being anointed, he was commanded of the Lord by Samuel: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not: but slay both man and woman, infant and suckling, ox and sheep, camel and ass." 1 Sam. 15:3.

When Saul returned, he said: "Blessed be thou of the Lord: I have performed the commandment of the Lord." But the bleating of the sheep and the lowing of the

oxen, which Samuel heard gave him to know that he had not done what was commanded. Saul supposed the sparing the best of the flock to sacrifice to the Lord would be good. For this disobedience the Lord rejected him.

The scripture, at the head of this article says, that Saul in his dire trouble inquired of the Lord, but God refused to answer him in any way. Next we find him seeking information from a witch. God condemns any who would seek a familiar spirit. The apostle assures us that they who do so are led of the flesh. (Gal. 5:20.)

How strange that any children of God should so believe, when the Lord God would not answer him by any living prophets, nor by dreams or by Urim, that is by heads of any of the tribes of Israel, that a witch moved by the influence of satan, could call Samuel's spirit from heaven back to enter into the dead body, to inform the wicked king of the Lord's will and purpose concerning Saul? It is evident that the witch of Endor had seen and knew, both Saul and Samuel. Saul, to try to secure favorable reception with the Lord after his rebellion, sought, according to law, to have all witches and familiar spirits killed.

Saul in disguise sought the witch by night, and possibly in private uniform. The witch knew the law was against her, and feared that Saul would have her killed if discovered. When found the deceiver swears to the witch even by the Lord, but verily not of the Lord, saying, "As the Lord liveth there

shall no punishment happen to thee for this thing. Then said the woman, whom shall I bring up unto thee? And he said, Bring me up Samuel." 1 Samuel 28:10, 11.

While she meant to call up any one he wanted; but when she saw Samuel in apparition, which she expected, she cried with fright, seeing Saul: and the woman spake to Saul saying, Thou art Saul, and why has thou deceived me?" Then she played her part well, when Saul assured her she need not be afraid, and asked the witch what sawest thou? His next question shows that Saul did not see that which she personified as Samuel; for Saul asked, What form is he of? She said, "An old man cometh up; and he is covered with a mantle." She doubtless had seen and knew both Saul the king, and Samuel the prophet, being an old man covered with a mantle; and told him also that she had seen gods ascending out of the earth—all false gods as she claimed to see, come up out of the earth, not down from heaven. Then Saul perceived it was Samuel she called up, from her description of him. Then he went bowing with his head to the ground, expecting to hear muttering sounds, as by perversion such spirits are supposed to make. (Isaiah 8:19)

If Saul had not been so bewildered, he would not have been so ignorant as to think the Lord's prophet could be brought from the grave by magic, when his spirit was with His Lord, and his vile body rested in the earth until the resurrection of the dead in Christ at the

last day. John was commanded to write while on the Isle of Patmos: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

Be assured that neither Saul or the witch could disturb Samuel's dead body; for the dead know nothing; and his spirit life was hid with Christ in God, so that was not in their realm.

Possibly, the witch and all Israel had heard that the kingdom had been taken from Saul, because of his rebellion, and had been given to David; and Samuel had anointed him with a horn, which is most durable.

Now, this witch seems to have heard of the impending great armies of the strong Philistines, which were to invade the weak forces of Israel; and in her false vision and divination she impersonates the prophet Samuel, assuming to foretell of the repulse of Israel, and of leaving on the battle field the dead bodies of King Saul, and his three sons also, the heirs to the kingdom, which facts would seem to portend the words of the real Samuel, as the prophecy of a true prophet, always come to pass. However, all know that false prophets are continually prophesying about times, events and things; and it would be strange if nothing ever occurred as they guessed, even as if a poor marksman shooting all day, never once hit the nail on the head. So let no one hold the absurd view that the three-death episode proves it was of Samuel; but

rather the concurrent incident, was, in the providence of God, for the enthroning David as King of Israel.

M. L. Gilbert.

MRS. MOZELLE L. GILBERT

(By M. Whipple Bishop)

The many friends of Mrs. Mozelle L. Gilbert, of Dade City, beloved wife of Elder M. L. Gilbert, will be saddened to learn of her death yesterday morning, at her home, following an extended illness. The funeral will be held from the Primitive Baptist Church in that city at 2:30 o'clock in the afternoon, Elder Dan Harville, of Keysville, officiating. Burial will be in the Dade City Cemetery.

Geney Lundy Redwine was born in Kentucky, in 1860, the daughter of Mr. and Mrs. Jacob Redwine, and passed her girlhood years in Graves County, later attending Clinton College, Clinton, Ky., where she prepared herself for school teaching, which in those days was about the only profession open to girls.

Studying law in the same college was her girlhood sweetheart, Mozelle L. Gilbert, whose home was but a few miles away. They had grown up in the aftermath of the War Between the States in a country torn by dissension. His family were in sympathy with the Confederacy; her people were just as sympathetic to the Union cause. This proved no barrier, however, to their growing love, and when they had finished their courses at the college they were married in their home county, on June 12, 1881. She was 21, and he 24. Thus with high hopes and little capital, they embarked on a long, arduous, but happy married life. In 1931 they celebrated their golden wedding anniversary, in their Florida home, surrounded by their children, and showered with gifts and good wishes from hundreds of friends.

Due to Mr. Gilbert's poor health, which could not stand the rigors of the cold winters in his native state, the bride and bridegroom courageously set forth, on their wedding day, as worthy exemplars of the pioneer stock from which they came, on a long and perilous journey to their envisioned land of milk and honey, Florida. About it they knew very little, but they had heard wonderful tales of its bland, soft climate where he might regain his strength as they tried their fortune in an orange grove they proposed to cultivate.

The honeymoon voyage was aboard a side-wheeler down the Mississippi River from Kentucky to New Orleans, where they boarded another steamer to cross the Gulf of Mexico. Summer squalls

raging on the Gulf blew the vessel from her course, delaying their arrival at Cedar Key several days; and the young bride was very ill. Finally they landed at Hudson, in what is now Pasco County, and transferring to a small schooner continued 150 miles farther.

A team of two oxen yoked to a cart conveyed them through practically virgin country to their selected home site, about 30 miles away. Here they felled the forest, built a little log house, their first home, and broke the ground for crops and the orange grove to which they had been looking forward. Under conditions so radically different from those to which they had been accustomed in Kentucky, the first few years were very difficult. Neighbors were scarce, but the settlers who had preceded them were kind and gave such information as they could. Best of all, Mr. Gilbert's health improved rapidly, and they were both robust and strong with the new land.

The hardships of such pioneering induced them to return to the old home in Kentucky, but just a few months there made them realize that Florida with the little log cabin and their orange trees, and the salubrious climate, had a call too strong to resist. They came back to Pasco (then Hernando) County, determined to make a go of it.

Port Dade was but a little village, the nearest railroad then extending into the State only as far south as Ocala, whence some settler procured supplies and brought the mail infrequently, due to the long trip with horse and buggy. The construction of the Seaboard Air Line Railway through the Gilbert grove later brought tramps and outlawed characters through the unsettled country, and although Indians offered no little danger then, life on an out-of-the-way farm was certainly an adventure in courage.

Thus Mrs. Gilbert faced the future in a strange and distant country, thus she stood by her husband in the pioneer days of this State, having her part in its development and seeing it advance to its present stage of civilization and progress. Through it all she proved a worthy helpmeet, a true wife and mother, a community builder, a friend to countless persons. She will be missed, for her long, active life of service to others had given her a sweet philosophy of Christian unselfishness which inspired many another to look forward and upward, using their minds and strength only for the betterment of mankind, through sympathetic understanding of and willingness to share in the solution of their neighbors' problems from day to day.

Following the ordination of her husband, in 1889, as a minister in the Primitive Baptist Church, Mrs. Gilbert clearly demonstrated her faith in the cause of

Christ, traveling many miles with Mr. Gilbert to the services, over the mere trails through woods and sand. She gave him wise counsel and assisted in his church work, and encouraged him in the contributing of many articles to religious publications, as well as in his public life while superintendent of public instruction and on the county school board. Raising their nine children, with the care of two orphans for several years, required much sacrifice on the parents' part; but despite her many household calls, Mrs. Gilbert was always ready to take an active part in the civic and social, as well as the religious, life of the community where she lived for so many years.

She was a charter member of the Woman's Club of Dade City, one of the first clubs of its nature established in Florida, and held various offices in the club. In the earlier days, she had taught in the little country schools which the settlers established; and to the last, her active mind kept pace with the march of progress in education and other matters of general interest.

It is within her own home that she shone brightest. To Mother Gilbert, her husband, her children and grandchildren meant more than fame or money; they were a source of great pleasure and comfort, and she took commendable interest in their well being and modest pride in their accomplishments. Her home was always a centre of hospitality and frequently the scene of large assemblages of members and friends of the family, where she might be found, not in the role of a queen reigning over her subjects, but rather as a gracious companion, seeing to the comfort and pleasure of her guests, loving and loved by them all.

It is indeed a full, rich life of service which has drawn to a close; and although her countless friends regret her passing, they will join with the members of the family in gratitude at having known this truly lovable Christian woman, the influence of whose kind acts and ministrations must be reflected down the corridors of time, in the lives of those she mothered and those she taught and encouraged.

Surviving are her husband, Elder Mabelle L. Gilbert; eight sons and daughters, Jermal (Mrs. Carlos C.) Hamilton, Jacksonville; Wendell Vernon Gilbert, Dade City; Lester Gold Gilbert, Jacksonville; Clifford Orville Gilbert, Dade City; Crome Casey Gilbert, Miami; Grace (Mrs. C. H.) Smith, Wauchula; Annie Gency (Mrs. Robert C.) Millar, Jacksonville; and Mary Jane Ruth (Mrs. Aborn H.) Smith, Jr., Orlando; and numerous grandchildren.—Jacksonville (Fla.) Times, Sunday, Nov. 15.

WILLIE ALLSBROOK RIDDICK.

With a sad heart and a deep feeling of unworthiness, I shall attempt to write a few lines in memory of our dearly beloved sister, Willie A. Riddick.

She was born in Martin County, January 5, 1863 and died September 26, 1936 making her stay on earth 73 years, 8 months and 21 days. She was married to Albert Riddick, April 12, 1883, and unto this union four sons were born, namely, Clarence, Albert, Newsome and Jack. Her husband, Albert, and Clarence preceded her to the grave several years ago.

Sister Riddick, her husband and little family moved to Halifax County about 1889. In a few years her husband died, leaving her to rear her sons as best she could; for whom she did a good part.

After her sister died and left five sons, she took them to care for and rear. I have often heard her say, "The Lord has been so good to me." She always took her troubles to God in prayer, and not only her troubles but prayed for her loved ones, neighbors and friends. She was so comforting and consoling to everyone in time of trouble or bereavement. I can never forget how sweet she was to me in all my sorrow. She knew just what to say to cause you to confide in her. She always visited the sick and administered unto the needy as far as she was able.

She ran a millinery store in Scotland Neck for several years. She was a very successful business woman and highly respected by all who knew her. I have often heard my father say she was a wonderful woman to raise her own family and do so much for others.

Sister Riddick joined the church at Kehukee Saturday before the third Sunday in August 1905 and was baptized by Elder A. J. Moore. She was made secretary and treasurer in January, 1927 and church clerk in April, 1929. She made a good clerk and served until her death.

In the passing of Sister Riddick, we can only say, "The Lord giveth, the Lord taketh, and what He does is right. Bless His Holy Name." May God comfort and console us all. We miss her so much at church. She was always there unless providentially hindered or away from home. She not only went to church at home but visited sister churches, attending Unions and Associations as often as she could. I have never seen anyone who enjoyed good preaching more than she. She was so happy to go back to Martin county to preaching.

To know her was to love her. It would be fitting to use the language of Jesus, "She hath done what she could." She lived a beautiful, Christian life, kept the faith, walked humbly before her God, loved her church, and lived peacefully in the fellowship of those she loved.

Knowing Sister Riddick as I feel like

I did, I think it appropriate to quote Paul to Timothy:

"For I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Her funeral was conducted by her beloved pastor, Elder A. B. Denson, assisted by the Baptist and Episcopal ministers. She was laid to rest in the Baptist cemetery beneath a mound of beautiful flowers. The floral offerings and large crowd were evidence of high esteem, love and respect of her many friends. Bro. Denson's last prayer at the grave was so sweet and comforting it will long be remembered by those listening.

Sleep on, dear sister, take thy peaceful rest until the day of resurrection when the dead in Christ shall rise first, be like Him and be satisfied.

Written by one who loved her,
Mary Della White.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to take from us our precious sister, Willie A. Riddick. We humbly bow in submission to His will and while we lament our loss we believe your soul has gone to God who gave it.

Resolved:

1st, To extend our sympathy to her loved ones.

2nd, That a copy of these resolutions be placed on our church book.

3rd, That same shall be sent to Zion's Landmark for publication.

Done by order of the church at Kehukee Saturday before the third Sunday in October, 1936.

A. B. Denson, Moderator,
Mary D. White, Clerk.

SAMUEL HENRY AKERS.

By request of his wife I attempt to write this in memory of Mr. Samuel Henry Akers, of Roanoke, who departed this life September 29, 1935. Mr. Akers was born in Franklin County, Virginia. He was married in the year of 1877 to Miss Eliza Jane Hickman, of Hickman, Virginia, to which union were born fifteen children, of which fourteen survive, being seven boys and seven girls. Several of these children are now active members in the Primitive Baptist Church. There are also forty-four grand-children and three great grandchildren.

Mr. Akers was a good husband and father as well as a good neighbor and citizen. He was a lover of the Primitive Baptist Church and enjoyed meeting and hearing the gospel preached, attending

church regularly whenever able. Although he never joined the church, he said that for fifty-five years he had held a hope of eternal life through what Jesus had done for him. Whenever asked about uniting with the church he would answer that he didn't feel fit. He was a long sufferer though he never murmured.

To know Mr. Akers was to love him and I wish to say to his wife and children that I am sure salvation is his.

Written by his friend,
J. F. Stigall.

Roanoke, Va.

RESOLUTIONS OF RESPECT.

We, the Church at White Oak, deeply feel the loss of our sister, Anna Taylor, though we feel our loss is her eternal gain. She was the daughter of brother and sister Asa Simpson, both of whom have gone to their long eternal home. Four sisters and three brothers yet survive. She was born January 6th, 1876 and married May 4th, 1904 to our church clerk, Brother, R. V. Taylor. I do not remember the date of her baptism by Elder Ransom Gurganus, but she had been a faithful member of this church right many years and will long be remembered. She died June 23rd, 1936. Her children four boys and three girls will miss her most. She was of a sweet and kind disposition, and was a strong believer in the faith of God, once delivered to the saints. She enjoyed meeting with us at church and worshiping in the Spirit and washing of one another's feet, and was with us at church as long as she was able. Only God knows her sufferings caused by a car wreck in her last days. Therefore, be it resolved:

1st, That while this church and family will greatly miss her, we desire to bow in humble submission to God's will.

2nd, That we extend to her bereaved family our heartfelt sympathy, and desire to call their attention to the mercy of God to the motherless and widowed. May He reconcile you all to His will.

3rd, That a copy of this be put on the church record, a copy sent to Bro. R. V. Taylor, and a copy sent to Zion's Landmark for publication.

Done in Conference, Oct. 24, 1936.

Rodolph Bachelor,
Assistant Moderator,
R. V. Taylor, Clerk.
Susan Higgins, Writer.

Pollocksville, N. C.

CONTENTNEA UNION MEETING.

The next session of the Contentnea Union is appointed to be held with Meadow Church, Greene County, N. C., near Farmville, the fifth Saturday and Sunday in November, 1936.

J. E. Mewborn, Union Clerk.

PLEASE READ CAREFULLY

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

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

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VOL. LXX.

DECEMBER 15, 1936

NO. 3

RESTORING THE HOUSE OF THE LORD.

Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beer-Sheba. And Joash did that which was right in the sight of the Lord all the days of Jehoida the priest.

And Jehoida took for him two wives; and he bore sons and daughters.

And it came to pass after this, that Joash was minded to repair the house of the Lord.

And he gathered together the priests and the Levites and said to them, Go out into the cities of Judah, and gather of all the money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

And the king called to Jehoida the chief and said to him, Wast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness?

For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Balim."—2 Chron. 24:1-7.

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.

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

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

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXPERIENCE.

Mr. John Gold, and readers
of Landmark:

I have been impressed to write a short sketch of my experience of grace, if I should claim such a relationship; trusting God will guide my thoughts.

I would like to say in the beginning—I so often find myself in darkness, doubts, and fears, not feeling worthy of your sweet fellowship, yet for some cause, best known to God, I have always had some special love for the old Baptists, and some of the sweetest meditations I have carry me back to dear Old Union Church where my mother married me. While she sat on the front seat I sat, most of the time, on the first step to the stand, and somehow it was sweet to me just to hear my mother sing and sometimes could see the tears come into her eyes. I am sure I did not understand as she did, but would have strange feelings from time to time about God, and what would become of me when I died, and felt that if I would be a good boy I could go to heaven, and if not then I would go to torment, so I began to try to be good, and soon found that when I would do good evil was with me, and would promise God from time to time that I would be better tomorrow, yet would fail and it gave me trouble, and has

given me trouble all the way along life's journey.

I can remember when I got up around ten years old and would take the Bible out to some place where they would not see me and read, looking for something that might comfort me and I was very fond of reading Psalms, seemed somehow David had such sweet meditations, sometimes up then down, yet I like to read them. I would have to leave the house very often because I did not want my mother to see me shedding tears because those dear old songs she would sing would make me feel so sad, yet they were dear to my heart, and still fill my heart with love when I hear them.

When I was eleven or twelve years old I had a dream, and it is one of the many things in life that give me that sweet hope which is the anchor of the soul, both sure and steadfast. I dreamed I was in the river looking up the stream, and saw coming down stream a large ship that filled the whole stream and when near me I saw God sitting on the front wearing a white robe and a crown on His head, and He bade me get on and I sprang from the water and landed safe on deck finding it loaded with angels all dressed in white robes having white wings. We traveled on down stream for a while and when we came to a small stream running into

the river we all got off and my eyes never beheld such beautiful green pastures—the small stream was so still and clear; everything so pleasant and He prepared a table for us, and the angels made me a wreath of pretty flowers, and I tied a string to it and drug it along in the clear water. I was so happy—not a trouble crossed my peaceful mind and I awoke with much wonder in my mind and could not go back to sleep for a long time, just meditating of what I had seen.

No wonder David had such thoughts when he wrote the 23rd Psalms for surely I felt that I could not but say the Lord is my Shepherd, I shall not want, He maketh me to lie down in green pastures; He leadeth me beside the still waters, and He prepareth a table before me, surely goodness and mercy has followed me all the days of my life. I went along trying all the strength I had, hoping some day I could learn how to be a christian, but when I got large enough decided to forget all of the things that had passed, get out with the young people and learn how to dance and have a good time—feeling I was too young to join the church anyway and I was sure I was not fit to join anyway, so I traveled along in this way until about 17 years old. I was in real bad health and felt if I would leave home and go to some other place maybe I would get better. I went to Goldsboro, N. C., the first time in all my life to leave my mother and got along very well until night came on; then I became very sad thinking of home and mother, but I tried to brace up and forget. I was in

hopes of finding new friends and try and change my very life, but very soon I got in trouble more than ever, and would go out at night for a walk by myself to some lonely place where I could think, and one night I went to some lonely place and sat down in the dark and soon some lady came out on her porch with a small child in her arms and began to sing some of the very songs that I heard my mother sing. Oh! how it made my heart ache and I was forced to leave for fear I might cry aloud and these words came into my mind—Oh wretched man that I am—who shall deliver me from this body of death and another thought followed; if I go to the end of the earth He is there. I tried to pray, and I think the very next Sunday Elder Gardner came around to where I was living and asked me to go with him to one of his churches out in the country. I went and from that time on he was a very dear precious Elder to me; some time later I went home for a visit and it was regular preaching time at Old Union Church—Johnston County. I went out to preaching Sunday morning—Elder Bill Stephenson was pastor at that time, and dear readers if I have ever had any experience of grace he told mine that very morning, and somehow I feel like he preached Jesus, so before I had time to consider anything I was up before those dear old brethren and sisters asking a home with them, yet could not relate very much of my experience and they found in their hearts charity enough for me to give me this home which I value more than everything else. They carried me

the yawning mouth of hell so that not a single one of his children shall ever enter there? Would it be too much to say that they went into the heavenly land, opening the portals of glory wide for all the redeemed family of God!

Now, if Jesus failed in any instance, in the salvation of his people, how could we as poor, finite worms, build on his failure and it stand the test? On the other hand, if he made a success of the work he came to do, how could any one, by any action of his destroy that success, and, by doing, destroy some of his children?

O, dear reader, banish the thought! He saved his people from all their sins. Isn't that comforting news? It is so sweet that many of you have had the message brought to you again and again that it is so. Dark clouds oftentimes do hover around us that we lose sight of the glorious promises of our God. So many things beset us while journeying through this vale of tears, that we cannot behold the beauty of him as we desire to. But we are still in the flesh. We are still creatures of time, and our vision is not clear. We are travelling here through, as it were a misty vale, so that our eyes behold his wonderful work as in a haze. In nature, we cannot see through a smoky glass except imperfectly. We are now seeing through a glass darkly.

But O, little doubting children, it is such a grand and glorious theme to think that Jesus does not see as we see. His children are all known to him. He cannot forget them. It was his own life-giving blood that redeemed them. He is acquainted

with their griefs and sorrows. As we earthly husbands look after our brides as best we can, he looks after his in a more perfect way. He sees their every trial and affliction and knows the way they take.

He is their salvation by day and by night. He delivers them from their many troubles and cares for them as a shepherd cares for his sheep. Not for always must they dwell in this sad and dreary state. Not for always must they see days and nights of darkness. But sometimes this Saviour shall leave yon glorious country of radiant light and come once again to earth. Why? O, poor soul, his Bride is here. Her, for whom he put off his glory, is here. Heaven would cease to be heaven should every member of that Bride not be there. In nature, I am miserable when my companion is away for some reason. But that is only a faint representation of the love Christ has for his Bride. Having loved her he loves her to the end, and he has promised to come again for her. His promise cannot fail.

I know something of darkness. I know what it means to be shut up and not able to come forth. I know what temptations and sins are and how I long to be delivered from them. I know something of the hisses and scorns of this world, even to what it means to fall into the hands of false brethren. But amidst all this I hope I am living in Romans 8th chapter. If I am in Christ Jesus there is nothing can separate me from him. At that appointed day of the Lord he will come again. This poor sinner will not know sin any more. Darkness can never

come in that city of light. None of the worldly minded shall be there to hiss and accuse. But bless his holy name, Jesus and all his children shall be there. In the work of this Saviour do I hope. If my hope is a good hope, being founded on the Lord's work, then I will be there to sing forever redeeming love. O, dear pilgrims, meditate upon this Saviour. May the Spirit lead you to feast on his wonderful works and ways.

I am again requesting Old Baptist literature and ask that if you have anything in this line (books, pamphlets and old papers) to sell please write me. I'll be delighted to pay for a minute from each association for this year.

When at a throne of grace remember me.

Yours in a little hope,

W. D. Griffin,

Fayette, Ala.

THANKSGIVING.

Dear Friends and Relatives:

Thanksgiving is one week off. The woodland is a beauty. The trees and their leaves red, yellow, and brown falling quickly to the ground. The leaves and straw falling makes it rather hard on the rabbit hunter and his dogs. They can't smell near so well when so many new leaves are falling.

When I was a small child I didn't know anything about country people taking Thanksgiving day as a holiday and rest from their work and that they had that day for sport.

According to the history our old forefathers had such a hard time in a new country among the savage Indians. Many of the new settlers

starved and died the first winter. The first year they thought they had made enough supplies to last them through the winter and until they could raise another crop. They took the last Thursday in November for Thanksgiving day, thanking the all-wise merciful God for their blessings. For sport the men hunted wild turkeys. Their wives and children had for their pleasure baking the pumpkin for dinner. The children popped popcorn in hot ashes and embers in the big open fire place.

I imagine a happy time was had when the husband and sons returned home from the day's hunt with the big wild turkey gobbler to be dressed and cooked. When it was baked brown with that delicious gravy to be eaten with corn bread or sweet potatoes, the feast began with all.

Since our forefathers rested from their work on Thanksgiving day, I feel it is nothing but right that we should follow their example, and after eleven months of work keep that day for pleasure and thanking the good Lord for all our blessings.

It makes no difference how hard we have to work to make a living, or how bad we suffer in body, we always have something to be thankful for, thanking the good Lord that he spared us and has provided for us to live to see another Thanksgiving day.

Friends, it is good to know we have a Saviour to watch over us. When we are awake and when we are sleeping, when we are asleep and not conscious of what is going on, Jesus is always watching over his children.

Last Friday night I had a dream. I thought Anna said, "Look mammy." I looked and we saw a pretty sight up in the clouds. It looked to be about 32 feet in length, 16 feet in width. It was a pretty light blue light. It first had bright streaks lengthwise with pretty red flowers all about on the streaks. The streaks with the flowers would change as quick as a shooting star, forming checks with a flower in each cross. They changed their positions several times. That light shone on everything we looked at. On dead pine trees with these pretty flowers. Everywhere I looked that pretty light and flowers were there.

Friends, I feel like that was the light of the Saviour watching over us while we were sleeping, taking our rest. And I was given the pleasure of seeing the beauty and glory of the light of my dear Saviour.

If the Lord is willing I want to go to my old home next Wednesday and spend Thanksgiving with Arthur and Angie Thorn, my oldest brother and youngest sister.

All pray for me Thanksgiving day.

Mrs. Charlie H. Wiggins,
Elm City, N. C.,
Route 3, Box 136.

BROTHERS IN LOVE, FELLOWSHIP AND BELIEF.

Elder M. L. Gilbert,
Dear Brother:

After seeing your article in last Landmark, October 15, 1936, I feel a desire to write to you, for I believe we are brethren. If I understand you, we were born the same

yar, 1857. I have been watching and reading after your pen for a long time, and I am fully persuaded you are a servant of the Lord. So many times I have been comforted by your writings, feeling sure that your pen and mind were guided by our Lord and Master.

Oh, what a blessing from heaven to have such gifts to preach and write of the wonderful things written of our God. I believe that they belong to the children of God and must sooner or later be made known to them in God's own good time.

Now that I have claimed kin with you, yet I feel to say you have been blest of the Lord to exceed or to be so far ahead of me in serving the Master, I do not feel to be in your class at all. Yet I feel in point of doctrine and the way we are saved, we have had the same teacher. Oh how wonderful it is to see in the written word of truth how Jesus could take those ignorant fishermen and enable them to be so useful, to preach the glorious gospel, and all these things, strengthen my little hope, knowing the Lord has all power and will do his will and none can stay his hand, or say what doest thou.

Now, my good brother, while we have learned we were born the same year according to our calendar of time, yet what a difference in our life, and yet I love you dearly for Christ's sake, I believe, no other reason I know of. Then pray let us live brotherly. Why fight and devour one another because we are not alike in every way. Who maketh thee to differ? Did not God have a purpose in it all? I have been reading the New Testament

of late, of the four first apostles, concerning the resurrection of Jesus and they all tell the same story in their own way and as it was shown to them and should this cause any trouble; no, no.

The two Marys then went to the sepulcher and found it empty and saw a young man that told them Jesus had risen from the dead. And it was good news to all. Yet they did not believe it when told until God's time. And so, my brother, we travel on this journey of life, and I feel you and I are both near the end, and I do not know just how it will be after death, but thank God, my brother, for the hope that we believe in, God who is able to save all that the Father has given him and can and will do all his pleasure. Amen.

I wish I might have you and Elder O. J. Denny to come to Cane Creek, my church, and preach for us. I know Elder J. E. Herndon, our pastor, would welcome you. But let us pray to be reconciled to God's will in all things, is my prayer. I feel to ask God to bless our loved ones. He knows where they are, and can supply all their needs.

Your brother in hope,

R. L. Dodson,

147 Broad St.,
Danville, Virginia.

JOHN HENRY MCKAUGHN

Brother John Henry McKaughn was born December 20, 1874. He died May 28, 1936 at the age of 61 years, five months, and eight days. He was married to Miss Nora Elizabeth Pitts, August 2, 1896. To this union were born four children, three sons and one daughter. Surviving him are his wife and daughter, Mrs. Thelma Moran and son Ira L. McKaughn, and three grandchildren. Brother McKaughn enjoyed mingling with the youth of his community, serving them as school teach-

er for twenty years. He united with the Primitive Baptist Church at Pine Ridge, Forsyth County, North Carolina. When the Bunker Hill Church was organized in 1907, Brother McKaughn became one of the charter members, and was chosen as clerk of the church, and later the clerk of the Salem Association. He remained a much beloved and faithful member until his death and served as clerk until late years, when ill health made it impossible to serve longer. One of his most lovable traits was the humble manner in which he conducted himself among his brethren. He often expressed a desire of having a home with the church as long as he lived. During his long illness, his mind was centered on heavenly and divine things.

His funeral was conducted by Elder G. W. Hill his pastor, and Elder J. A. Fagg. His body was laid to rest in the Bunker Hill Cemetery. Bunker Hill Church feels that it has lost a good brother and the community a good friend, but our loss is, we feel, his eternal gain.

Done by order of Bunker Hill Church,
Elder G. W. Hill, Moderator,
Z. L. Rhue, Clerk.

ERVIN C. WILLIARD

Brother Ervin C. Williard was born April 11, 1901, and departed this life October 20, 1936, making his stay on earth thirty-five years six months, and nine days. He was married to Rachel Warren, October 17, 1923. To this union were born five children Ned, Johnnie, Emma Ruth, Betty, and Joan.

Brother Williard united with the church at Bunker Hill November 1926, and remained a faithful member until death. In December, 1935, he was taken with sickness from which he never recovered, suffering from the dreaded disease, cancer of the stomach. During his sickness, he often spoke of the love that he had for the church and the sovereign power of God—how it upheld, and sustained all things. He manifested in his talking how merciful God through his son Jesus had been unto him even in his own suffering. We, including his loved ones, believe he died in triumph in the faith of a living God.

The funeral service was conducted by Elder G. W. Hill and the writer both of whom preached Christ and Him crucified as much as they were enabled by the divine spirit. His body was laid to rest in the Piney Grove burying ground to await the morning of the resurrection, when we hope to be raised in the likeness of our blessed Saviour and carried to a home beyond this vale of tears where pain and death will be felt no more, where we can join in that song of praise to Him who hath done all things well.

Done by order of the church.

G. W. Hill Moderator,
Z. L. Rhue, 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.

WILSON, N. C., DEC. 15, 1936

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VOL. LXX. NO. 3

MADE HONEST.

No man can come to Jesus with a lie in his right hand or guile on his lips. No man can come to him who loves sin, or with any intention of deceiving.

No man can come to Jesus who is seeking low and trashy objects, or seeking anything unholy. This is holy ground and the comer must put off his shoes when he approaches to Jesus Christ.

The holy law of God is laid as a measuring line on the sinner who is quickened according to the word of the Lord and this law shows how crooked he is. A principle is implanted in the quickened soul that honors this spiritual law by acknowledging it is holy, just and good.

The light makes manifest to this soul the enormity of his guilt. Sin rises up and slays the soul by the

law which is good; so that sin by the commandment becomes exceeding sinful.

Now a soul thus humbled and made honest confesses the justice of God in condemning him. I verily thought there was no place fit for me but hell, and that God was just in sending me there, and that I must adore His holiness even if he sent me there which I thought he was doing.

A soul truly convicted of sin is made as honest as it ever will be. Such a soul cannot trifle with spiritual truth nor with anything. Although it cannot keep the law at all nor do as it desires, yet it no less would honor the God of heaven. How can such a soul come to Jesus in a trifling manner, or ask him as it would a mere man for common blessings?

Blind Bartemus, the beggar, was stationed by the way-side begging from the passers by. He would ask them for food, clothing, money or anything for this life.

He never asked any of them that he might receive his sight. But as soon as Jesus of Nazareth passed by how differently he begs, not for money, clothing, or food. Nay, he goes to the root of the trouble. He prays that he may receive his sight. No true worshiper ever asked for common or unlawful favors of Jesus.

The ambitious mother who asked a high seat for her two sons knew not what she was doing. It was a vain asking of one not coming to Jesus; so was the request of the adulterous Pharisees that he would give them a sign.

But all those who felt their dis-

eases or sins, who were sorely oppressed, came to Jesus asking him to do, what they did not ask men to do, and Jesus granted them their petitions according to their faith.

Such souls are prepared to receive salvation, and to worship God. The Lord never delivers his people until they feel the need of it, and sigh by reason of their bondage. They are his people before this but they cannot praise him, nor appreciate salvation, nor give to him all the glory of deliverance, until they see and feel themselves to be in such depths, such a horrible pit that they know that no man can deliver them out of it. When in such depths they cry to the Lord, and when he delivers them he puts a new song in their mouths even praises to the Lord.

Such souls are taught that they should not turn again to folly, and a love of righteousness abides in them. The work of grace wrought in them leads them to seek the Lord, and, having tasted that he is precious, they hunger and thirst no more for the world, but they hunger and thirst after righteousness. Such souls are dead to sin in the sense that they find no joy in it. They may and do sin after this, but it is death: there is no life and peace in sinning. The wages of sin is death. If we walk after the flesh or sin we die. That is we do not live or have joy in the Lord. We fall in the wilderness of sin, trouble, and do not enter into the promised land, the land of milk and honey, the gospel rest of the church. We are Israelites even if we fall in the wilderness. Canaan was not a

type of the peace and joy, or rest, of the christian who is obedient. Now the disobedient christian does not enter into this rest, that remains to [not for] the children of God, remains to them here in time [not in heaven.]—They that believe do now enter into rest.

If a man professing to be a christian can live in sin here and not suffer, die, or be troubled, it is a true sign I think that he is not a christian indeed.

God's people are made honest and they live to the Lord, and are chastened that they might not be condemned with the world. As many as the Lord loves (and he loves all his people) he chastens and scourges.—They are therefore to be zealous and repent.

His people then are peculiar in that they are zealous of good works, and are careful to maintain them.—They are honest in their outward conduct because they are made honest within. God works in them both to will and to do of his own good pleasure. They are the friends of God to whom he shows his will and reveals himself, as he does not to the world. They that love the Lord will keep his sayings.

The principle of salvation is in them, leading them to living fountains of water, and preserving them amidst all the corruptions and dangers of this present world.

(The above Editorial was written and published by the late Elder P. D. Gold, See Zion's Landmark, August 1st, 1881, Pages 142-3, and we present the same, in full, republished by request.—O.J.D.)

THE SPIRITUAL MIND.

Jesus, in His charge to the twelve said, "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet."—Matt. 10:14.

No doubt the carnal mind, which is enmity against God, not subject to His law, neither indeed can be, would have preferred to stay and fight it out, before departing; but not so when the spiritual mind is in evidence.

The natural man may seek the applause of men, and prefer to go in only the paths of pleasantness and enjoy the fatness and applause of men; but no such carnal pleasures await the true, called and anointed servant of the Kingdom of Heaven, for Jesus said, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves."

The mad serpent strikes and emits its venom, fastens its deadly fangs in the flesh of its victim, and death may ensue; but though men may kill the body, the Lord hath, doth and will forever preserve the souls of His beloved people.

Dearly beloved Zion, may we not do as the Master taught, "Depart, not fight back, and match charge with counter charge; but use the wisdom of the serpent when not crowded into a corner, quietly slip away, leaving the enemy behind, and in the hands of God, who hath purposed to save His people from every earthly foe and crown them in glory.

How shall we go? We cannot crawl, often unseen, as doth the serpent; but God hath given feet

for the purpose of enabling man to move about, in ease and comfort and with which to run as occasion demands.

But, says one, man is impotent, helpless, his feet swift only in running to mischief and swift in shedding of blood. That is true of the natural man. "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongue they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes." (Rom. 3:10-18.)

What an indictment of humanity. Paul said, "For all have sinned, and come short of the glory of God." What of the remedy? "Being justified freely by His grace through the redemption, that is in Christ Jesus." "Who was delivered for our offenses, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 4th and 5th. chapters.)

Being made alive unto God, and as the branches of the Spiritual Vine, Christ the Lord, we receive from the vine the fulness of His

glory and to Him be all the praise for whatever service we may render in His name.

How shall we, with such deformity in our feet, walk uprightly? It is only through the fulfillment of the prophecy of Zacharius, that we have any standing before God or that we can, by His grace, run with patience the race set before us.

Zacharius being filled with the Holy Ghost (no room for anything else) prophesied, saying, "Blessed be the Lord God of Israel: for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of his servant David: (Christ being of the house and lineage of David.) As he spake by the mouth of His holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us: To perform the mercy promised to our fathers, and to remember his holy covenant: The oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him (who is our righteousness) all the days of our life. And thou, child, shall be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the day spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of

peace." (1st. Ch. Luke 67:79.)

To guide our feet into the way of peace. What a wonderful promise. Paul believed this truth, and said, "For whosoever shall call on the name of the Lord shall be saved." But added, "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? 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!" There is no glad tidings of good things in confusion and strife, for we read: "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife are, there is confusion and every evil work. But the wisdom that is from above is first pure, (There is no impurity with God) then peaceable, gentle and easy to be entreated, full of mercy, and good fruits, (the fruits of the Spirit) (Gal. 5:22-25) full of mercy, (No room for hatred and revenge) sown in peace of them that make peace." (James 3d Ch.) Peace cannot be had or enjoyed any other way but according to Holy writ. If we sow to the flesh we reap corruption, to all spiritual enjoyments; but if ye sow in the Spirit the fruit of righteousness in peace. (James 3:18) For "If ye sow to the Spirit, ye shall of the Spirit reap life everlasting. (Gal. 6:8.) Paul said, "For God is not the author of confusion, but of

peace, as in all the churches." (1st. Cor. 14:33.) Thus, as surely as God is not the author of confusion, just so, surely He is the Author of Peace. Paul said, "Let all things be done in decency and in order." "Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Wherefore lift up the hands which hang down, and the feeble knees: And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." (Heb. 12th. Ch.)

We close this article by reference to Paul's Epistle to the Ephesians to whom he said: "Finally, brethren, be strong in the Lord and in the power of His might. Put on the whole armour of God, that ye may be able to stand against (not for or with) the wiles of the devil. For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand the evil day. Stand therefore, having your loins girt with truth, and having on the breastplate of righteousness; and your feet, shod with the preparation of the gospel of peace. Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And the helmet of salvation, and the sword of the spirit, which is the word of God." We

might, in our false sense of security, say, if we are thus armoured, thus protected from all evil, and from the wiles of the wicked and the wicked one himself, that we need not fear; but rest in His promises, and go on in sin, believing that He will save us, in our disobedience as much as in our obedience, which is of Him, whom to know is life eternal; but Paul said further: "Praying always with all prayer, and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, to make known the mystery of the gospel. For which I am an ambassador in bonds." "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with them that love our Lord Jesus Christ in sincerity." Amen. (Eph. 6th ch.)

Submitted with malice toward no one; but I hope in love for the people of God.

In hope,
O. J. Denny.

PEACE.

This precious word is heard in every corner of the world, is sounded forth from every tongue, printed deeply into every page of literature, heralded forth by meetings, councils, in churches and all manner of worldly institutions, and the strangest thing about it is, there is so little of it in the world.

The daily papers tell us of the efforts set forth in behalf of peace while every boundary line of the nations of the old world bristle with bayonets, steel and concrete;

their ammunition factories are busy night and day forging the instruments of death.

Every ocean lane is carefully guarded by mighty fortresses and ships of steel, made just as strong and as destructive as the genius of man can make them.

All this is done in what we please to call Christian nations, whose cities, towns and highways are dotted with costly edifices consecrated to the worship of God, the Prince of Peace, who said lovingly and tenderly, "My peace I leave with you, my peace I give unto you, not as the world giveth," for when the world gives it expects as much in return and generally with usury.

Coming nearer home, we find a grand God-given home and country teeming with one hundred and twenty million people, fifty million of whom are called Christian, which land has church buildings, capable of housing more than the number of professed Christians, but if we visited them on a lovely beautiful sabbath morning we would find but a very small percent of this vast multitude engaged in the solemn worship of the Great God of our salvation. It is then we ask the solemn question, "Where are the nine."

We find there are perhaps a hundred different societies, all claiming to be the church founded by our Lord and Saviour, having the same gospel preached by Him, the same doctrine taught and practiced by His apostles, the same discipline given for the rule and conduct of the early church, all claiming to be imbued with the spirit of peace,

gentleness, meekness, goodness, holiness, righteousness, graciousness, faithfulness and loveliness of the original church. A closer inspection will reveal the fact that they have practically no different doctrine but a few different customs, but all agreed upon one point of doctrine which is strictly fundamental, that is they are all opposed to the doctrine upon which the true church was founded; unconditional election.

When Constantine made the Christian faith the religion of the Roman empire, thereby reversing the policy of his predecessors, bringing the nobility of the empire with all its sensuality, pride, haughtiness and pagan practices into the church, then the true church took wings and flew away into the wilderness and has been there ever since, for Solomon says, "who is this coming up from the wilderness, leaning upon her beloved."

We also find that while all the different religious societies appear friendly toward each other, yet they are bent upon one great race to physical greatness as to which can out-distance the others in gathering in without disciplining any of them, which would leave them with but a small remnant, and the remnant is the true church which the Lord added and not man.

They are also agreed upon one other thing. Through the Sunday School and other auxiliaries to hem in the true church and eventually to leave it without an inhabitant; but the spirit of God does not work that way, but is peaceable, loving, gentle, tender and true to all the

precious teachings of our loving Redeemer.

Coming still nearer home we find our own church torn with strife and confusion by the cunning craftiness of men who lie in wait to deceive by injecting heresies of various sorts to decoy men and women from following in the good old ways of our fathers, men who want to be leaders in the church, when true Christians pray like David to be led in the paths of righteousness for His name's sake.

Life is too short to strive about words of no profit, but let the Holy Scriptures settle all our controversies and let us have peace among ourselves.

If the church as a whole wanted peace as much as it wants strife, it could have it by laying aside all anger, wrath, malice and evil speaking as new born babes desiring the sincere milk of the word.

I have lived long enough, and have associated with my brethren to the extent of finding I cannot have all things to my liking, for I am aware of my own shortcomings and peculiarities that it behooves me to make all necessary concessions that others who see my own weakness more than I do, may be persuaded to watch over me for good and not be ready to point out my weakness to others.

Let us stop talking about our brethren's faults, and talk about Jesus and His wonderful love in finding us when lost and lifting our feet out of the clay and putting a new song in our mouths, even praise to Israel's God,

B. S. Cowin.

MRS. P. G. LESTER PASSES.

To the family and friends of Mrs. P. G. Lester, late of Roanoke, Va.

Having just been informed of the passing of Sister Lester, and regretting that I cannot attend her funeral rites to be held Saturday at 11 A. M., I am writing these few lines, for the purpose of expressing our sympathy to you all, and that the readers of Zions Landmark may have notice of her death.

Elder P. G. Lester, generally considered one of our ablest ministers and long associated with the Zion's Landmark editorial staff, often spoke feelingly and tenderly of Sister Lester, and I have quite often heard him say publicly, "It seems to help me in preaching to see Sister Lester in the congregation." Her face brightened as she listened to the gospel, and was thus made an inspiration to him who spoke the truths of the gospel of the Son of God.

They were no more twain, but one flesh, and one in the Spirit. She was indeed a good companion and faithful mother.

In her passing we know her place in the home and church cannot be filled; but her work having ended we believe she will or hath entered into the joys of her Lord.

To the sons, P. G., jr., and Masten, and to Mrs. Anna May Lester Hollins, you, and all the other relatives have our best wishes for the future; and while it is sad to have mother, the center of attraction in the home, removed, yet, in the providence of God may you all be made to say, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

Yours in hope,

O. J. Denny.

Winston-Salem, N. C.

MRS. G. A. ROSS

In loving remembrance of our dear sister, Elnora Ross who was a faithful member, always filling her seat as long as she was able.

We feel that our loss is her gain. It is without question that she was a firm believer in the doctrine of Jesus, who will never leave nor forsake his people, whom he died for.

She was born August 15, 1876, the daughter of G. L. Moore and wife. She was married to G. A. Ross, Feb. 10, 1895. To this union two sons were born, one of whom preceded her to the grave. She was a loving wife and mother, a kind friend and neighbor, always ready to lend a helping hand in time of need.

She united with the Primitive Baptist church many years ago.

She was a long sufferer in her last days but bore her suffering with patience and was always cheerful.

She died October 2, 1936. Funeral services were held the following day at her home by her pastor, Elder J. L. Ross,

and she was laid to rest in the family burying ground, under a beautiful mound of flowers.

She leaves to mourn her loss a husband, one son, two grandchildren, one brother, four sisters, and a host of friends.

She is gone but not forgotten
Never shall her memory fade,
But sweetest thoughts shall ever linger,
Around the grave where she is laid.

Done by order of conference of the church at Whichards, October 24, 1936.

J. L. Ross Moderator
Ada M. Leggett, Clerk,
Alice Simmons,
Minnie M. Roberson,
Committee.

JESSE MEWBORN AND FAMILY.

If it wasn't asking too much of you, I would like very much to see a notice of the life and death of some of my people.

My father, Jesse L. Mewborn, was born July 30th, 1852, in Greene county, near the little village of Jason, N. C. He lived in this vicinity until he was 40 years old. He then lived in Lenoir county, one year near Kinston, N. C., and in Beaufort county, near Aurora, N. C., for five years. Then he moved back in Greene county to a place called Shine, and lived there for 18 years. He then moved to Wayne county, about seven miles from Goldsboro, N. C., and stayed there about seven years. In his declining age he broke up housekeeping, and with his wife and youngest daughter, went to Cove City in Craven county, N. C., to live with a widowed daughter, Mrs. Lydia Heath, and stayed there until his death, January 24, 1928.

He was the father of eleven children. Their names are John, Florence, Morris, Van, Lydia, Stella, Nannie, Mary, Ruth, Rachel and Annie. Three girls preceded him in death, Mary, Florence and Stella. He had flu and pneumonia and lived only a few days. He was taken back to the old family burying ground, Mewborn's graveyard, in which his parents were buried, and there laid to rest, to await the coming of the Lord.

He joined the church at Mewborn's. (Primitive Baptist) when he was a young man, and his name stayed on the church book until his death.

He never possessed much of this world's goods, but was an honest, upright man, a good neighbor wherever he lived. He was thought of as superior to most men, in every place he lived. He never used slang words of any kind. The worst word I ever heard him use was "dog-gone" and that only once. There could be more said, but this is enough. Thus he lived and died.

His Wife, Mary Mewborn

His wife, Mary Mewborn, was born April 4, 1852 in the same neighborhood

with him, and was his double first cousin. They were married February 12, 1870, and lived together nearly fifty-eight (58) years.

After the death of father, mother and my two sisters moved to Tarboro, N. C., where three of the other children lived, and she died there June 8, 1933, making her 79 years, one month and 4 days old, and she was a very good woman, and devoted mother. She was loved by all.

She joined the same church of her husband, in a short time after he did and died with her name there.

She suffered with heart trouble several years, and died quite suddenly just before day, but we were up with her. She was buried beside her husband. Thus she lived and died.

Their Fifth Child

Their fifth child, Lydia Mewborn, was born June 25, 1879 and died June 6, 1929, making her nearly 50 years old. She married Mr. E. H. Heath, April 20, 1910. She joined the Primitive Baptist church in Kinston, N. C., about the year 1923, and was clerk of the church when she died. She had no children and was blessed to be able to help take care of her father and mother in their last days. She had cancer and suffered untold agony for six months before she died. She taught school in her early womanhood and was a good business woman. Her husband died Nov. 15, 1921. She lived a widow the rest of her days. Thus she lived and died.

Their First Child

Their first child, John Mewborn, was born July 13, 1872. He was killed by an automobile in front of his home Nov. 16, 1936 making him 64 years, 4 months and 3 days old. He was born in Greene County in the same community that his father and mother were. He lived with them until he was 21 years old, then he stayed with his uncle for several years, and in Alabama 3 or 4 years, and in different places until in 1912, he bought a place of business in Tarboro, N. C., and moved there. He put in a grist mill, and has been a very successful man in business at that place.

He was buried in Greenwood cemetery in Tarboro, N. C.

He was a Mason, and this order was in charge of the funeral.

We, the remaining children, wish to thank each person for their kind expressions of sympathy.

He did not belong to any church.

Written by his sister with whom he had lived since 1919, when he took her and her husband in with him, and since that time had given the business to them. Thus he lived and died.

Written by the seventh child of Jesse L. and Mary Mewborn.

Mrs. Nannie L. Mewborn,
Tarboro, N. C.

PLEASE READ CAREFULLY

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

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

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

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

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VOL. LXX.

JANUARY 1, 1937

NO. 4

THE LABORER IS WORTHY OF HIS HIRE.

"And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord.

And they made a proclamation through Judah and Jerusalem, to bring in to the Lord the collection that Moses the servant of God laid upon Israel in the wilderness.

And all the princes and all the people rejoiced, and brought in and cast into the chest, until they had made an end.

Now it came to pass, that at what time the chest was brought unto the king's office by the hands of the Levites and when there was much money, the king's scribe and the high Priest came and emptied the chest and took it and carried it to his place. Thus they did by day and gathered money in abundance.

And the king and Jehoida gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord.

So the workmen wrought, and the word was perfected by them, and they set the house of God in his state, and strengthened it. And when they had finished it, they brought the rest of the money before the king and Jehoida whereof were made vessels for the house of the Lord, even vessels to minister, and to offer withal, and spoons and vessels of gold and silver. And they offered burnt offerings in the house of the Lord continually all the days of Jehoida.—2 Chron. 24:8-15.

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.

\$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.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

PRAISE THE LORD.

Thank the Lord, O my soul,
For all the blessings from heaven
flow.

It is a feast to my poor soul,
I hope it will be when I get old.

It is a gift from God, I know,
To the church of God I want to go.

And When I die and leave this
world,

That glorious home I hope to reach.

I'll have no troubles when I get
there,

All of my trials will be over.

My troubles I have to bear on earth,
I pray my God will carry me
through.

While I do live to hold my peace,
A mortal glory I hope to reach.

I hope to meet the saints up there,
Enjoy the doctrine I have declared.

O! what a God He is to me,
He opened my eyes and I did see.

He is so kind and full of truth,
He made me love Him in my youth.

I love my God, His children, too,
And my little family I do love true.

I often have to leave my home,
To see how the children are getting
along.

My family is near and dear to me,
When I come home I love to see.

My wife, she meets me with a smile
And tells me to preach until I die.

And when I do get burdened to go,
She is always ready to hunt my
clothes.

If I stay a month it is all right,
But still she wants me to come in
sight.

My children seem to be so humble,
When I do start they do not grum-
ble.

It is so sad to leave my home;
I must be rolling like a stone.

When children get hungry to see
me come,
It seems I cannot stay at home.

I cannot feed sheep by myself,
If God don't bless I know I am left.

If I could stay at home I would,
And try to live if I just could.

My family needs me there I know,
Through mud and snow though I
must go.

To try to tell the children what
They have a God the world knows
not.

If I did know that God would bless
Poor me to preach, then give me
rest.

It seems to me that I could go
And trust in Him the truth is so.

There is one thing that I do know,

God saved His people from endless
woe.

I know His children saved by grace,
This truth I am not ashamed to
face.

I hope we all will keep the faith,
And always say it is by grace.

And when we die and leave this
world,
Our souls in paradise will rest.

And when our Jesus comes again,
He'll raise our bodies out of the
graves.

And they will be just like He is,
We'll sing and praise Him as He is.

The little babes that have gone be-
fore,

We'll see their faces here no more.

Their little tongues will sing and
praise,

And say our bodies have been
raised.

Our fathers and mothers have gone
before,

Their walk on earth we'll see no
more.

We'll meet them in that world
above,

We'll sing free grace, redeeming
love.

If I never meet you here below,
You know salvation by grace is so.

But I do feel unworthy too,
To preach the doctrine I know is
true.

But I do hope when I am done,
I hope to say my race is run.

I hope to say I have finished my
course,

I hope to say I have kept the faith.

I hope a crown is laid up for me,
And for the children that love His
name.

A Song.

It is the grace of God that gives
Sweet pleasure while we live,
'Tis grace that must supply our
needs,

Gives comfort when we die.

Then after death its joy will be
Lost in eternity.

The living God will be our friend,
Our bliss shall never end.

Elder W. E. Jarrell,
Lexington, N. C., R. 2.

EXPERIENCE.

Dear Readers:

Why am I burdened with the
task of writing my experience? Be-
cause I promised Brother Stanfield
I would try to write it if it be the
Lord's will. I hope I haven't de-
ceived the brothers and sisters. I
feel like sometimes, I have, and I'm
in trouble and then I'll have a good
dream and I am happy. I dream-
ed Friday night of crossing over a
pretty stream of water and I was
flying up the straightest and whitest
path I ever saw. I can't tell any-
one how happy or light-hearted I
was in my dream. Five years ago
I dreamed I joined the church at
Pleasant Grove and I went down to
the water to be baptized, and when
I got there, they had baptized some
one else. I was in trouble then,
but I didn't tell it. Not long after
that, I dreamed of the largest
snake I ever heard of and it was

tangling around my feet; but somehow, I got away from it and it didn't bite me. This snake, to my mind, is the tempter that keeps us from doing the things that we should do.

August 17, 1934 we carried our 23 months old twin baby boy to the Duke hospital in Durham, N. C. That was an awful time at our home. Parting our babies the night before we carried him away, he sang his little song. I tried to pray he would get well, and the words came to me, "The Lord giveth and the Lord taketh away." He only lived five days. The morning he died I went to the spring for water and as I was coming back a scripture got on my mind. I never had read it and I didn't know where it was. Brother Stanfield told me where to find it. It's the 40th chapter of Isaiah, and the two first and second verses. It came to me just like it is in the Bible. I felt like he was dead and my sins were the cause of his death and I can't tell any one how much trouble I was in. I cried most of the way to the hospital and when we went in a nurse came and told us he was dead. I said, Lord have mercy on me. While I was grieving for my baby I would have good dreams. There was over a year I couldn't sing. And one night I dreamed I was at Pleasant Grove with the good people and I was helping sing and I dreamed the song number was 131. And I woke up singing, "Does the gospel word proclaim rest for those who weary be," and a part of my trouble left me. And in February we all had the

flu and my husband had pneumonia. I felt like all this trouble was the cause of my sins again and I tried to pray they would get well and if it be right for me to join the church, I would if they all got well. And then I went to church third Saturday in March and Brother Stanfield preached my feelings so much. I didn't sleep any that night. The next day I went back to preaching and felt happy. Then two more times I dreamed of begging a home with them, and they turned me away, and I would wake up crying. And three times in one week I dreamed I was going to die. The last time I thought I was dead and the Lord was raising me up and I woke up crying.

The second Saturday in May, I woke up singing "Amazing Grace," and I was happy again. I didn't feel like I had ever had any trouble. The third Saturday in May I never have seen the people at Pleasant Grove look so happy as then. I thought I would join then, but I couldn't. I went out of the church and cried until I felt like every one knew my feelings, but I didn't care. I was not ashamed of my tears. I didn't think I would go on Sunday, but I had to go. I felt like if the Lord would give me strength enough I would join and I did. I felt lifted up and happy. I love all the Primitive Baptists and I hate the worldly things.

I had a pretty dream of being baptized, and I was baptized the third Sunday in June with two other sisters. I'm not as good as any of the others, but I am happy when I am with them.

If any of the readers have a mind to, please pray for me.

I am your little sister, I hope,
Mrs. R. E. Apple,
Ruffin, N. C., R. 1.

Dear Mr. Gold: Would appreciate it if you will publish this at an early date. I encourage the people to write their experience. All of us like to read them. Pleasant Grove has been blessed of late. We have received ten, I think, in 12 months.—T. A. Stanfield.

A LOVELY FAMILY.

Mr. W. F. Britt and Daughter,
Mrs. Dent,
My Precious Ones:

If I could compose my mind enough, I want to write you all, but I wonder. You see I have seen so much, felt so much, and heard so much these wonderful days. In fact it started for me Friday night. Elder Hanks spent the night at my Brother Joddy Bott's, and Arthur and I went over and sat till bedtime with them. I had read so much of his writing, I felt I already knew him, except his face, and to me he looks very much like I think Abraham Lincoln looked. How my heart does swell with pride, when I think that such precious people as Brother Hanks, and you, Brother Britt, will allow me to claim you as brethren in the spirit. Oh! surely, surely it must not be an earthly love I have for my precious brethren. This is the brightest evidence I have that I belong to the blood-washed throng. Too, I can look back over my wasted life and know that,

All my life long,
Have my footsteps been attended,
Surely by one,
Who has guarded my way,
Tenderly watched over,
Sweetly befriended.
Blessings have followed me,
All my life long.

I am so proud of the family I belong to, if indeed I belong to the old Baptists. I have never listened to a sweeter sermon than Brother Hanks was blessed to preach yesterday. I wept till I was ashamed, but couldn't any more quit than I could have flown. You see he served Ramah church about two years, a little over 40 years ago, when he was young in the ministry. As I looked at him and listened to him as he recalled those days, how he baptized 75 in 18 months, all his life spent serving God and is still faithful, still contending for the same principles delivered to the saints by their own law-giver. I know no other preacher who ever affected me just as he did, or ever made me quite so proud of the old Baptists. Whether I'm one or not, I know with everything within me, that they are the visible kingdom Christ set up here in this world. God wonderfully blessed him again today, although he was not well, physically, today and was scattering, but preached plenty big for little folks like me. Brother Sam sure did appreciate his visit too. Sorrows must be mixed with our joys, and just at the close of the sermon, as the brethren and friends were shaking hands, perhaps for the last time, with dear old Elder

Hanks, our beloved Brother Garrett, Brother John's father, was stricken very ill, I suppose he had a light stroke, may have been a heart attack, but I think it was paralysis. I am so uneasy about him. I know he, like my parents, has been here a long time, and they feel they've outlived their usefulness, but Oh! how I do love those old ones, and how it does hurt to give them up.

Another pleasure that was mine today, Sister Verbie White, Elder Henderson's granddaughter and her husband and daughter, came and took dinner with us, and truly, they are a lovely family, every one of them.

Now there are the cows to be milked and other things to do, and since you all must be tired of this, I'll quit; only I'll try to hear from Brother Garrett in the morning before I seal this. Don't ever doubt my love for either of you, for you most assuredly have that, and although I am so weak, the love I feel for you, is far stronger than I am.

Monday morning, 11 o'clock—I have been waiting in hope that I would hear from Brother Garrett, but haven't yet. Still an hour till mail time, and I'll not seal this until the mail man comes, in hope that I will hear, as I know you learned to love this dear, quiet, good man.

Brother Britt, you never can know how great a favor you did me when you gave me that subscription to Zion's Landmark, or the pleasure you were putting in my reach. It is wonderful. Nothing in it though that I enjoy more than those articles written by my dear

Brother Britt. I was down and out when your letter came, and it would be hard to tell which helped me most, they were both so sweet, and God grant that I will never do or say anything to make either of you love me less. There are times when I can say I know my Redeemer liveth. The rest of the time I can hope.

11:30 o'clock.—Just heard from Brother Garrett. Said it seemed like he had a little better use of his tongue this morning. The doctor however, expected him to have a stroke any time I understand. The doctor said he had a blood clot on the brain, and if his system could absorb that he would get better. If not, and a hemorrhage occurred, he would go right out. Dear old man. God be with him and support him to, and through the remainder of his time here.

Kindest regards to Brother John, and I do hope it will be the Lord's will for us all to meet again at our next association, but if not, I hope we'll all meet where associations never break up.

Unworthily,

Mattie Golden.

Banks, Ala., R. No. 1.

DO I BELIEVE THAT WHAT IS TO BE WILL BE?

Oh, how silly the question. The farm laborer who has judgment enough to chop a row of cotton, the smith who can weld a piece of iron, the wood workman who can dress a plank, the teacher who can teach the rudiments of English, the college professor or the president of the United States, will all with

one accord answer in the affirmative. They can do nothing else. That is already a fixed fact, but suppose we change it a bit so that it reads: "Do we believe that what is done in this sinful world is done by and according to the will of a just and holy God?" That puts a different face on it, and I think that many will reply negatively. I am sure that I am one who will give a negative reply. The God that I love is good, immensely good. Yea, He is the fountain of goodness from which all goodness flows. And as there is nothing but goodness in that fountain, nothing but goodness can emanate therefrom. No, He is of too pure an eye to behold sin or look upon iniquity. Then tell me that He purposes, decrees, predestinates sin? Please tell it to some one else if you wish it believed. That is said now by some to be Primitive Baptist doctrine. I have had the privilege to be numbered with the Primitive Baptists 60 years, in June of this year, and read the paper by that name published by Elder Burwell Temple, of Raleigh, to which my grandfather was a frequent writer. I read the Landmark in prospectus when started by Elder Levi I. Bodenhammer, and read much other Primitive Baptist literature, and always attended the preaching whenever I could do so, to hear such men as R. D. Hart, S. Pate, P. D. Gold, C. B. Hassell, J. S. Brinson, Thomas Goodwin, W. A. Ross, John R. Rowe, and a host of other able preachers of the gospel of Christ Jesus our Saviour, and I heard no such stuff as the predesti-

nation of evil until of late years. It hurts me and makes my heart groan within me to hear it, and I very much fear that such is causing much of the coldness in our churches.

I love my brethren and am not going to fall out with them because they do not see as I do, and I will try to bear with all, and do not know that I should have written this, but it is frequently said that all Primitive Baptists believe this, and I wish to let my brethren know that I do not, and have never believed that my heavenly Father proposed, decreed, or predestinated evil in any sense of the word.

I am in my 86th year and my eyesight is very dim, so that I cannot see the writing I am doing, or read any ordinary print, but the dear Lord is good to me and blesses me with good health and with sweet refreshing showers of manna to make me rejoice, and I hope that He will keep me, teach me, guide me, comfort me and be my strength and stay and portion at all times, and under all circumstances. And I desire to ask the same for my brethren and sisters.

With much love,

Your little unworthy brother,
George M. Hardy.

REPENT, EVERY ONE OF YOU!

"Let us examine ourselves and repent every one from the error of his ways."

This command is to those that have been quickened by the power of God and made alive in Christ Jesus. Humble yourselves under the mighty hand of God. If any

have transgressed the church or Bible discipline, repent and confess your faults one to another. Do not persist against a better judgment to please the flesh, for the Lord will not bless thee no more than He did the children of Israel in disobedience under the law covenant but when they obeyed, God fought the battle for them. He is the same God under the grace covenant, in obedience a blessing and in disobedience a curse.

Now, brethren, when one or more becomes a transgressor there is a debt to pay and I believe the Spirit of His grace will enable them to confess their faults one to another.

"Awake, thou that sleepest and arise from the dead and Christ will give thee light." Christ is the great Shepherd of His sheep and He said, "My sheep hear my voice and they will follow me, for I gave them eternal life."

Now those whom the Lord has called as messengers of peace are under-shepherds.

Jesus said to Peter, "Feed my sheep and my lambs."

Now, when trouble arises don't agree to compromise with error. Point them to the scriptures. Read Matthew, 18th chapter. Reproof of the shepherds. Ezekiel, 34th chapter, and 3rd chapter 17th and 20th verses. Just hew to the line which the Lord has drawn and let the chips fall where they will.

An Association has no ecclesiastical power over the churches; but is a gathering of the saints to worship God and for mutual edification. Each church is an independent body to transact her own busi-

ness. We should look to our dear Saviour, who paid the debt on the Roman cross by His shed blood for as many as His Father gave Him.

Trust in the King eternal, invisible, the all-wise God. We are poor sinners saved by grace and by the mercy of God. The poor children of the Lord when they are shown what they are by nature and what they must be by grace if not lost to eternity. They feel poor, lost sinners. Lord have mercy on me, a poor sinner.

They try all that's in their power but have to wait on the Lord for deliverance. Then it is praise to the Lord for what He has done for my poor soul.

I have a little hope of being carried to a place of peace and happiness, where all sorrows shall flee away, where all will be peace and joy.

It seems to me there is a dark cloud hovering over this government, prohibiting us from our rights and privileges.

May the Lord guide every one of His children in the right spirit.

Yours in hope,
Mrs. Claud West,
Box 187, Greenville, N. C.

COME AND DINE.

You will find these words written in the 21st chapter of St. John, a portion of the 12th verses. What blessed words, spoken by our Lord and Master to some of His loved ones. Seven of them, I believe, that had been toiling all night and had caught nothing. Fishing seems to have been their occupation at that time. Oh how useful and comfort-

ing Jesus was to them, doing the right thing at the right time. I have been reading of the life and death and resurrection of Jesus, recorded by Matthew, Mark, Luke and John. O! what wonderful things they tell of Jesus, proving beyond all doubt that all power and wisdom was given to Him. Thus showing Him to be the Saviour the poor sinner needs. The One that can forgive sin. The One that can change the heart of the king. I often desire and pray to be able to honor and truly worship Him. But I have to confess I am vile, wretched, and poor, and feel I need the Lord's help.

Now in this last chapter of St. John is shown that Jesus is mindful of his children as he stood on the shore and asked them, "Children have ye any meat?" "No." "Cast the net on the right side," of the ship, and ye shall find, and when they knew their net was full of great fishes, they knew it was Jesus. So they went to him and found coals of fire and fish and fish and bread laid thereon, and the invitation or command, "Come and dine." What a blessing at that time to those seven hungry and tired souls who had toiled all night and caught nothing.

The lesson taught here makes me think of some words I used to sing when I was young, years ago,

"There's not a place on earth's vast
round,
In ocean deep or air,
Where skill and wisdom are not
found,
For God is everywhere."

God knows what is in the deep ocean. Nothing is hid from Him. I often try to pray to the giver of every good and perfect gift to remember our loved ones. He knows where they are, and is able to supply all their needs. My bretheren and sisters, we need no other God but the God of Isaac and Jacob and the one our forefathers worshipped. Let us strive to enter in at the strait gate and to be able to do our Master's will. All of the apostles did not tell of these things with the same words, but only as it appeared to them. Which was the truth. So let us not fall out by the way.

R. L. Dodson,
147 Broad St.,
Danville, Va.

Dear Brother Dodson is now in the 80th year of his life. A man among men, as to being spiritually minded. We love the man, his writings and his fatherly admonition as we hear him say "Brethren let us not fall out by the way."

Humanity is vain and poor. None of us are perfect. In Christ alone is perfection found; but as the head of all things, and the church is His body, as surely as the head rules the actions of the same body, naturally, so the body of Christ is controlled and all Spiritual service is rendered by Him who is over all and in all and through all.

We commend Brother Dodson's writings to our dear people.

O. J. Denny.

"WHEREFORE TAKE UNTO YOU THE WHOLE ARMOUR OF GOD, THAT YE MAY BE ABLE TO WITHSTAND IN THE EVIL DAY, AND HAVING DONE ALL, TO STAND."—Eph. 6:13.

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

Dear Friend:

I read with much interest and approval your article in the issue of Sept. 15th Landmark, with the title "What are we to do?" Also the Editorial by Elder O. J. Denny, headed "Persecutions," which is indeed timely and worthy of due consideration, in the issue of Oct. 15th. And among other good letters of which there are several worthy of note, would call attention to one addressed, "To the Household of Faith," in Oct. 1st, and another by the same writer, "Why Do They Not Come?" from Azubah Lee, Fuquay Springs, N. C., and your remarks on the latter following, in same issue of Nov. 1st.

I have also been concerned and wondered why you have not obeyed our Lord's command, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11:28-30.

Your feeling of unworthiness and the fear that "if you should join the church and not measure up to what you feel He requires in a Christian, that your last estate would be worse than the first." All

believers know that none of us can measure up to the perfect mark of a Christian on this earth, and have to go trusting in Jesus Christ our Lord, who has gone before. For he is our righteousness, he is our sanctification and our redemption, so they can only glory in the Lord. You are a believer, and your labor of love for the cause is not in vain. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand," which heads this letter, and we do well to heed Divine instruction.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

As we were boys together, and our fathers who were faithful yoke fellows, have gone to their reward; you have just passed 69 in October and I if I am spared to see Dec. 7th, will reach 70, the allotted age of man.

Will close with the words of the sweet singer of Israel, in Psalm 71, 16th to 18th verses, inclusive, which you can supply.

"I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

"Now also when I am old and grey-headed, O God forsake me not: until I have declared thy strength unto this generation, and

thy power unto every one that is come."

May the Lord direct and keep us in his prayer.

Yours in hope,
Julius C. Moore.

DEEPLY GRIEVED.

My Dear Bro. Gilbert:

My Landmark came today, Dec. 1st issue, and with all the good matters contained therein was the sad news of your dear wife's death.

Brother Gilbert, my heart goes out in sympathy to you which must be the darkest time of your life. I fully realize what it means to lose a good wife which in my judgment is God's greatest natural gift to man. Surely no man can know of such loss except those who have passed through it. And even then it is only felt and not expressed, for such a loss is inexpressible. But thank God that He gave you such a good wife. I never had the pleasure of seeing her, but judging from what the writer had to say respecting her life, she must have been a wife indeed. Having all the qualifications that are required in the Bible for a preacher's wife. Surely God gave her to you to help you to bear your burdens as no other could. To comfort you and encourage you as you have "no doubt" waded through the many difficulties in service to your God and in faithfulness to His people in a gospel way. A preacher's wife can be of much comfort to him if she be blessed as I feel your dear wife was. But I would not have you to be ignorant, my brother, concerning them which are asleep, that ye sor-

row not even as others which have no hope. For if we believe Jesus died and rose again, even them also which sleep in Jesus will God bring with him. For this we say unto you by the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout and with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, and etc. Wherefore, my dear brother, comfort yourself with these words.

May God bless you, my dear brother, and comfort you in your lonely hours.

In hope,
A. B. Denson,
Rocky Mount, N. C., R. 2.

Mr. Gold: I regard the enclosed letter of Elder Denson both comforting and edifying, and I shall be glad if you see fit to publish it.

Yours cordially,
M. L. Gilbert.

SENDING LANDMARK TO SOME-ONE UNABLE TO PAY.

Mr. John Gold,
Wilson, North Carolina,
Dear Mr. Gold:

I am sending you check out of same you can give me credit for one year and the balance you can apply to the credit of some brother or sister that you may decide is not able to pay for the Landmark and will get much comfort in reading the good letters that will come to them in the Landmark during the year 1937.

Mr. Gold, I hope that you will have a mind to write more often as I see that I am not alone when I say I enjoy reading your good letters.

1936 will soon be gone, and let me hope that you have had much success in your business. None of us know what the year 1937 has in store for us but God knows what is best for His and what ever we receive it is for our good. Now we cannot understand, but some sweet day if we are His we shall understand and be satisfied.

L. W. Temple,

Lake View, S. C.

INTERESTED IN THE LANDMARK.

P. D. Gold Pub. Co.,

Dear Mr. Gold:

Find inclosed (\$2.00) two dollars which I'm sending you to pay for Zion's Landmark, to be sent to Mrs. Sarah R. Norris, R. F. D. No. 5, Box 36, Dunn, N. C. One year's subscription for her. Sister Norris is a new subscriber. She asked me to send in this subscription for the Landmark, last Sunday at Bethsaida.

Sister Norris is a true and faithful member of Bethsaida Church, and a true Primitive Baptist among the flock of Christ.

I'm also asking you, do you handle and sell hymn books, "Loyd's Selection"? If so, or not, write me where I can purchase a book and what will be the price per book.

I'll close, asking you to pray for me and thine. Hoping to hear from you at an early date.

Yours in humble hope,

Jason Allen.

WISH I WERE MORE LIKE HIM.

J. D. Gold,

Dear Brother:

Enclosed you will find a dollar bill to pay my arrears for the Landmark. I do thank you for your forbearance and patience with me. Please continue the paper.

I called you "Brother Gold." I feel like I ought to, because you are so much like your father in principle as well as favor.

To my mind there was not a greater man living than Elder P. D. Gold. He was a great man indeed. You are the son of a great man, for which cause I feel it to be an honor to you to write Brother John D. Gold in addressing you.

With kindest regards, I am yours,

George Robbins,

907 Elizabeth St.,

Durham, N. C.

I appreciate the compliment though I am not worthy of it. The older I get the more I revere the memory of father and appreciate his greatness and goodness. I wish I were more like him.

John D. Gold.

WANTS PEACE, LOVE AND FELLOWSHIP.

P. D. Gold Publishing Co.

Dear Sirs:

Please find enclosed money order for \$2.00 for which please renew my subscription to the Landmark for one year which expired August 15, 1936.

Please excuse my delay. It was just negligence on my part.

I enjoy reading the Landmark

and have been taking it for about 19 years.

Wish you much success and that you will be able to keep the Landmark going.

The closest church that I can go to preaching now is twenty-eight or thirty miles, so I don't hear preaching so often.

Mr. Gold, I enjoyed reading your articles in the Landmark concerning the peace, love and fellowship of the brethren. I think all would do well to take heed to your advice. May the Lord give us the heart and mind to live in peace one with another.

H. G. Price,

Evington, Va.

R. F. D. 3

LOVES THE LANDMARK.

Enclosed please find money order for one dollar to pay for Zion's Landmark to the fifteenth of June, 1937. I love the Landmark and intend telling the Baptists why it is I like the book so well.

Lou C. Roberson,

Penhook, Va.

RESOLUTIONS OF RESPECT.

Whereas, God in His infinite wisdom has removed from us our beloved brother, A. A. Snider, who was born August 23rd, 1852; died June 7th, 1936; age 83 years, 9 months and 14 days.

He joined the Primitive Baptist Church at Tom's Creek, Davidson County, North Carolina on Saturday before the fourth Sunday in October, 1883. He was married to Miss Sallie Ann Garner in early life. To this union were born three children, two daughters and one son. One daughter died in infancy. Mrs. Snider preceded him in death about twenty years. One son, W. J. Snider and one daughter, Mrs. L. E. Workman, of Denton, N. C., remain to mourn his departure.

Brother Snider was blind for more than twenty years and endured his afflictions without complaint. He filled his seat in church regularly until the infirmities of

old age deprived him of that privilege. We feel that a father in Israel has fallen and that we shall miss his wise counsel and sweet fellowship.

Therefore, Be It Resolved:

1st. That we bow in humble submission to the will of One who is the Author and Finisher of our faith, realizing that Brother Snider's departure is the entrance into that celestial city where sickness, sorrow, pain and death are felt and feared no more.

2nd. That we extend to the bereaved family our sincere sympathy in their great loss and bereavement.

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

Done in conference November 21st, 1936.

H. S. Williams, Moderator
B. I. Harrison, Clerk.

W. S. LINDSEY

As I am sitting by my fireside with a sad heart that is feeling the loss of my loving father, I will attempt to write of his death for the "Zion's Landmark."

Sunday morning, March 8th, at three-thirty, the community felt the shock of a friend's death, when the news was spread that Scott Lindsey, as he was better known, was called away from this world of sorrow and grief. He died suddenly.

He was born in the Sandy Cross section on the 17th of September 1880, making his stay here 55 years, 6 months, 9 days. He lived in this section until he was twelve years old; he then moved in the section around Elm City. He was married in 1906 to Tillie Bullock, who still survives him. To this union two children were born, Leora and Ralph Mayo. Ralph died when he was four years old.

Scott was in bad health. He had always had a leaking heart. I have often heard him say he was ready to die when the Lord called him. He suffered so much all the time. We hated to give him up; but the Lord was ready for him to come home.

He united with the Primitive Baptist Church at Town Creek several years ago. Elder Amos Crisp baptized him. He fought the battle faithfully until the end. We feel our loss is his gain. He loved to attend services until the last.

He was buried in the Barnes graveyard near Sandy Cross, which was his request. Rev. Johnie Joyner conducted the funeral services among a host of friends and relatives. He leaves to mourn his loss a wife and daughter, Leora; a sister, Mrs. Florence Brantley, Bailey, N. C., and a brother, J. J. Lindsey, Rocky Mount N. C., besides a number of other relatives.

He is gone but not forgotten.

Written by his loving daughter,

Mrs. Leora Clay.

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.

WILSON, N. C., JAN 1, 1937

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SAVED BY GRACE.

"By grace ye are saved," etc. (Eph. 2:5).

Questions that arise, in our minds. (1) What is it to be saved? How doth grace save us? (2) Who is it that is saved by grace? (3) From what condition are we saved? (4) Unto what are we saved?

Answer to first question. "What is it to be saved, and how, and who is embraced in the 'saved by grace'?"

Many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees (good people in their own esteem) saw it, they said unto his disciples, "Why eateth yur Master with publicans and sinners?" But when Jesus heard that, he said unto them "They that be whole need not a physician, but they that are sick." (Matt. 9th. Ch.)

In this we have the two classes of humanity. The sick, and the well, in their own esteem, and the saved and the unsaved.

The unsaved do not feel the need of salvation, and the saved, in Christ, know that of themselves they are unworthy of salvation or any of its attendant blessings.

The first evidence of grace in the heart, is to have been quickened, from a dead state in nature to a realization of need of salvation. Being quickened, made alive to the exceeding sinfulness of the heart, all such are no longer as dead; but are become living or lively stones, being built up into that Spiritual house not made with hands, and being, then so fully conscious of their sinful state, they are now become humble, prayerful beggars at a throne of grace for saving grace which the Lord alone can give.

The apostle says that "He hath saved us and called us with an Holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began." (Titus 1-9)

Thus we are said to be saved in the purpose of God before the world began, so we say, we were saved in His Eternal mind and purpose, before conversion, or before being called out of the world by Christ, and thus translated from the Kingdom of darkness into the Kingdom of the Son of God.

We note "saved" is put before "called." "He hath saved us and called us." Not that He hath first called and then saved. Again we are preserved in Christ and then

called. Jude says "To them that are sanctified by God the Father, and then preserved in Jesus Christ, and called." (Jude 1:1) To such he said "Mercy unto you, and peace, and love multiplied." What a gracious thing it is to "Be saved by grace," and as such recipients of the Mercy of God, to have your peace and love multiplied.

Paul says in Romans 11th. Ch. "God hath not cast away his people which he foreknew." Elijah complained, saying, "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." How truly he expressed the down-cast soul. "I am left alone," or lonely, as the lone sparrow upon the house top, with all the elements to try the spirit of man. But Jesus said unto them, "But what saith the answer of God unto him?" "I have reserved myself seven thousand men, who have not bowed the knee to the image of Baal. Even so at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace." Therefore, it is "By Grace ye are saved," through faith, it is the gift of God.

Paul said to the Church at Ephesus: "You hath He quickened who were dead in trespasses and sins." To the Church at Collosee, he said, "As ye have therefore received Christ th Lord, so walk in Him."

"And ye are complete in Him, which is the head of all principality and power; In whom ye are circumcised with the circumcision made without hands, in putting off

the body of the sins of the flesh by the circumcision of Christ; Buried with Him in baptism, wherein ye also are risen with Him through the faith of the operation of God, who hath raised Him from the dead, And you, being dead in your sins and the uncircumcision of your flesh, hath. He quickened together with Him; having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross; And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." (Col. 2nd. Ch.) And thus "Ye are saved by His grace and mercy, and preserved in Him and by Him unto the eternal day."

To be saved by grace, therefore, is to be brought unto, and by faith to be enabled to lay hold on Christ, and to rest in His promises.

All the blessedly saved must be brought unto Christ, yea drawn unto Him, for "No man, saith Christ, can come unto me except my Father draw Him." John 5:44.

To be saved in Christ, is to be preserved unto the end. But saith one, there will be no end to Salvation. That is true, but the time is to come when time, as we know it, will be no more, for time must give place to Eternity, and faith will then come to an end, for faith will be no longer needed as a strong tower of hope, for hope will then have been at an end, for what a man doth obtain why doth he yet hope for it? Heaven will be an eternal reality, and not something to be

longed for or hoped for; hence faith in the promises of God will then have turned into possession,—an everlasting haven of rest and joy inexpressible.

Here we need faith, for though salvation began in the Divine purpose of God, and was given in, and by Christ, and solely through the merits of His glorious sacrifice, yet we need the blessing for which Jesus said He would pray the visitation of the Holy Spirit, which completes the Trinity, God the Father, God the Son and God the Holy Ghost.

One might say, if once saved, why be concerned further? Jesus told of the sorrows which His people would have to endure, saying, in part, "For nation shall rise against nation, and kingdom against kingdom, etc. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end shall be saved." (Matt. 24th. Ch.)

Paul said to the Romans, "For all have sinned, and come short of the glory of God: being justified freely by His grace, through the redemption that is in Christ the Lord, 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 that believeth in Jesus." (Rom. 3d. Ch.)

Let us summarize: (1) Grace is attributed to the Father in Rom. 3:25; Eph. 1:2; Phil. 1:2, and in many other scriptures.

(2) Grace is attributed to the Son, Jesus Christ in 2d. Cor. 8:9; Gal. 6:18; in Rev. 12:21, and many other places.

(3) Grace is attributed to the Holy Spirit in Zech. 12:10; Heb. 10:29, etc.

It is no wonder Paul said "By the grace of God I am what I am and His grace which He bestowed upon me was not in vain." (1st. Cor. 15:10).

O. J. Denny.

IN HIS NAME.

In prospect of the new year I feel a desire to address the readers of Zion's Landmark in the name of Him, who is "as ointment poured forth." Paul beseeched the "saints," "brethren," at Rome, whom God foreknew, called and predestinated to be conformed to the image of His Son, the First Born among many brethren, "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Let no one say I am too weak, too poor in spirit to make an acceptable offering unto the Lord; for I know I cannot measure up to the standard of gospel obedience. For the most part, it is those that feel dependence and poverty that possess the gifts that pertain to life and godliness. Remember you are not under the law but are under grace. Those who were under the law brought dead sacrifices to the altar, presenting them as an atonement for their past sins, which could never make the offerers perfect or purge their conscience from dead works to serve the living God. "For the law,

having a shadow of good things to come, and not the very image of the things"; but Christ is the substance, and He gave Himself, a living sacrifice. So all He did from the manger to Calvary in the kingdom of God was a living sacrifice; all He has done since He arose from the dead is to impart life-giving gifts to His people. Those that serve Him are not dead in sins, so their offerings are in faith, hope, and love, fruits of the Spirit; "abideth faith, hope, charity," or love.

Now the children of God all have these living principles or gifts, but not to the same degree. You read of mothers and fathers in Christ or Israel; also, of men of full stature; and then you hear of babes in Christ. A little babe in a family is as surely a member of the household as the grown-up boy or girl. The Lord's people may at times be twitted as of little faith, faint hope and weak love; but they can never be destitute of either of these graces. "But unto every one of us is given grace according to the measure of the gift of Christ." As in nature, so spiritually, some are stronger than others.

"Present your bodies a living sacrifice, holy, (not wholly) (pure, consecrated) acceptable unto God, your reasonable service." But is not my body unholy? No; for, "ye are born again," not over or something in you. "What? Know ye not that your body is the temple of the Holy Ghost, in you, which ye have of God. Ye are not your own. Ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's." "And

the very God of peace sanctify you wholly; and your spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Verily it is by the Holy Spirit working in you that makes you willing and able to serve in gospel obedience. As the natural mind moves your hand to lay hold of an object; even so is the spiritual mind moved in the obedience of faith to act; for when there are divine commands there will be divine enablings. The Spirit enables one to put on the new man, but not off; and to put off the old man, but not out. With Christ one can serve righteously, and without Him he can do nothing spiritually.

M. L. Gilbert.

BLACK CREEK UNION

The next session of the Black Creek Union was appointed to be held with the Church at Nashville, Nash County, N. C., Saturday and Sunday, January 30th and 31st, 1937. Elder W. E. Turner was chosen to preach the Introductory sermon and Eld. R. H. Boswell to be his alternate.

There are four hard surface roads leading into Nashville. The church is conveniently located right in the town and the brethren and friends of Nashville Church would be glad to have a goodly number of brethren, sisters, and ministers visit them at this meeting.

Very truly, yours in hope,
I. A. Lamm, Union Clerk.

UNION MEETING AT WILLOW SPRINGS

The next session of the Angier Union is appointed to be held with the Church at Willow Springs, Wake County, Saturday and fifth Sunday in January, 1937. Elder T. F. Adams is chosen to preach the introductory sermon and Elder E. C. Jones is chosen alternate. Willow Springs Church is located about one mile East of Willow Springs, a station on the Norfolk & Southern Railroad. Any one desiring further information may communicate with Brother J. C. Adams, Church Clerk, Willow Springs, N. C., R. F. D. No. 1. All lovers of truth are invited to meet with us especially ministering brethren.

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

PLEASE READ CAREFULLY

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

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

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

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Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

WILSON, N. C.

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Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXX.

JANUARY 15, 1937

NO. 5

THEY RETURNED TO THEIR WICKED WAYS.

But Jehoida waxed old, and was full of days and thirty years old was he when he died.

And they buried him in the city of David among the people because he had done good in Israel, both toward God, and toward the king.

Now after the death of Jehoida came the princes of Judah and made obeisance to the king. Then the king harkened unto them.

And they left the house of the Lord God of their fathers, and groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear. And the spirit of God came upon Zechariah, the son of Jehoida the priest, which stood above the people, and said unto them, thus saith God.

Why transgress ye the commandments of the Lord, that ye cannot prosper? Because ye have forsaken the Lord, he hath forsaken you.

And they conspired against him, and stoned him with stones, at the commandment of the king, in the court of the house of the Lord."

—2d Chron. 15:22.

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.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

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All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

OH! THUS LET ME DIE.

When all things of earth fade away
from my sight,
O Lord, in this eventide let there be
light;
Let heaven's bright glory be seen
by faith's eye,
Let me look on thy beauty, Oh thus
let me die.

Oh! to pillow my head on Jesus'
dear breast,
In His arms fall asleep, by Him laid
to rest;
My soul then ascending with Jesus
on high,
How blessed! How happy! Oh thus
let me die.

Oh! speak in that moment and tell
me, all's well
I'm taking thee home in glory to
dwell,
On thy bosom thus leaning I'll
breathe my last sigh,
In this precious faith, in sweet
peace let me die.

Sin, sin is death's sting, but through
grace I can sing,
That from sin, death and hell the
Saviour shall bring,
His ransomed with him they shall
dwell in the sky;
In this hope of the gospel, Oh! thus
let me die.

In that sacred hour let me muse
upon heaven,
Let me know in that moment my
sins are forgiven;
Once far off by sin, by Thy blood
I'm brought nigh,
In this precious faith, in sweet
peace let me die.

Yes, when death shall dissolve this
frail house of clay,
And from time and from earth I
speed me away,
With heavenly melody waft me on
high,
While salvation I'm singing. Oh!
thus let me die.

When death shall approach shall I
tremble and fear?
If Jesus draw nigh I shall be o'
good cheer;
His presence shall make all death's
shadows to fly;
In the light of His face, Oh! thus
let me die.

Thus in my last moments on Jesus
relying,
O blessed repose! the sweet bliss of
dying!
Oh Death! Where's thy sting? I'll
triumphantly cry,
Christ giveth the victory! Oh! Thus
let me die.

Frederick W. Keene,
Raleigh, N. C.

THE RICH MAN AND LAZARUS.

Mrs. C. H. Ferrell,

Dear Sister:

I was surprised at your request for my views on the scripture concerning the rich man and Lazarus. And as I had never had an exercise of mind on it I was surprised that my mind became active and it has been pleasant and instructive to me, but I realize that my best efforts will come short of the fullness should my views be correct. As the legs of the lame are not equal so is a parable in a fool's mouth. The fool here mentioned is the doctrine of the wisdom of the world. A parable, as it refers to God's children, embraces two characters or spirits: the flesh and the spirit, the wise and the foolish, the young and the old, etc. Because the wicked have no changes, therefore they fear not God.

The result of spiritual life is a warfare, the flesh against the spirit and the spirit against the flesh. The spiritual life is pure. The soul that is born of God cannot sin because of that holy seed that is in him. Neither can the flesh do good because of a corrupt seed. Thus his spiritual walking as he walks about Zion is not equal—a long leg and a short one. It has been of interest to watch people thus deformed. The deformity always is the short one or the flesh. One thus deformed or afflicted cannot stand on both at the same time. Neither can one stand on works and grace. Adam had an experience—the voice of the Lord God walking in the garden, the church, the heart of the child of

God, two-one man; justice bringing us in the flesh to His footstool-stand, seemingly on the short or imperfect one. Mercy lifting us up to stand on the perfect one or long one. Falling and catching the remedy of the doctrine of the wisdom of the world is like the weakness of man. The remedy is like the disease: thus no promise of a cure. The doctrine of God or His remedy is to bring the lame one up to the perfect one. A little leaven leavens the whole lump, see Jesus as He is, be like Him and be satisfied. Who could ask more? Therefore when the gospel promises are presented they must, of necessity, cover or embrace two characters: a weak or a strong, a foolish and wise, a rich and poor, Jew or Gentile or inner man.

The certain rich man, I think, fundamentally represents the law dispensation; individually it represents the flesh or one trusting in his strength or works of man. The young man glories in his strength. The old man's beauty is his gray hairs—loses his strength—cannot trust the law, the lame take the prey, the poor have the gospel preached to them. Dead to unbelief—carried by the angel or gospel promises to Jesus, sit down with Abraham, Isaac and Jacob in the kingdom of God, the gospel of dispensation. A certain beggar (me I hope), the certain rich man, the Jew nationally, when the law passed out was disrobed of his fine linen and purple; the king, the priest with all the officers under the law lost their position—poor, dependent on mercy—to dig I cannot, to

beg I am ashamed, bruised, in darkness—the grave of carnality, without a home, scattered among the nations of the earth, waiting the time when God will cause them to lift their eyes in that of conviction and condemnation. The certain rich man (me I hope in nature) who was by nature the children of wrath even as others; and it pleased God to touch my eyes, in torments viewing an angry God in wrath. I felt of anguish the first torment, though I have been in many since, torments in the plural, flame in the singular.

Spiritually speaking all the torments of God's people are here on earth the result of the flaming sword turning every way to keep the way of the tree of life—a schoolmaster to bring us to Christ.

The poor He will fill with good things, the rich He will send empty away. At the setting up of the gospel dispensation the natural man and the spiritual man will be inseparably connected together. The last enemy that shall be destroyed is death and on the other side of the turmoil of death in that glorious resurrection morn this short limb, embracing all the characteristics of the body, will be made perfect—sown a natural, raised a spiritual. While here we groan, waiting for the adoption, to-wit the redemption of these vile bodies. If this foolish, proud, distrustful, exalted, imperfect body of Lee Holloway is not saved then what is salvation to me? As for the poet—

Thou tottering seat of disease and of pain,

Adieu my dissolving abode;
For I shall behold and possess thee
again,
A beautiful building of God.

The saints will see Jesus as He is, be like Him, be satisfied and nothing but the death and suffering of Jesus, the virtue of His blood or life can do that, and to His worthy and glorious name be all the praise, honor and glory both now and forever. I ask the forbearance of all who may read this.

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

Dear Mr. Gold:

I have copied, for your convenience, the enclosed article from the pen of our esteemed brother, A. L. Holloway. I feel that others will enjoy it as I have, and may the Lord enable him to continue to write from time to time to the profit and upbuilding of His people is my desire.

Merry Christmas and Happy New Year.

Mrs. C. H. Ferrell,
Rufus, N. C.

GREETINGS TO THE HOUSEHOLD OF FAITH.

As unworthy as I am, there is a desire to say something to you of the goodness and mercy of God to a poor sinner.

The language of the Psalmist often comes to my mind, "Bless the Lord, O, my soul, and forget not all his benefits."

This year with its many joys and sorrows will soon be numbered with the past, and we must launch out

into another, that is unknown. But O blessed thought, we have the same wise, Sovereign of the Skies, yesterday, today, and forever. "I am God and change not, therefore ye sons of Jacob are not consumed."

How changeable we poor mortals are, so prone to go astray, and forget whence cometh all our help, cannot ever realize how blessed we are, until, checked by the hand of God, and brought low, as it were, on the bed of affliction. In the past week as I lie here flat of my back, I have written so many letters and read many articles written by the dear children of God.

For many months past I have been sewing and cooking dinners to add to my income, and this together with my household duties, two children in school, all the business responsibilities, and running furnace fires, has kept me so busy I did not have time to read or write, but it is always a pleasure to see the Landmark come, and I usually take time to look through its pages and see who the writers are and sketch some of the articles contained therein.

My heartfelt sympathy went out to Elder Gilbert when I saw he had lost his dear wife. May God comfort his poor aching heart as He alone can. None but those who have experienced this great sorrow know what it means to be bereaved of a true companion. My dear friends have been so kind to me I feel to say again, "Bless the Lord, O! my soul, and forget not all His benefits."

It is the goodness and mercy of

God to a poor sinner. He is my all in all. There is no one else to whom we can go in time of trouble, when we come to the end of the way. As the Israelites, when the sea was before them, and the enemy in hot pursuit, then, and not until then, would they stand still to see the salvation of the Lord. And at such times as this, is when we find ourselves, at His dear feet, as it were begging for wisdom, patience, strength, knowledge and understanding, to go on. And thus far He has led me on, providing, not only necessities and comforts, but luxuries.

If I am mistaken and all this is a delusion, dear ones, pray for me that I may be given light and be brought boldly to a throne of grace.

May He comfort and bless each one, and enable us to let brotherly love continue, esteeming others better than self, always remembering that all our times are in his hands, and all events at his command. The Psalmist says, "If I ascend up into heaven, thou art there, If I make my bed in hell, behold, thou art there."

Your unworthy sister, if one at all,

Mamie W. Rowe.

My Dear Mr. Gold:

I feel a desire to say something for the Landmark, should you deem it worthy of space, so am enclosing article. Lots of love to you, Mrs. Gold and the children.

Thanks for your nice card.

Most sincerely,

Mamie W. Rowe.

ENJOYED EDITORIAL.

Elder B. S. Cowin,
Williamston, N. C.
My Dear Brother:

I so much enjoyed reading your good editorial of Dec. 15th. Your writings are all good to me and you steer clear of extremes. It grieves me to see our dear people opposing themselves. It seems to me that on the great essentials our people are very nearly agreed. The most of them agreed in the main with our dear lamented Elders Hassel and Gold. If all could just preach the truth in love and simplicity as they did, all could walk together in loving fellowship. Why can't all of us do that? I attended eight associations this year and loving fellowship abounded. They were not criticising others. They have no unnecessary hobbies which confuse the Lord's people. We should want to desire to comfort and unify our dear people. If brethren have some peculiar ideas that are objectionable to the great body of our people, we should love each other too well to agitate questions that confuse. If all will preach "Predestination" as the Bible plainly teaches we can agree. I love the doctrine of Predestination. I believe every one that is saved or ever has or will be saved, the Lord saved him. He did not do it accidentally. He evidently intended, purposed and predestinated to save him. In the creation of the earth it was created for a purpose or design. Then back of that there was a designer, and that Designer was God. In the natural creation it was all done alone by the handiwork of God. He

had no one to assist Him. He needed none. He did it all by Himself by making us new creatures in Christ Jesus. He did it all by Himself. He by Himself purged our sins.

By one offering He perfected forever them that are sanctified. He purposed to do this great work. Jesus came into the world to save sinners and He accomplished the work He came to do. He has never failed and never will. "He shall not fail nor be discouraged." People tell me they hope they are saved. I ask them who saved them? They will say, "God saved them." Well did He not purpose to save them, or intend to save them? He surely did. Nothing in this to fall out about. He says, "This people (His elect) have I formed for Myself. They shall show forth my praise." We can all agree on this. Men in all vocations of life practice Predestination. The mechanic, the farmer and all intend and determine to perform the work that is in their mind. Then our Lord chose His people in Christ Jesus before the world began that they should be holy and without blame before Him in love. All that are saved, the Lord saved them and it was His will and choice to save them. Electing grace is taught all through the Bible. The Lord electing Abel and saving him did not injure Cain. All the Lord chose to save were foreknown in the covenant of grace and all whom He foreknew He predestinated to be conformed to the image of His Son and whom (not what) he predestinated, He called, justified and glorified. This same people were predestinated unto

the adoption of children by Jesus Christ unto Himself, according to the good pleasure of His will. Paul says, "God hath not appointed us to wrath but to obtain salvation by Jesus Christ." All the sins of all His chosen people were imputed (charged) to Jesus. All their sins, past, present and future were laid on Jesus. He bore them all in His own body. "He suffered for sins (all of them) the just for the unjust that He might bring us to God." I believe that the atonement of Christ was for the sheep, for His people whom the Father chose and gave to His Son. He made perfect satisfaction for all their sins. He bore all the punishment due to their sins. He was delivered for their offences and raised again for their justification. All whose sins He bore will most assuredly be quickened, regenerated, kept and preserved without the loss of one. At death, I believe their renewed souls or spirits go to heaven and their bodies to the grave. After awhile the bodies of all who sleep in Jesus will be vitalized, spiritualized and immortalized and soul and body reuniting and man in his entirety, body, soul and spirit, will be saved in heaven. Those of the elect who are alive will then be changed and immortalized. All will be taken to that sweet home where the wicked cease from troubling and the weary are forever at rest.

There will be a resurrection of the just and unjust. The wicked will be banished forever from the presence of God and hear that just and dread sentence, "Depart from me

ye cursed into everlasting torment, punishment prepared for the devil and his angels.

I believe the Primitive Baptists to be the organized church on earth, and as such should stand aloof from all the doctrines and societies of men. Those who are fit subjects for the church God has fashioned their hearts alike, given them one heart and one spirit. While in regeneration they are vitally changed, in spirit or soul they still retain the old sinful nature. The child of God is a complex being. There is a warfare in him as long as he remains on earth. The commandments and exhortations to service is to the child of God in his complexity. He should put off the old man and put on the new. He should mortify the deeds of the body. They should strive for the things that make for peace. The world, the flesh and Satan oppose us, but we can hurt ourselves more than all the world can hurt us. We so much need each other. Surely if we love each other as we should we could have more forbearance. We should ever live at each other's feet and esteem others better than ourselves.

Oh, that all of our people could leave off everything that is offensive and live together in peace. I love the dear old Kehukee Association. It is our mother Association. I think of her with reverence. Our Baptists here have the same things as you do. Come to see us. We would gladly welcome you at any time. Lee Hanks.
1800 N. Decatur Road,
Atlanta, Ga.

READ LANDMARK SINCE
A CHILD.

Mr. John D. Gold,
Dear Sir:

Enclosed is two dollars for which please extend my subscription to Zion's Landmark for one year from Aug. 1. I want you to please send me the back numbers, for I don't want to miss any. Just start my subscription where it expired. I have read the Landmark since I was a child. My mother took it. I enjoyed it very much. I am sending you two letters I received from Elder Rhodes of Durham, N. C., so please publish them in Landmark. They were so much comfort to me, I feel that others of the same sweet faith, will be comforted by them.

Yours truly,

Mrs. A. B. Jordan.

P. S.—Please change my address from 11 E. South St., Raleigh, N. C. to 602 E. Lane St., Raleigh, N. C.

Mrs. A. B. Jordan,
11 E. South Street,
Raleigh, N. C.

Dear Sister Jordan:

I know it seems negligent that I have not replied to your letter of January the 23rd, but there is a time to all things. I really thought that I would have written you before this date, but I own that I am a poor worm.

In looking through some of my pockets tonight I came across your letter and read it again. I feel so blue and I noticed from what you stated in your letter you must have been blue at the time you wrote. I have walked up and down the floors—I have tried to read the

Bible and other religious books, but there is nothing for me.

I do really feel to be an outcast—to be sure there is no one else just like me, and when I think about my having professed to have a gift to preach and have exercised in that way, I am made to think it is all a mistake. It seems that I can plainly see that there is nothing to me, and when you as well as others express yourselves as you do, I am made to tremble. To be sure I have disgraced the cause. I feel that it would be better for me to pass from this world. I can see myself none other than a deceiver, having deceived the Lord's anointed. I feel that it would have been better that I had never been born. I know the Lord cannot be deceived, but His people can, and I just feel that many are deceived in me, and I have deceived them. But it has never been my purpose to deceive the Lord's chosen—I just feel deceived in myself. Yet I remember that a prophet of the Lord long ago said, "I am deceived and have deceived others, and I will speak no more in the name of the Lord," but later the prophet said, "But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer. 20:9. I feel that there has been something that has persuaded me other than man, and I was moved, because I could not stay. Now, if I am deceived and have deceived others, I feel that my case is pitiful. I have felt that the Lord had blessed me to declare His name, but if I have, why should I be thus? Is not this God

Almighty's way of keeping His people little folks? I know that I feel to be poor in spirit. But did not Jesus say, "Blessed are the poor in spirit for their's is the Kingdom of Heaven." I feel to have some of the old prophet's experience for once he cried out, saying, "Oh that my head were waters, and mine eyes a fountain of tears," etc. I would cry, but I cannot. My eyes are dry, because of the heat of my trouble. It seems that it would be good to find a hiding place in the wilderness, and there lament my case! I hunt the Lord, but I cannot find Him. With Solomon I am made to say, "Where has my beloved turned aside?" I try to pray but I cannot find Him whom my soul loveth—I try to sing and I see Him not—I read His written word, but He is not there—He is turned aside—"Is He clean gone forever?" "My God, my God, why hast Thou forsaken me?"

But one thing I know, I love those who have been tried in the furnace of affliction, and I do believe that they have and will come forth in the end as pure gold. Let me hope that my afflictions are working together for my good that I may come forth in His gracious name declaring that this is the Lord's doings and that such is marvelous in our eyes. I love His people! God make me willing to suffer with them for Thy sake!

Sister Jordan, there are no people like Old Baptists to me. And while I feel so unworthy, I do beg a little place at their feet. O, may they bear with me. I want to say with Ruth of old, "Entreat me not

to leave thee (Church), nor to return from following after thee," etc. If not deceived I was shown these people about 20 years ago, and I have had a love for them since, it matters not how low down I get in my feelings—they are the people of God. It was them that Jesus died for, and for them He suffered the cruel cross, but while He had power to lay down His life, He also had power to take it up again, and He has risen a glorious Redeemer, thus showing to His children that they shall rise from the slumbers of the dead. O, glorious thought, to awake in His likeness and perfect in the perfection of God. He did not try to do this, but DID IT. It being the Father's will. He has lost none, save the son of perdition, that the scriptures be fulfilled. Aren't you glad. He said it is FINISHED? Nothing for His children to do that they might have favor with Him. No, for they had favor with Him before the world began, and God, the Father, has proven this. "It was for this cause came I into the world," dear Jesus said. Furthermore, says He: "I came not to do mine own will, but the will of My Father, who sent Me." This proves that His children are blest people, nay, not for what they have done or can do, but blest of God—loved by Him, and given to His Son, the Lamb that taketh away the sins of His people. Now if we be His children, He is our Head. He is the Brain, the Knowledge, the Wisdom, the Justice, the Ruler and Governor of His people, and without Him they can do nothing, but

with Him, all things, for He is their strength.

Do we not feel forsaken at times? Yes, I know I do. But in this we have fellowship with Him and His suffering. Why? Did He not feel forsaken when He was hung between the Earth and Heavens? Yes. Saying, "My God, My God, why hast Thou forsaken Me." If our blessed Redeemer should go through with such agonies, then why should we not? No, we would not if we could have our choice, but we shall endure those things, but may we be enabled of Him to endure with patience, ever looking to Him who is the author and finisher of our Faith, it being in Christ Jesus our Lord, and NOT IN THE WEAK ARM OF THE FLESH. "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."

We shall be glad to have you and yours with us at Oak Grove Saturday and Sunday. I trust the dear Lord will favor us then as well as now with Heaven's blessings. I trust that I am thankful that I feel better now than I did when I first began to write this letter. I pray that the rich favors of God rest and abide upon you and yours both now and forever.

Yours in the gospel to serve,

F. W. Rhodes,

1506 Morning Glory Avenue,
Durham, N. C.

A GOOD LETTER.

Dear Mr. Gold:

If not asking too much, please publish this letter from a dear young sister, whom I believe has been taught that salvation is of the Lord.

Hoping to meet in a better world,

Mrs. L. H. Stanley,

1109 Tiplan St.

High Point, N. C.

Dear Lena:

I heard about you all being at Bush Arbor the second Sunday. I would like to have gone but I have so many little ones it is rather hard for me to go to as many churches as I would like. I wish you could have come down here the third Sunday and gone with us to Pleasant Grove. We sure did have a good meeting. I felt cast down Sunday morning before leaving home but when I returned in the afternoon I was rejoicing on the Mountain Tops. I can't stay there very long. I stay in the valley most of the time. Two sisters were received in the Church after preaching. Both talked very pretty. They will be baptized the third Sunday in June.

Elder Hill said when he finished preaching he felt the Lord had blessed him. I felt he had blessed us as well to hear such wonderful preaching.

Holt and I would be very glad if you and Lloyd would come down here some week end and go with us to our meeting. We have a wonderful pastor. We all love Brother Stanfield.

I think it helped mother a lot to

hear the remarks Elder Hill made in his preaching. There has been much sadness in our home since brother was killed last November. I miss him so much but I can realize he is much better off than I am. He talked so pretty for about two weeks before he met his death.

Death doesn't seem to me like it did several years ago. I was talking with Holt about that the other day. Sometimes the grave seems to me a sweet resting place and death like lying down for a night's sleep after a long, weary, troublesome day, but we have to rise in the morning with the same toils, whereas death is no more than a night's peaceful sleep to wake in God's shining kingdom. If I could always feel I will wake in that joyful place, but my hope gets so little sometimes I feel it's almost gone.

Some one said the other day the Baptists think they are the only ones that are right. I said if I could be as sure of my hope as I am of the Baptist doctrine I don't think I would have anything to fear.

Lena, Holt is a strong believer and lover of our faith. I hope sometime to see him baptized. I have been accused of making an Old Baptist of him. I said a Baptist was too weak to do such a good thing as that. God had to make the Baptist.

Excuse this writing. I don't write enough to keep in practice.

Your little sister, if one at all,

Huldah Underwood,

Reidsville, N. C., Route 1.

STILL A YOUNG MAN.

Well, Landmark Readers:

What do you think? I have a nice letter from Mr. Gold, inviting me to continue writing for the Landmark, when I feel like it.

Yesterday was a happy day for me. For Christmas, I ordered 12 books. Seven of them I had mailed to seven of my sweethearts in five states. The trouble with me is, all my sweethearts are married, except some old widows. Among the books I kept are "Through Baker's Vale," and "Pilgrim's Progress." More than 70 years ago I read this old book. It's not what it was then. The fellow with horns and forked tail, has been eliminated. The book has been modernized, but the sequel of the old book is maintained in all its glory. I read it first, and when I came to the place where the old Pilgrim saw the cross and his burden fell off, I had to stop and dry my eyes.

W. F. Britt,

Arcadia, Fla.

LOVES THE LANDMARK.

Mr. J. D. Gold,

As my subscription is out I am sending you one dollar to pay for the Landmark for another year until December 1937, which I enjoy so much to read. It is a bright spot in my home for my wife and me. We enjoy the entire paper. I've been taking it for several years and get so much comfort out of it and truly hope you will be able to keep the dear old Landmark up for many years longer.

Elder W. A. Simmons,

Maye, Fla., R. 1, Box 99.

that ye sin not," yet, for the sake of Jesus Christ, the Advocate, all your trespasses shall be forgiven unto you, who are called out of the world, or translated from the kingdom of darkness into the Kingdom of God's dear Son.

John Bunyan said, "Let not forgiveness have so bad an effect on you as to cause you to be remiss in Christian duties, or so as to tempt you to give way to evil."

He continued, saying in part, "Shall we sin because we are forgiven? Or shall we not much (care) matter what manner of lives we live, because we are set free from the law of sin and death? God forbid?" "What things? Why, tidings of pardon and salvation, and that nearness to God, to which you are brought by the precious blood of Christ," your Advocate with the Father.

John does not encourage men to sin; but he does not withhold the truth from them, that, "If a man sin, we have an Advocate with the Father," to plead our cause.

In these words, says Bunyan, we have two great truths, two things to be remembered. First, "That men in Christ, while in the world, may sin. (By "my sin" I mean not a toleration, but a possibility). For there is not a just man upon the earth, that doeth good and sinneth not." (Ecc. 7:20-21)

Second. The other thing to be remembered is that "We have an Advocate with the Father Jesus Christ the Righteous."

What does the apostle mean by sin, and what does he mean by

saying, "We have an Advocate with the Father"?

"There are grounds to inquire about the first of these, because he here saith in the text, "We have an Advocate with the Father," "If any man sin, we have an Advocate with the Father," yet in the very next chapter he saith, "Such are of the devil, have not seen God, neither know Him, nor are of Him."

Bunyan reasoned as to what the apostle should mean, "If any man sin" etc., that as there is a difference in the persons sinning, that there must be a difference in the sins, in degree at least.

That there is a difference in the persons is shown by the fact that one class are spoken of as the children of God, the children of light, etc., and the other class are said to be of the wicked one.

Their sins differ also, since no child of God sins to that degree to make himself incapable of forgiveness nor beyond the pale of mercy. We read, "For he that is begotten of God keepeth himself, and that wicked one toucheth him not." (1st. John 5:18). Hence, the scriptures teach that there are sins not unto death, and also that there are sins unto death. For the first class, of sins committed by men, there is an Advocate with the Father, and for the second class of sins unto death there is no forgiveness.

Proof text. Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." And He said, "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, neither in this world, neither in the world to come."

Jesus shows the difference in the source from which each class cometh, by saying, "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."

"O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh." (See 12th. Ch. Matt.)

Thus, we see sins classed in two groups. "Sins men commit, against the comandments of God, and sins committed under the influence and similitude of Satan. For the sins of men, "We have an Advocate with the Father." For the sins of devils, or sins after the example given by Christ, He saith there is no forgiveness, therefore He is not an Advocate before the Father for the sins of the wicked one.

When a man or woman shall commit sin, saith Moses, they shall confess their sin—and an atonement shall be made for him, or her. (Numbers 5:5-7.)

Hosea said, "I have desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings, but they like men have transgressed the covenant."

For those who desire mercy, "Christ Jesus, the Righteous is an Advocate with the Father."

An advocate, attorney or counselor is one who pleadeth before the Bar, or Court of Justice. Since Jesus is both Judge and Advocate, it may be said that in Him both justice and mercy hath met, and since He fulfills all of the requirements of the broken law of God, to a jot and tittle, it is said that: "Judgment is to the line and righteousness to the plummet. It is joint work. A perfect presentation of sins, and an atonement that meets all the laws demands, and the Advocate, takes it all upon himself, pays the penalty justice demands, and becomes our sin-bearer, bears them all to the Cross, dies, in our stead, goes into the grave, the crucified one, comes forth from the grave, the conqueror of death, hell and the grave, teaches his people, by word and example, is received up into the glory world, not as one of the angels of light; but as the Advocate with the Father, for His people.

The expression that Christ is Judge-Advocate, may need some explanation, for we read from the prophet Micaiah, "I saw the Lord sitting on His Throne, and all the hosts of heaven standing by His right hand and by His left. (1st. Kings 22:19).

We are prone to think of God as our Judge, sitting on His throne, with the books of the law in hand, by which we are condemned for sin in the flesh, since we read: "And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals." (Rev. 4:1); but, Jesus throws new light upon the

relationship existing between the Father and the Son, by saying, "My Father worketh hitherto, and I work. For the Father loveth the Son, and sheweth him all things that himself doeth; for as the Father and the Son, by saying, "My Father worketh hitherto, and I work. For the Father loveth the Son, and sheweth him all things that himself doeth; for as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, (their advocate) even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent Him." For as the Father hath life in himself; so hath He given to the Son to have life in himself. And hath given Him authority to execute Judgment also, because He is the Son of man." (Rev. 5th. Ch.)

Here we may summarize:

First: A sinful people, sold under sin.

Second: A just and Holy God whose law has been broken.

Third: An adversary the devil, who would destroy all sinners without an exception.

Fourth: God, like a Median and Persian King, whose law cannot be changed; but must be fulfilled to a jot and tittle.

Fifth: Christ, the Advocate with the Father, with all Judgment committed unto Him by the Father.

Sixth. Christ, born of a virgin, becomes like unto us, sin excepted; but becomes our sin-bearer.

Seventh: He died that we might

live. He arose for our justification.

Eighth: He ascended to the Father, to prepare a place for His people.

Ninth: He will come again with ten thousand of His angels to receive His beloved saints unto himself in glory. "That where I am, said He, there ye shall be also." Amen.

O. J. Denny.

THE SIMPLICITY OF THE GOSPEL.

All the great family of God admire and rejoice at the simplicity of the gospel.

These writers of the Old Testament expressed the revealed will of God in the plainest language imaginable. The law as given at Mt. Sinai was so plain that the simplest ones might comprehend its full meaning.

There were no foreign words or phrases scattered through its divine precepts, but it was given in the plain language of the common people.

Never was there one with much less authority who taught in such simple language as our Saviour; no wonder the common people heard Him gladly, no wonder they were astonished at His doctrine, for He taught as one having authority and not as the Scribes. No wonder the poor and the neglected ones saw in Him the mark of a Prince and Saviour who was to redeem Israel.

None were too poor or too much despised but what they could come into His company and hear the gracious words that proceeded out of His mouth, and to more fully under-

stand His wonderful mission He cries saying: If any man thirst let him come unto me and drink. Again He says: Come unto me all ye that are weary and heavy laden and I will give you rest. These words were no idle nor empty boast, but the sweet message from heaven brought to earth by the beloved Son of God, and unlike proud, vain and boasting men He was able to make all His promises come true and prove by His miracles that He was the very Son of God.

While the gospel is pure, true and simple, it cannot be preached in any other way, for he who thinks he can preach it in a way that is honoring and glorifying to man will find that his preaching does not reach the simple ones, is dishonoring to God and is forever a dismal failure, except when the Spirit gives utterance to the deep mysteries which have been kept secret since the foundation of the world, and they are now as they have always been, and always will be, hidden in Christ alone, "For in Him are hidden all the treasures of wisdom and knowledge."

"It pleased God that in Him should fullness dwell."

If we have been born again we have the Spirit which our Saviour said the Father would send in His name to reprove the world of sin. Righteousness and judgment, bring all things to your remembrance which I have said unto you, to take the things of mine and show them unto you.

The Holy Spirit is the earnest of the inheritance until the redemption of the purchased possession

unto the praise of His glory, it is the seal of the living God upon those who are called to glory and virtue, called from dead works to serve the true and living God, it is their light, their strength, hope, faith, wisdom, sanctification and redemption because it is God with us, Christ in our hearts the hope of glory, it is what makes the difference between the saint and sinner, the righteous and the unrighteous, the believer and the infidel, the plain simple ones who delighted to hear His precious voice and the Scribes and Pharisees who rejected Him. Having it we are His and He is ours, without it we have no prayer in our hearts, no word of praise on our lips, no real love for His children, and no delight in His solemn and delightful worship, and it is God's rich unspeakable gift.

B. S. Cowin.

MRS. J. T. HUDSON

Mr. John D. Gold,
Dear Sir:

Enclosed you will find \$2.00 for the Landmark. It is sad to tell my dear companion is dead. I am left alone to lie and mourn in much grief and trouble. She was sick five years, and her trouble was heart and blood pressure. It was sad for me all the time to fear the last would come, and on the 16th day of April the Lord called her home. I was so heart-broken for her to leave me here in my troubles, but she is at rest, I believe. She said she was looking to the Lord for a better place. All she minded was leaving me. We lived together 47 years, lacking two months, in as much peace as any man and wife could. So I thank the good Lord, I don't have to grieve for being unkind to her.

I want my address changed from 503 Office Street to 401 E. Queen Street.

J. T. Hudson,

Edenton, N. C.

**RESOLUTIONS OF RESPECT FOR
DEACON J. F. GRIFFIN**

Whereas it has pleased our Heavenly Father to call the spirit of our beloved deacon and brother, J. F. Griffin, from its tenement of clay to be with God who

gave it. Therefore be it resolved:

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

2nd. That we tender our heartfelt sympathy to the bereaved family and pray God's blessings to rest on them.

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

Done by Order of Conference.

W. A. Trevathan, Clerk.

Rocky Mount, N. C., Route 3.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from our midst by death our beloved sister, Renie Briggs, to the enjoyment of that inheritance reserved in Heaven for all his faithful children; therefore be it—

Resolved that we, the members comprising the Greensboro Primitive Baptist Church acknowledge with heartfelt thankfulness to the giver of every blessing that in the devotion and kind acts bestowed by Sister Briggs to the cause of Christ we were truly blessed. Therefore, may we be enabled by Grace Divine to bow in humble submission to the will of God who doeth all things well.

Resolved that we extend our heartfelt sympathy to the bereaved family in their sad trial.

Resolved that these resolutions be spread upon our church book and a copy sent to Zion's Landmark, also a copy to her family.

Done by order of the church.

Elder W. C. King,

Moderator

I. E. Neal, Clerk.

CONTENTNEA UNION

The Contentnea Union will be held with the church at Hancock's, Pitt County, N. C., the 5th Saturday and Sunday in January, 1937. Special invitation to the ministering brethren.

J. E. Mewborn, Clerk.

LITTLE RIVER PRIMITIVE BAPTIST UNION.

The Little River Primitive Baptist Union, will convene, the Lord willing, with the church at Four Oaks, N. C., the 5th Saturday and Sunday in January, 1937. All lovers of the truth are cordially invited.

We especially invite our ministering brethren.

Yours truly,

M. E. Fish, Union Clerk.

Angier, N. C.

THE EASTERN UNION.

The Eastern Union is appointed to be held with the church at Concord to begin Saturday before the 5th Sunday in January, 1937.

All who will come are invited, especially ministers. The church is located two miles from Creswell on the Cherry and Creswell highway.

A. W. Ambrose, Church Clerk.

LOWER COUNTRY LINE UNION.

If the Lord wills, the next session of the Lower Country Line Union will be held with the church at Durham, N. C., on the fifth Sunday and Saturday before in January, 1937.

All peace-loving brethren and sisters are invited to meet with us, especially ministering brethren.

Yours truly,

J. M. O'Briant, Union Clerk.

THE SKEWARKEY UNION.

The next session of the Skewarkey Union was appointed to be held at the Church at Bear Grass, Martin County, North Carolina, Friday and Saturday before the fifth Sunday in January, 1937.

Elder J. D. Fly was appointed to preach the introductory sermon and Elder W. E. Grimes his alternate. All lovers of truth and especially ministers are invited to be with us.

R. A. Bailey, Union Clerk.

APPOINTMENTS FOR ELDER D. G. STAPLES

Durham—3rd Saturday and Sunday, Feb. 20th and 21st.

Sandy Grove—Monday, Feb. 22nd.

Healthy Plains—Tuesday, Feb. 23rd.

Contentnea—Wednesday, Feb. 24th.

Elm City—Thursday, Feb. 25th.

Sappony—Friday, Feb. 26th.

Nashville—4th Saturday and Sunday, Feb. 27th and 28th.

Mill Branch—Monday, March 1st.

Falls—Tuesday, March 2nd.

Pleasant Hill—Wednesday, Mar. 3rd.

Old Sparta—Thursday, Mar. 4th.

Lower Town Creek—Friday, Mar. 5th.

Autrey's Creek—1st Saturday and Sunday, Mar. 6th and 7th.

Upper Town Creek—Monday, Mar. 8th.

Moore's—Tuesday, Mar. 9th.

White Oak—Wednesday, Mar. 10th.

Aycock's—Thursday, March 11th.

Memorial—Friday, Mar. 12th.

Pittman's Grove—2nd Saturday and Sunday, Mar. 13th and 14th.

Upper Black Creek—Monday, Mar. 15th.

Lower Black Creek—Tuesday, Mar. 16th.

Scott's—Wednesday, Mar. 17th.

Creches—Thursday, Mar. 18th.

Pine Level—Friday, Mar. 19th.

Beulah—3rd Saturday and Sunday, Mar. 20th and 21st.

Elder Staples will need conveyance.

E. L. Cobb.

PLEASE READ CAREFULLY

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

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

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

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

The mailing list is corrected only once a month.

AGENTS WANTED

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

WILSON, N. C.

OUR PUBLICATIONS

ZION'S LANDMARK:

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ADDRESS

P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK

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AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXX.

FEBRUARY 1, 1937

NO. 6

JOASH PUNISHED FOR HIS WICKEDNESS.

"Thus Joash the king remembered not the kindness which Jehoida his father had done to him, but slew his son. And when he died he said, the Lord look upon it and require it.

And it came to pass at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people, from among the people, and sent all the spoil of them unto the king of Damascus.

For the army of the Syrians came with a small company of men and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their fathers. So they executed judgment against Joash.

And when they were departed from him, for they left him in great diseases, his own servants conspired against him for the blood of Jehoida the priest, and slew him on his bed and he died; and they buried him in the city of David, but they buried him not in the sepulchre of the king.

And Amaziah, his son reigned in his stead.—2 Chron. 24:22-27.

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.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

“Ask for the old paths where is the good way.”

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ENCOURAGED.

Mrs. A. B. Jordan,
Raleigh, N. C.

Dear Sister Jordan:

This is to acknowledge the receipt of both your letters, sent under one cover. I was very glad to get them, but I am made to wonder why you would write way back in May and have just took a notion to send it. Perhaps, you were by the letter like certain firms are by their products, "waiting for it to age that it might improve." You know there are certain products that are said to improve with age. Well, let that be as it may, I enjoyed the letter, and would have been glad to have gotten it sooner.

With reference to your letter, I notice that you state that my letter was quite a source of comfort to you. I feel glad that it was, for such acknowledgement is a source by which I am encouraged; being given to hope that my impressions are not in vain. I have felt that if I knew that I had comforted just one of the Lord's anointed, that would be enough for me, but I find that with all the kind things that are said about my writing and preaching, that there are times that I am carried down low in the ditches of despondency, and am made to doubt the reality of the things that appear at other times, so certain. We are not in the same

frame of mind at all times, but as we hope, in season and out of season. And I have never found how to be reconciled to the things as they come and go, that is, to reconcile myself. I have learned that "all good and perfect gifts come down from the Father of lights," etc. To have a reconciled mind is a blessing, and such must come from the Lord. If we can reconcile ourselves to those things which are so contrary to our nature, then why should we worry? But we worry and are troubled on every hand, and it must needs be, for "in this world ye shall have tribulations," etc. If we suffer not, then we have not fellowship with our Redeemer. We must suffer with Him to reign with Him, and must die to live with Him, and all of those things are contrary to our nature. It seems that suffering and death was contrary to the humanity of Jesus, for you remember he said, "Father, if thou be willing, remove this cup from Me: nevertheless not My will, but thine be done." Luke 22:42. From this scripture, we see that those things were grievous to the Saviour. It was not His will, but the will of the Father, that He should drink of the bitter cup. So, it is not the will of the flesh that we should suffer, but the will of God. Jesus taught the disciples to pray, "Thy will be done in (not on) earth as it

is in Heaven." It must be remembered that Jesus was not a sinner that He should suffer, but was made sin for His people. He was innocent, and in His mouth there was no guile found, while we are guilty, He suffered in our Roman stead. What a manifestation of love! "No greater love hath no man, that a man lay down His life for His friends." This is a manifestation of the love of God, and Jesus being obedient, "even unto death," manifests His love to the Father. When we are enabled of the spirit, we are willing to suffer for His name's sake. Listen to the poet:

"When I am made in love to bear
Affliction's needful rod,
Light, sweet and kind, the strokes
appear,
Through fellowship with God."

When suffering in fellowship with God, we are made glad that He deemed us worthy, through His Son by whose death we have eternal life. Perhaps, you will say, I believe all that, but what gives me trouble is, How could I even hope that He died for me, when I see myself such a sinner, even being surprised at the vileness that I can see in my flesh? There is no goodness in vileness, but you remember Paul said, "In me, that is my flesh, there dwells no good thing," and too, Paul went beyond the law of language, when he said, "I, who am less than the least of all saints, is this grace given," etc. I feel sure that Paul felt to be vile, for he could not forget, except when taken away in the spirit, how he had per-

secuted the church, notwithstanding he was a chosen vessel of God, and even ordained to preach the unsearchable riches of his Lord and Master, the work which he did, only in the name of the Lord, who had called him by His grace. Paul did not the work of the ministry for honor to himself, but he was willing because of the will which the Lord had worked in him, to suffer persecutions in the service of his Master, who had called him with a Holy calling, not according to his works, but according to His purpose and grace which was given him before the world began. II Tim. 1:9. The apostle suffered and we shall suffer, because it is through (not around) trials and tribulations we shall enter the kingdom.

Yes, when in season or enveloped by the spirit, we are made to feel that Jesus is our Saviour, but it is not best for us to feel that way all the time.

Such was not the experience of the people of God in the times that have passed and gone by. Remember John. He saw the person of his Saviour, walked with Him, even went down in the watery grave and baptized His Lord, and the spirit did come down in the bodily shape of a dove, and heard the voice from Heaven saying, "This is My Beloved Son in whom I am well pleased," and after that he (John) was made to doubt, for he sent the disciples to inquire, "Is this the Christ or shall we look for another?" It appears to us if we had such evidence as John had, we would not have room or place to doubt, but he did, and the Lord has

a purpose in this being recorded that the people of God might, even this day, be comforted or encouraged, for when we read this record, being low down in spirit, we are given to rejoice that one so good as John, still by the grace of God, had such an experience. We can witness with him not doubting him, and say to ourselves, "if such be the experience of the Lord's disciple when He was in the world, why no wonder that such is mine."

Sister Jordan, I know whereof you speak when you say that you feel that you must call for your church book. This is when you are low down in doubts and fears, even fearing that you are deceived and have deceived others. And you say that if you had such evidence as it appears to you that I have, that you would not have such conflicts. Ah, dear sister, it does my poor tried soul good to hear you say that you feel to be so near nothing, or altogether vanity. Still, I am made to feel for you as this is my experience, and I see my case as being so pitiful. Just a short while ago I got so low down that I wrote my home church to take my name from among them, and it was not due to the fact that I had something against the brethren, but was due to me feeling that I had deceived my good brethren, and being deceived myself, and the night of the day that I wrote that letter I dreamed that I saw the church in her purity, clothed with the righteousness of her Husband, to-wit, Jesus Christ, and I awaked from my sleep, crying out "They are my

people. They are my kindred because God hath loved me, and Jesus hath died that I might have life eternal in Him." I slept again and I dreamed a second time, and in this I saw myself preaching the glorious gospel, the power of God, to a poor and afflicted people who did trust in the name of the Lord. Jesus Christ is the Head and stay of His children, and their government is in Him. He moves and with Him they move, for "without Him they can do nothing." Jesus loves His Bride, the Church, and He never has, or never will he be directed to divorce her, for He "is in one mind and who shall turn Him, and what His soul desireth, that He doeth."

So, you see from the foregoing that I go down as much so as you. I don't know that I have been called and sent forth by the Lord to preach the word, but if I have, or have not, I believe that the servants of the most High God have to go just a little lower than the laity that in preaching their experiences, they will comfort His little children and thereby they are built up in the most holy faith, and given fresh courage to press onward and upward toward the mark for the prize, which is in Christ, the Lord.

I trust you will cast the mantle of charity over my imperfections, and when at the rich throne of grace, I beg an interest in your prayers. May the dear Lord continue to visit you with a visitation of His comforting spirit, and reconcile you to every dispensation of His grace, is the prayer of a poor unworthy feeling

sinner saved by the grace of God. if saved at all.

Yours in hope of the resurrection,

F. W. Rhodes,

1506 Morning Glory Ave.,
Durham, N. C.

GOD WILL WIPE AWAY ALL TEARS.

I will write to you as I feel so impressed. I am under an impression lately that I cannot live here but a short while. I am in very poor health, am very weak and nervous. I guess this is why I feel this way.

As I realize that this world is not my home, I am made to wonder where this poor soul will be on that final day. I am very much concerned about this matter, as I want to go where Jesus is, and be satisfied in that beautiful kingdom. The scripture says that God will wipe away all tears from their eyes. All trials and tribulations will be over. Blessed thought. I so much enjoy your sermons as you preach in such an humble, Christ-like manner that has the gospel sound and makes the penitent tears flow down. I feel so cast down, it seems that every one has turned against me, and I haven't a friend in earth nor heaven. I am as the lost sheep that wandered away in the wilderness. I cannot explain what the trouble is, am so dissatisfied. If I have an experience, it is like the scripture says, "The wind bloweth where it listeth. We hear the sound thereof, but can't not tell from whence it cometh nor whither it goeth. So is every one that is born of the spirit."

Did you ever know of anyone

offering to the church just overshadowed in darkness?

I only hope that I will be shown in some mysterious way, dream, or vision, that I am included in that blessed number that was chosen in Christ before the world began. I have so many trials and troubles to confront me. If I could only realize, at all times, that this is what I need to draw me nearer and nearer!

This scripture is a comfort to me: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." I long for a resting place in that upper and better world. I believe the time is at hand when people are without natural affection. They do not seem natural to me. I feel to be a perfect stranger even unto myself. I cannot describe those things as I see them. I do not expect that I could ever utter a word if I were blessed to offer, as I cannot talk of those things, although I long to live the remainder of my days with those good people, and surely I want to die with them. The love that I have for them is far different from natural love. It is so strong that it makes them sit together in heavenly places in Christ Jesus Our Lord.

We are drawn unto those places with a sweet cord of love that lingers with us always, ever unto the end.

I have a lingering hope that when that blood was shed on Calvary's cross, maybe a little part of it was for this poor sinner. If not, it must have been all right, as I know He is perfect and does all

things right, and according to His own will.

Sometimes I am made willing to leave this old world of sin and sorrow. When under the spiritual influence though I'm so much in darkness, I only have to beg the Lord to restore unto me again the joy of Thy salvation. These things are so high above earthly things that I just cannot attain unto them. I can only say: "Lord, be merciful to me, a poor sinner."

If I attempt to talk to anyone about those humble and solemn truths, I cannot. I just have to give out, as I am an afflicted one in the wilderness, looking for that blessed light that shines in the hearts of his people, which cannot be seen with the natural eye. As it shines in their hearts and causes them to see their lost and ruined condition. Then they can only say: "Lord, save, or I perish." Since this is an individually revealed matter that comes about in such a mysterious way, that I cannot explain how or when it was first made known. If indeed I know anything at all. I have been concerned over these things from my earliest recollection. This scripture is also a comfort to me: "We know that we have passed from death unto life because we love the brethren." Is this real, true love or just an imagination of my own? Surely this would not impress my mind so much if I did not know anything at all of them! Mr. Denny, please pray for me, that I may be delivered out of darkness into that marvelous light that shines in the hearts of those who believe. I am

afraid that I am worrying you, so I will close, as I cannot write anything of interest to anyone. If the Lord is willing, I hope to hear you preach again. If not, I want you to preach my funeral, if I should die, and sing "Amazing Grace," as this tells my experience. If you have a mind to answer this, I would be very glad to hear from you.

Mrs. Harry Bradner,
442 Lindsey St.,
Reidsville, N. C.

In answer to Mrs. Harry Bradner, permit me to say, I have no worthiness outside of Christ, if indeed I am His and He is mine. All unrighteousness is sin, and all our righteousness, or fleshly goodness, is as filthy rags compared to His righteousness. Therefore, we can take comfort not in our worthiness, but can rejoice in the assurance that, though, "Many are the afflictions of the righteous, the Lord delivereth them from them all," and "All your righteousness is of me, saith the Lord."

Like the prodigal son, clothed in his rags, but clothed upon with the best robe, from his father's house, which we like to think is typical of the robe of righteousness, which Jesus alone hath woven, by His life, death, resurrection, ascension and glorification before the Father's throne, are not we all, in experience, nothing more than prodigals, having sinned above a better informed judgment and thus humbled to the dust we become humble beggars for mercy.

Thus brought low, thus taught of God, we behold our sinfulness, and

come to know that this sinful world is not our home; but, by faith, we look for a home above, where all is life, light and joy forever and forever.

Mrs. Bradner, like the poet, feels that "I'm alone in the world." And yet "Never alone." Though we are as those described in the 9th chapter of Isaiah, "The people that walked in darkness have seen a great light: (Christ by Faith). Not in darkness occasionally, but always in darkness when He hideth Himself, by withholding His Spiritual presence, and thus, we read, "They that dwell in the land of the shadow of death, upon them hath the light shined."

I believe, from my own experience and from the teaching of the Bible as well as from the experiences of others, that the sinner saved by grace is as one "Dwelling in the regions of the shadow of death," save as they are raised up in Christ and made to sit together in Christ, in faith, in hope, in love, in charity, in unity, each realizing that: "In me, that is in my flesh, there dwells no good thing."

Mrs. Bradner asks, "Did you ever know any one offering to the church, just overshadowed in darkness?" Are we not all, always overshadowed in darkness, when the light of Him, who is our life and light, is withheld, for "He is the Way, the Truth and the Life," not part of it; but all of it, and He who is our light is manifest only as He is pleased to reveal Himself, but as we must be kept conscious of our own nothingness, He is pleased to withhold Himself from our view

much of the time, and in so doing, we are made to cry unto Him for a return of the joy of His salvation.

But we are not left without hope of His return, for hope and faith, the gifts of God, will not let us finally be lost.

Mrs. Bradner says, "I have a lingering hope that just a little of His blood shed on Calvary was shed for me." What more have any of His people, but a lingering hope. The Bible says, "Here we see as through a glass, darkly; but there we shall see Him as He is, and behold ourselves in His likeness and be satisfied."

She says, again, "Sometimes I am made willing." Yes, not willing of ourselves; but made willing by a visitation of His Spirit, to go hence, believing that He will do all things right, and that we will be as the angels of God, glorified in Him and in the fullness of life, and the light of heaven, be as one in Him, all glorified in His presence.

But, says she, "When I try to talk of these solemn truths, I give out." The Lord hath promised grace for the day and trial. Follow your convictions, and may the Lord give you grace and strength for the day and trial. We do not need Spiritual strength to tell the Church of our love, to preach the gospel nor do we need dying grace—until the appointed hour. May all such be led of the Spirit to the Church, here, if it is the will of God; but if there are to be as the nine lepers, who were healed; but returned not to give Christ the glory here, we believe all such will inherit, not merit, and inherit eternity, justifi-

fied and glorified in Him.

May the Spirit of God and His Christ, keep us at the foot of the cross, and in that Kingdom above crown us all with His glory.

O. J. Denny.

GLORY CROWNED THE MERCY SEAT.

Mr. J. D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I have thought so often in the last two years of writing to you, though I've never met you, but I have been moved by your articles in the last few months, to try to express my views on some things that I see and hear.

I have been greatly grieved by the conduct of some and rejoiced over the doings of others.

In the first place I am taking three papers and through the three papers I hear from all the places the blessed Lord has led me since I have been among the Primitive Baptists, and I am thoroughly convinced that they are the only people that have the ordinances as delivered by the Lord Himself.

There are many things disturbing the peace of the church just now, (or churches I should have said), such as feet washing, secret orders, predestination, and a number of things too numerous to mention, but, the thing causing so much worry and dissatisfaction in North Carolina is the predestination of all things. I have heard nothing for the last two years but a tirade of abuse against those that believe that doctrine, if there are any that believe it. So I started out this fall

to visit some of those associations that I had been told preached the absolute predestination of all things, and that there was nothing gained in obedience, and nothing lost in disobedience. Well I attended two different associations and I expected to hear that preached and proved by the Bible, but to my great surprise I heard nothing of the kind, but instead I heard God set forth according to His Word in the sweetest way I have heard Him preached in a long time.

I tell you "heaven came down, our souls to greet, and glory crowned the mercy seat."

Well, I heard twenty different preachers, and not one of them intimated that God was the author of sin or that God had predestinated that we should sin or that God used coercion and constrained men to sin.

Well, when I returned home my wife said, "Well, how did you like the absoluters? I said, wife, if what I heard is the absolute doctrine, I've been an absoluter all my life.

Now brethren, let's get down to brass tacks. Is it good order to divide God's people over those things? Is the man that causes the division justified? Is God glorified?

The whole tenor of the Bible is against division of God's people. John 17:21, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may know that thou hast sent me."

Paul said in Romans, 16:17: "Mark them that cause divisions."

Look out for them, narrowly watch them, strictly observe them and diligently examine them; you will find they are riding a hobby.

We have fornication in the churches, and men who won't pay an honest debt, men that get drunk, but there is nothing said against those things.

God said, "Cry aloud and spare not, tell my people of their sins." Isaiah 58:1. David was against divisions among the Israelites. Psalms, 26:4: "Neither will I go in with dissemblers, dividers."

In Gal. 2:14, Peter caused a little division in the church at Galatia, but Paul corrected them, got them back together. Paul in Rom. 12:9, said, "Let love be without dissimulation, division. Yes regulators and dictators are what has caused all the divisions among the old Baptists, and are still causing division and they don't want a peace meeting, for they would have to retreat, get off their hobby whatever it is, and repent for causing a division.

Every faction among the old Baptists, from the Atlantic to the Pacific ocean, is an abomination in the sight of God and a disgrace to the old Baptists.

Have you noticed that every man that succeeds in getting a few with him in a little church trouble that every disgruntled man or church wants to join him? It does not make any difference what they were excluded for, they want to join the mote hunter.

Better not talk too loud about our friends at home. They might be so few you could count them on your fingers.

Now, if this poorly composed, poorly written, poorly spelled letter by a poor old sinner, gets into the good old Landmark I hope it will get in both of the other papers.

With much love for the Landmark, its editor and all who read the paper.

My wife has copies of the Landmark for more than twenty years back.

C. H. Ferrell,

Rufus, N. C.

A GOOD LETTER.

Dear Brethren and Sisters:

For some cause I would like to say a few words to you all. I don't know why. It seems I have been in darkness so long, but we remember David said, "Day unto day uttereth speech and night unto night sheweth knowledge." So we conclude that if we know nothing of this darkness, we could not testify of the light.

One night this week, I dreamed of attending a meeting somewhere. I beheld a large crowd of children, all seated on the floor. And the hungry, starved condition of some was pitiful to behold. They were all the same size. One of our beloved ministers was preaching to them with as much liberty as I ever saw him have, but the only thing I remember that he said was, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." I would love to tell of the beauty I saw in this, to think of this "Rock." We remember that Moses declared, "He is the rock, his work is perfect. For all His ways are judgments, a God of truth and

without iniquity, just and right is He. The prophet described it as "the shadow of a great Rock in a weary land." Another says, "a stone cut out of the mountain without hands, and filled the whole earth." Hence the apostle says, "But we have this treasure in an earthen vessel that the excellency of the power may be of God and not of us. Also Moses says, "Their rock is not as our Rock, even our enemies themselves being judges." And we remember that this servant had been placed in the cleft of this Rock and there, covered by the hand of God. And the apostle says, "I would not that ye should be ignorant, how that all our fathers under the same cloud (we remember that the children of Israel were led by a pillar of cloud by day, and fire by night) and all passed through the sea (not across it). And did all eat the same spiritual meat. And did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them and that Rock was Christ."

I sometimes feel that I know more of this "pit" than of the "Rock" if indeed I know of either. We remember that David declared, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a 'Rock' and established my goings, and put a new song in my mouth, even praises unto our God." I wonder what song David had been singing. And what the new song was. And we hear one saying, "Thou art worthy to receive honor and glory, for thou hast redeemed us from every nation, kindred, tongue and people."

May we all be blessed in the future to live at each other's feet.

A little sister, I hope,
 May Fannie Davis,
 Roxboro, N. C.

**PRAYS FOR THE PEACE OF
 ZION.**

Mr. J. D. Gold,

Dear Sir and Friend:

I am enclosing \$2.00 for the dear old Landmark. This pays me up till August, 1937. How much I have enjoyed the reading I can never tell. It is such a precious paper. When I read one I put it in my book case, loan it to someone else, asking them to return it so I can let someone else read those glorious truths. Oh how my heart aches for those like myself who live so far from church. It is so seldom I ever can go. Forty-five miles is the nearest Primitive Baptist church. When I do go I do not know how to behave. I talk so much when I get to myself again I feel ashamed, almost wish I had stayed at home. I have a dear husband and children, but they are not Primitive Baptists, therefore cannot understand my peculiar belief, and I have never in any way tried to force it upon them, knowing as I do my dear father, Elder C. G. Purdy never once tried to teach us children religion, knowing so well this is wholly the work of God. I am so thankful the Lord does those things, and so willing for His will to be done. I am satisfied if Jesus died on the cross for one of my loved ones, though they be entangled in any of this world's nets, in the end they will be saved. Oh! it

is so comforting and so sweet to have a dear Saviour you can trust in, one who can save, and does save, when all other powers fail.

This is the last week in the year, 1936. So may the year we'll soon enter in be a more peaceful and prosperous one for the Baptists.

Mrs. J. W. Knowles,
616 Washington St.,
Lynchburg, Va.

AT THE FOOT OF THE CROSS.

To Landmark Readers,
Greetings:

Since reading the last issue of the Landmark, I've had a desire to write my experience, principally for Elder Stanfield. In mind, he has been visiting me. Knowing the Lord has no rubber stamp process in dealing with His children, yet I trust I will retain His fellowship. I am going to try to tell my experience, not His. In the experience of every child of God, there is portrayed a death and resurrection. In April, 1868 (I am writing from memory), an indescribable feeling came over me. My body went back to earth, from whence it came, my quickened soul went with lightning speed, back to God, from whence it came, begging for mercy. Like Queen Esther, I realized I had to face the King, or die. For four long years, I played a game of hide-and-seek. Hiding myself and seeking mercy. At the appointed time, Jesus came to my rescue: Near a midnight hour, while on my knees, face and hands on the ground, near by, I saw Jesus hanging dead on the cross. I saw the wound in His left side, the blood had run

down on His garment, but had ceased to run, showing He was dead. I was made to realize He died for me. Many times I go back to this place and start over again. Many years after this, little scriptures would come to my mind. "When thou prayest, enter into thy closet." This I did unconsciously, by hiding myself. "He that humbleth himself, shall be exalted." I want no higher exaltation than to be allowed to live with the Primitive Baptists.

W. F. Britt,
Arcadia, Fla.

READING LANDMARK OVER FIFTY YEARS.

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

Please find enclosed one dollar to extend my subscription to Landmark and change from Garner, R. 1 to Clayton, N. C., as I have been a reader for over fifty years and don't want to miss a single copy in my last days. I read it when a school boy, for my father, when your sainted father was in charge of the Landmark and was admired by my father. Oh that we had more of such men today as our fathers were and we profess to be and be humble and get down at the feet of our brethren and watch over them for good and not see so much fault in our brothers, but examine our hearts and he that is clear let him cast the first stone.

As this is my first attempt to write, I will stop.

A little brother if one at all,
J. A. Batten,
Clayton, 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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WILSON, N. C. FEB. 1, 1937

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THE VIRGIN BIRTH.

The most important event ever recorded in the annals of all history, both sacred and profane, was the miraculous conception and birth of our Lord and Savior, Jesus Christ, in Bethlehem of Judea, the city of David, as it was written by the prophets.

He made the worlds and all things in them, was divinely present and formed man out of the dust, breathed in his nostrils the breath of life, placed him in the lovely garden, freely and lovingly conversed with him and gave him the pleasure of His parental association, but because of rebellious disobedience drove him from the garden to till the soil, and cursed the land for his sake, still His providential care for the man He had made, was to follow him through all generations in giving him rain and

sunshine from heaven that he might have bread to eat and his posterity might cover the earth.

Although our Saviour so recently born of a woman in the inn and cradled in a manger was nothing new, but was older than the everlasting hills and as new as the morning. "From everlasting to everlasting Thou art God." Psalms 90:1.

We find Him inspiring the antediluvian prophets, putting words in their mouths to be fulfilled when He should stand in the latter days upon the earth, telling Noah to build an ark as a refuge from the flood shortly to be sent upon the earth as punishment for man's disobedience, which when finished was filled with living creatures of all kind that creep upon the earth, and Noah and his family were shut in to remain till He brought them out.

He called Abraham out of the land of his nativity to go into the land which He would shew him of, promising this land to his posterity forever, which should be as innumerable as the stars in the firmament or the sand by the seashore. He promised him a son and fulfilled His promise when his own body and that of his wife were past age, and according to the natural order of such things were dead. He visited him at Mamre, and Lot in Gomorrah.

We see Him in the Judges in types and shadows of Himself who is to come in the end of the world to deliver his elect out of the bondage of corruption and translate them into the glorious liberty of the children of God.

We hear the prophets speaking of the wonders of His love, and the healing efficacy of His blood which was and is to be to His elect a great river, the streams whereof to make glad the city of God.

He called David from the sheepfold to be king over Israel, a man after God's own heart, who put his sufferings, sorrows, remorse, pain and agonies in writing as well as his joys, pleasures, triumphs, heavenly transportations and prospects to be eternally preserved for God's suffering children to use the same words in prayer and supplication also when their cup is full, to their heartfelt gratitude for every deliverance, and to prove to all generations that His elect family are one in thought, desire, prayer, song, faith, hope and love, and that His beloved is but one the only begotten of her that bore Him.

The Jehovah of the Old Testament becomes the Jesus Christ of the new, and comes clothed in a body of flesh like unto His brethren that He might have a body to offer, which is the only body and the only offering that can take away sin.

Instead of speaking through the prophets in dark sayings, He speaks plainly of the Father, declares himself to be God manifest in the flesh, proved He was God by healing the sick, giving sight to the blind, in fact healing all manner of diseases, even raising the dead, doing that which no physician would even attempt to do.

The angels who announced His birth testified to this divinity, He confessed himself before Pilate, the wise men from the East bowed

down and acknowledged Him to be both Lord and Christ and presented gold, frankincense and myrrh.

The centurion (a Roman) who crucified Him said, "Surely this man is the Son of God," and Pilate wrote "Jesus of Nazareth, the King of the Jews," to be put upon the cross and refused to change it when requested to do so.

He said on the cross, "It is finished," the ceremonial law is fulfilled and abrogated and all the sacrifices under the law which could never take away sin were only shadows of good things to come—the dead body of Jesus given freely for the redemption of all who should believe in Him as their personal Redeemer, Prophet, Priest and King.

He arose the third day after being put in a tomb with a great stone securely closing it, sealed with the Roman seal, and watched by a Roman guard. He appeared often to His disciples and continually for the space of forty days, and His disciples declared they ate and drank with Him, handled Him and finally He led them out to Bethany and went up to heaven in their presence, while the angels present said, "This same Jesus ye see ascending shall return in like manner as ye see Him go into heaven."

All who have been born again are in possession of the same spirit with which God raised Him from the dead, the spirit of life, which guides, directs, keeps, sustains, comforts, consoles and blesses us with ability to know the joyful sound of the everlasting gospel of peace.

All this is the free gift of Him who came that we might have this life in abundance. Then let us sing:

"All hail the power of Jesus name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all."

B. S. Cowin.

THE DOCTRINE OF GRACE.

(By Sylvester Hassell)

"Old School, Primitive or Bible Baptists, believe and rejoice in the absolute sovereignty of God, their heavenly Father—in the dependence of all His creatures upon Him, in nature and grace: a doctrine that leads its adherents to abandon all confidence in creature power, and to exercise a living and loving trust in the Most High God.

"While they utterly repudiate, on the one hand, that total and wretched perversion called Fatalism (a blind unconscious, mechanical, necessitated, condition of the universe) which like Pantheism virtually abolishes all human accountability and distinction between good and evil, right and wrong, and which is the fundamental doctrine of Heathenism, Mohammedanism and Nature worship, in its various forms, Pellagianism, Semi-Pellagianism, Skepticism or Arminianism, Socinianism, Deism, Unitarianism, Universalism, Indifferentism, Materialism, Agnosticism and Infidelity, which places human reason above the plain declarations of the Bible, either receiving so much of the inspired Scriptures as can be grasped by the natural under-

standing, or else, while professing to receive the Bible, really explaining away and annihilating all the force of the unpalatable and incomprehensible parts." (See Hassell's History, Page 327.)

The reader can find the definition of the many names mentioned by Elder Hassell, "Pantheism etc., etc., by reference to any good Encyclopedia of Religious knowledge.—Ed.

Lack of space will not permit any extended account of the various forms mentioned above; but will only quote from Elder Hassell as follows; as to Mohammedanism. "Mohammed taught the utter dependence of all creatures upon one, Almighty, Eternal and Infinite, Spiritual Creator; but he did not teach the loving, faithful relationship and communion of God with His creatures.

Though professing to teach the doctrine of the absolute predestination of all things, (See foot-note) he certainly, inconsistently taught the doctrine of salvation by outward works, such as formal prayers, fastings, alms, lustrations, festivals, pilgrimages, the subjugation of infidels, and the extermination of idolators; that prayer will carry a man half way to God, and fasting will bring him to the door of His Palace, and alms (giving) will gain his admittance."

"Man's indispensable need of salvation by the mediation of a spotless and almighty Redeemer, was entirely omitted from the teaching of Mohammed."

Foot Note, from Hassell's History Page 327, referred to above: "The

Mohammedan principle, (says Neander) derived sin and Holiness alike from Divine causality, and denied the distinction between a permissive and an actual efficiency on the part of God. It is Mohammedanism, and not Christianity. It is the most wretched perversion of Scripture and the most awful imaginable blasphemy, to identify God with Satan, (as being) the source of holiness and of sin; (or) to maintain that the Holy, Holy, Holy Lord of Hosts (the Holy One of Israel, whose nature is Holy and Reverend, Who is of purer eyes than to behold evil, and cannot look upon iniquity, Who is the Father of lights, and in Whom is no darkness at all), inspires sinful thoughts or purposes in any of His creatures. He doth not tempt or seeks to seduce any man." Hassell continues, saying, "He foreknows, and permits, and controls all things, not instigating, but bending the wickedness of men and devils into that channel that shall enhance His own glory and His people's good. The Divine Spirit is the author of all holiness, and not the author of any unholiness. No Baptist, no christian believes that God is the cause or author of sin." (See Hassell's History, page 515.)

MRS. BETTIE BEDDARD

By request of conference at Red Banks church, will write a short sketch in memory of our dear sister Bettie Beddard, who was born October 15th, 1869 and died in Greenville, N. C., hospital, August 23rd, 1936, of that dreadful disease, paralysis. She united with the church at Red Banks the second Sunday in June, 1900, and was baptized by Elder H. B. Tucker, and was a faithful member until death came and took her to her eternal home to ever be with the Lord. She will be missed by many, but it is in her own home that she

will be missed most sadly, for there she was the comfort and stay of her husband and children until she crossed the river of life into the eternity of God. As I think of her heart-broken family I realize that time alone can heal their wounded hearts, not that she will ever be forgotten. There is one thing however, that should soften the sharpness of agony under such bereavement, it is the reflection that she was pure and gentle and of such is the Kingdom of Heaven. One day when the death angel shall summon you, you will find her waiting to welcome you home. Reunited there, you will know no more parting, no more sorrow, but will be joy and peace forever.

Therefore, be it resolved, we the church at Red Banks, bow in humble submission unto our blessed and all-wise God, who doeth all things well, to the counsel of His own will. That we extend our sympathy to the bereaved family.

Done by order of the church in conference.

Elder Luther Joyner, Mod.
Mrs. Bessie Brooks Gay, Clerk

RESOLUTIONS OF RESPECT

We are again called upon to record the death of another one of our dear sisters, Ellen Wilson.

She was born July 4th, 1846 and died Sept. 10, 1936, making her stay here about ninety years. Sister Wilson went before the church at Bethel and was baptized many years ago. She later came to Angier by letter and remained a member of this church until her death. She was one of our oldest members and was faithful as long as her health would permit her to go to the meetings. After she became disabled she proved her love for the church by requiring her pastor and members to hold meetings wherever she was at to sing and pray with her.

Her husband, S. R. Wilson, preceded her to the grave many years ago. She spent the latter part of her life with her children.

We feel that the memory of this dear sister will linger long in the hearts and minds of all the members of Angier Church:

Therefore, be it resolved, First, that in the passing of this dear sister, the Church has lost a loving and faithful member, one who will be missed by the Church and especially her children. The church deeply sympathizes with her family, but we want to bow in humble submission to God's will, feeling that our loss is her eternal gain. We hope it will be in the providence of our God to be so led that when the hour of departure comes we may be ready to join her in that eternal home.

Second, That a copy of these resolutions be placed on our church record, one sent

to Zion's Landmark and one to the family. Read and adopted in conference October 31, 1936.

Sister Martha Dupree,
Sister Edith F. Young,
Committee.

Elder T. F. Adams, Moderator
W. F. Young, Church Clerk.

RESOLUTIONS OF RESPECT

Whereas it has pleased Almighty God in His infinite wisdom to remove from us our beloved brother, L. S. Barnhill.

Brother Barnhill united with the church at Briery Swamp, Saturday before the second Sunday in April, 1925. Brother Barnhill was a faithful member, always filling his seat unless providentially hindered, and always ready to help in any way he could.

Brother Barnhill was present almost every meeting until the death angel visited him on the second Sunday morning in September, 1936. How we do miss him. We truly hope our loss is his eternal gain. May the Lord comfort his bereaved family and bring them up in his stead. We miss Brother Barnhill more than tongue can tell, but we realize the Lord knows best and He will do His pleasure on earth as in heaven.

His funeral was conducted by his pastor, Elder A. B. Ayers and Elder B. S. Cowin, at his home, in the presence of a large crowd of loved ones and his family. Then he was taken to the family burying ground and laid to rest beneath a mound of flowers.

Brother Barnhill lived to a ripe old age, between 70 and 80, I think.

Hoping that when the Lord sees fit to take us away from this sinful world, we will be blessed to meet him in the great beyond, where all will be peace and happiness.

Done by order of Conference, Saturday before the second Sunday in November, 1936.

A. B. Ayers, Moderator,
C. L. James, C. C. & Committee.

MRS. BENNIE E. SNELL

Dear Mr. J. D. Gold:

As we agreed to write a sketch of our sister, Bennie E. Snell, I'll make the attempt. I feel so sad to write of her death.

She died the 18th of November, at the home of her son-in-law, J. E. Glover, in Macesfield, and was buried in the family cemetery near Cross Roads, where her membership had been about 50 years. She was 74 years old and surviving her are three daughters, Mrs. George Johnson of Shelby, Mrs. C. E. Fisher of Salisbury, Miss Annie Snell, of Shelby, ten grandchildren, and one great grandson. We miss her at Cross Roads so much. Her health had been so bad she could not be

with us. She sent her donation. Now it is sad we can't look for her or her letters, but we believe it good for her to be at rest. We were schoolmates, and loved each other. We never had a cross word even in childhood. I was so glad when she came to my home church. We lived in full fellowship till her death. I am 79 years old.

This notice was agreed to in Conference the second Saturday in December, 1936.

Elder Tilman Sawyer, Moderator,
M. M. Curry and
W. M. Grimmer, Committee.
Stokes, N. C.

WILLIAM EDWIN TICE

Our brother, neighbor, and friend, William Edwin Tice was born May 1, 1859, about two years before the Civil War. Bro. Tice's father, William Dhu Tice, answered the call of his country, and took up arms in defense of his home, leaving his wife, Louisa Roberson Tice and his only child, William Edwin, to face the serious circumstances that surrounded the humble homes of the South. His last service was in the building of the dam on the Roanoke river in 1864. After completing the dam he came home and was taken sick and died. That left his wife and son in a deplorable condition. His widow was a woman of remarkable courage. She fought the battle of life gallantly, never forgetting her only child, teaching him to love and respect her, and to adore his Creator. She had but little opportunity to send him to school, therefore he received only a limited education, learning to read and write and to make simple calculations. Under the teaching of his mother he received an education superior to a college education, for she taught him two prerequisites that all that knew him admired, honesty and politeness.

He continued to labor and judiciously save until he was about twenty seven years of age and married Miss Bettie Peele, and unto them were born four children, three preceding him to the grave.

In April, 1903, he joined the Primitive Baptist Church and was baptized by the late Elder Henry Peele, remaining a devout and conscientious member until his death. He never was absent except in the case of sickness. There was one thing about Bro. Tice's church affiliation that I greatly admired, viz., he went to church to worship God, not for reward or hope of reward, but in a sense of love and duty, believing that God had washed his soul in the blood of the Lamb. He was a strong advocate of peace, and would compromise on any question but the doctrine of the church as laid down by Christ and the Apostles. When confusion got into the church in 1927, he stood firm for the "Faith that was once deliv-

ered to the saints." During those dark days he never faltered nor wavered, stood firm, declaring there were no amendments nor improvements to be made to the doctrine as preached by true Primitive baptists, and when he saw there was no peace, such peace as David describes in Psalms 133, he followed the commands of the Lord, as laid down in 2nd Cor. 6:16-17, gave the site on which now stands the church at Hayes' Swamp, and was a liberal contributor to the building of the house, a house that he and all others might go to and worship God and not be molested. The building of the house at Hayes' Swamp was the last effort of his life, and he looked upon it as the crowning effort of his life.

Some two years ago he was attacked with a wasting disease and grew worse and worse, and in August he took his bed. I must say to my personal knowledge, that Bro. Tice was good to and dutiful to his mother in her last days, and kind and attentive to his wife in her last days, and in Bro. Tice's last days I saw the words of Christ fulfilled as recorded in Matt. 7:2 for his son's wife, Martha Bailey, waited on, nursed and cherished him as she would her own child.

He grew weaker and weaker until Oct. 26th, 11 P. M., the angel of death separated his soul from the body and carried it to the God that gave it, and later on his body was given back to its mother dust.

On October 28th, his funeral was conducted by Elder B. S. Cowin and A. B. Ayers in the church, and afterwards his body was buried in the cemetery near his home, in the presence of a large number of friends.

Plenny Peele.

BETTY WARREN

Sister Betty Warren was the wife of Brother W. P. Warren, who died Aug. 22, 1930. She was a daughter of Azariah Nelson of Caswell County, N. C., and was born May 10, 1856, and died July 5, 1936 age 80 years, 1 month and 25 days.

The funeral services were conducted by Elder W. C. King before a large congregation.

Sister Warren joined Prospect Hill Primitive Baptist Church, Sept. 1898, and was baptized by Elder L. H. Hardy. She was so faithful to her church that if she was not present, it was a note of interest. We felt sure something providential hindered her. After Brother Warren died, their nephew, Mr. Rogers, was so faithful to carry her to her church meetings, that any one, not knowing, would have thought he was also a member of her

church, by him being so regular to attend church there.

Sister Warren had many friends among the Baptists everywhere she was known. She was greatly esteemed in her neighborhood by those who knew her best.

We, the Prospect Hill Church, resolve that this notice be published in Zion's Landmark.

Done by order of the church, at the December meeting, 1936.

Eld. W. B. Stadler, Mod.

W. D. Blalock, Church Clerk.

RESOLUTIONS OF RESPECT.

"Whereas it has pleased Almighty God, the controller of all good things, to remove from our midst by death our beloved sisters, to-wit: Sister M. T. Wilson, Sister Elizabeth Lee, Sister Frances T. Rhue and Sister Eleanor Brooks, we bow in humble submission to his divine will, and whereas:

The Flat River Old School Primitive Baptist Church has enjoyed the long life of her faithful members, she is now brought to realize her loss. But we do feel and hope that our loss is their eternal gain, so be it:

Resolved, that as a token of our love and esteem for our beloved sisters, who for many years were members in regular attendance, and as a record of our love to their memory, be it further resolved, that these resolutions be sent to Zion's Landmark for publication.

Sister M. T. Wilson, who united with the church at Flat River, Person County, North Carolina, at the July meeting, 1897, and remained a consistent member until she passed away on April 26, 1936.

Sister Elizabeth Lee united with the church at Flat River at their July meeting, 1922, and was a devoted member until she passed away November, 1936.

Sister Frances T. Rhue united with the Church at Flat River, at its September meeting 1867 and remained a devoted member until she passed away in July, 1936.

Sister Eleanor Brooks united with the above mentioned church at their April meeting, 1902 and remained a consistent member until she passed away on November 17th, 1936.

Done by order of the church in Conference assembled at our December meeting, 1936.

Written by,

W. R. Blalock, Church Clerk

PLEASE READ CAREFULLY

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

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

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

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

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

— AT —

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXX.

FEBRUARY 15, 1937

NO. 7

EVERY MAN PERSONALLY ACCOUNTABLE TO GOD FOR HIS ACTS.

"Amaziah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

And he did that which was right in the sight of the Lord, but not with a perfect heart.

Now it came to pass, when the kingdom was established to him, that he slew his servants, that had killed the king his father.

But he slew not their children, but did as it was written in the law of the book of Moses, where the Lord commanded saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the house of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield."—2d Chron. 25:1-6.

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.

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

WRITTEN IN 1928.

To the Church of the
Almighty God:

It is sweet when we can rejoice in a precious hope, and feel the presence and love of our Lord and Saviour, Jesus Christ. Then we can sweetly sing his worthy praise, and rejoice in his glorious works and ways, as we journey on through this desert land. We hope when our travel in this low-ground of sorrow ends, we will be at home with God.

Christ, our advocate, is made to save us (our souls) and assumes our flesh, and becomes a brother to our souls.

O, dear saints! 'Tis then I'm so happy and long for that day of rest.

O happy day! O joyful hour!
When freed from earth, my soul
shall tower
Beyond the reach of satan's power,
To be forever blest.

Sometimes I feel assured that I shall rest on Jesus' throne, which causes me to joyfully stand on the borders—and view the sweet fields of living-green and the rivers of delight, clear as crystal, which flow from the throne of God and the Lamb.

O the transporting rapturous scene
That rises to my sight—

Sweet fields arrayed in living green,
And rivers of delight.

There is a vast difference in viewing the great God of heaven, and then view ourselves in the flesh.

It comes to me as a shock sometimes to think how vile this old flesh is—but for the goodness and mercy of the Almighty God we would be forever lost.

I feel so little to try to pray to His Majesty on High.

But—

My soul leans on Jesus for repose, which banishes the sorrows of the mind, and I hope He leads me in the paths of peace, and I truly hope it is of the Lord that I might let these joys be known.

Then—

Let our songs abound,
And every tear be dry,
We're marching through Emmanuel's ground,
To fairer worlds on high.

For—

The hills of Zion yield
A thousand sacred sweets.

Then—

We can shout and rejoice,
For—

'Tis a heaven below,
The Redeemer to know.
O, the sweet joy this sentence gives:
I know that my Redeemer lives.

O that I may be a favorite of the heavenly king, a jewel in His great case of love.

I hope the good Lord has made me submissive to gladly give up all below and go at His command to my reward, which is far greater than things of earth.

Some of the brethren, sisters and friends have asked why I had not written again to the Landmark as they enjoyed previous articles written by this poor little sister that feels so unworthy. Listen dear Christian friends: Give God all the glory, for He works in us to will and to do of His good pleasure. I feel it is not of myself, but of Him who caused me to love Him, because He first loved me.

Oh, to be robed and ready
 Ready when the Lord shall come,
 Oh, to be waiting, watching,
 For the summons home.

Oh, to be robed and ready,
 Ready for eternal rest,
 Ready to join the ransomed,
 In the city of the blest.

He is the rock of my salvation,
 His work is perfect. Although our
 God is so great, and fills immensity,
 He is with the humblest of His lit-
 tle ones.

"For thus saith the High and
 Lofty One that inhabiteth eternity,
 whose name is holy: I dwell in the
 high and holy place, with him also
 that is of a contrite and humble
 spirit, to revive the spirit of the
 humble, and to revive the heart of
 the contrite ones."—Isa. 57:15.

Lord, I have loved the habitation
 of thy house, and the place where
 thine honour dwelleth. I can say
 with one of old—The troubles of

my heart are enlarged: O, Lord,
 bring thou me out of my distresses.
 Look upon mine afflictions, and for-
 give all my sins. Let uprightness
 preserve me; for I wait on thee.

Submitted in love,
 Mrs. Allie Blalock White,
 2017 1/2 Chapel Hill Road,
 Durham, N. C.

**"BLESSED BE THE NAME OF
 THE LORD."**

Mr. John D. Gold:

Recently I found a letter written
 by a very dear aged sister the year
 of 1934. It may be possible that it
 might bring a comforting message
 to some one in trouble and sorrow.
 I wish to divide with the readers
 of Zion's Landmark, if you have
 space to spare.

An afflicted and poor sister in
 hope,

Azubah Lee,
 Four Oaks, N. C.

March 23rd, 1934,
 Biloxi Miss.

Dear Sister:

Your welcome letter received and
 read with interest, and would be
 glad to speak some words of com-
 fort to you, but my arms and mind
 are too weak, too short, and help-
 less. The blessed Lord alone can
 heal the broken heart. Yes, the
 Lord alone that rules in the armies
 of heaven and among the inhabi-
 tants of the earth—the God that
 works and none can hinder, He
 hinders and none can work. The
 Lord giveth and the Lord taketh,
 blessed be the name of the Lord.
 All His works and ways are just,
 holy and righteous, and we must or

ought to be still and know that He is God and that all things work together for good to them that love God, those who are the called according to His purpose, yes all things the blessed Lord lets fall to the lot of them that love Him, will work together for their good and God's glory, honor and praise, in His own good time and way. So let us look to and trust in the Lord, and as the Apostle Peter says, cast your cares on Jesus for He cares for you. Read the dear old hymn, "How Firm a Foundation," and weigh each word of truth, for every word in that blessed song is true to those that for refuge have fled to Jesus, those that rest in and seek an ark of God, even though our pathway leads through flood and flames of fiery trials. The deep waters of trials shall not overflow or destroy thee, and the flames shall not hurt thee, for the blessed Lord only designs the dross to consume and the gold, the spirit, to refine. You know according to the Bible it is needful that our faith and works be tried, every man's works shall be revealed by fire. So the Apostle Paul says, 3rd chapt. 13th verse, 1st Corinthians and Peter in 4th chapter 12th verse, 1st Peter, "Beloved, think it not strange concerning the fiery trials which are to try you as though some strange thing happened unto you." It may seem strange to you that the dear Lord took all your sisters and left you, but the blessed Lord had a purpose in it for that and all the Lord's purpose will work for the good of his people and for the glory, honor and praise of His holy

name in His own good time and way, that we who are His people, that have been born of that spirit that makes us new creatures in Christ in the inner man, must learn to be reconciled to the Lord's will knowing that what He does is just and right. The blessed Lord knows what is best for us and even though our faith must be tried, not that the Lord may learn, no, no, but that we may learn if our faith is strong enough to bear the trials in ways that our words and works will prove our faith and trust to be in the Lord so that we may find comfort and consolation in the blessed promises of the Lord to reconcile us to His holy will. I feel sure the Lord will provide the way for His people to live as long as it is His will for them to live and then the Lord calls and no power is given that can keep them here, so let us consider and look to and trust in and seek and ask of the Lord to enable us to be reconciled to His blessed will. We know blessed Jesus had nowhere to lay his head in this old world, but on the bosom of power and promises of the blessed Father of our Lord and Saviour, Jesus Christ.

He was a man of sorrows and acquainted with grief. He knew all the while what a horrible death He must die for His people. Just remember the sufferings and death of blessed Jesus, the just for the unjust and try to be reconciled to the Father's will. We all love our sisters, but is it right to love them so well that we can't be reconciled to our blessed Saviour's will. I know we of ourselves can do nothing ac-

ceptable to the Lord for blessed Jesus said, ye of yourselves can do nothing, and my experience of nearly forty years since I hope and believe the Lord washed my sins away has taught me the truth of these blessed words. I hope and believe the Lord has led me and instructed or taught me in ways that I knew not, as He did Jacob of old until I have learned it is best for us to be reconciled to His holy will and not murmur and complain at what we know is the Lord's will. We cannot murmur and complain and thank and praise the Lord at the same time though we learn by reading in the fifth chapter of Hebrews that the blessed Son of God, though He was a son, yet He learned obedience and reconciliation to the Father's will by suffering. It is sure we must too. I do trust and pray in my weak way that the Lord by His grace will enable you to see and be reconciled to His will about your sisters and we must not love father, mother, brothers, or sisters nor any one more than the Lord and His will.

Why pray, "Thy will be done on earth as it is in heaven," and then prove we are not willing for His will to be done?

Dear Sister, my letter is too long, so I must close, hoping I have said nothing but the truth and that the Lord will bless the truth to your good and His glory, honor and praise. My poor letters to one is like myself, imperfect, yet if you and the editors of our paper think they are worth putting in the paper I have no objection. Give God the

glory, honor, and praise for all good.

The least sister,

Mrs. L. E. Lilley.

A GOOD LETTER.

Dear Brethren and Sisters:

I hope I am a sister but have many doubts and fears whether I am one or not. Sometimes I am afraid to write, afraid someone will think I am trying to make people believe I am something. And I feel to be so near nothing, and less than nothing. At times I feel like the dust of the earth is more in the sight of the Lord than I am. I want to know is this your feeling? I am so dependent for all my help. If a dear friend comes in and does me a favor I give the Lord the praise. I feel like they were sent by the Lord. We read Jesus said such as you do unto one of my little one you do it unto me.

Several years before I united with the church, I didn't have any way to go to church except a mule and buggy. I wasn't able to go, was afraid if we met an automobile the mule would turn around, so didn't hardly ever go. And I felt like if I said much about going to church my husband might think I wanted to join and somehow I didn't want him to say anything like that to me.

Somehow I didn't want the preacher to shake hands with me. I was too unworthy. But, dear reader, when the Lord saw fit to make me willing, I was glad to shake hands with the dear old brother. When I united with the church I hadn't ever seen but two offer to the Primitive Baptist

Church, and that had been a long time ago. I didn't know whether they gave the preacher their hand like other denominations do. Dear reader, when the voice spoke to me and said if you withdraw just this time something is coming on you worse than you have already had, I didn't have to think how the Old Baptists did. I wasn't able to go in the house. I was sitting on Cousin Nocie Wiggins' car. Brother Boswell came out to me. I had to turn as far around as I could, reaching out to take hold of his hand, and was glad to shake his hand. The Lord has all power. He can make us willing, in due time. I feel unworthy, but I am glad I have been baptized.

When I was a child, every night for a long time after I would retire I would wonder am I going to die tonight. There was something dreadful about dying. The Lord has all power both in heaven and on earth, and can make us willing to die. Once I was so sick I felt willing to go to sleep and never wake, willing to give up husband, children to get away from being sick.

At times I am cast so low in my feelings, seems that other people are better than I am, are blest with better health than I am. Sometimes I think about the mother of Esau and Jacob. "Lord, why is it thus with me?" Most men's wives are able to work and help their husbands make a living. Today we both were shut in, neither of us able to do anything. My husband

has hay fever, and will have until there comes a killing frost, and then he will be better. I get so sorry for my two daughters, to have to work so hard, and how glad I would be to take hold and make it lighter on them, but the Lord's will be done and not mine.

Sometimes I feel like I am shouting praises to the Lord's precious and holy name in my heart, when I am all alone, and then I feel like I am lifted up a little, sorrow and joy mingle together.

I desire to be at the feet of the brethren and sisters. It is such a comfort to go to church and hear the gospel preached and to think Jesus is in the midst. One time I was at Moore's Church. All were standing singing and Bro. J. C. Smith was in the stand, but was not singing when I looked at him, he was looking up. He was not singing and he looked like he was happy. I thought he was the happiest looking person I had ever seen. He looked like I imagine Christ did when he ascended to his Father.

If I could write and cheer one of the Lord's little ones like Bro. J. C. Smith and Bro. J. W. Weaver comfort me with their preaching, I would be glad to write in my feeble way.

Lord Jesus, have mercy and help me, for I can't help myself. I feel all my help must come from thee.

Will close, with much love to all the brethren and sisters wherever you may be.

Mrs. Charlie H. Wiggins.

SPIRITUAL WISDOM.

Dear Brother Stanfield:

I have been thinking for some time I would write you, for what reason I know not why. I never could compose a letter to my satisfaction. Your picture arrived in today's mail and I was so glad to get it. It is very nice of you to send it to me, and I prize it very highly. I attended the meeting at the Falls today and enjoyed hearing my father preach again, also tried to speak some myself. If I just could know the Lord would bless me with such a gift as I deem you, and my father have, and others I could mention, I feel like I would not doubt myself so much, and could press on with more courage. But oh, sometimes I feel I cannot run the true Christian race, and surely will have to fall out by the wayside. I have tried to beg the Lord if he has begun this good work in me, to give me more evidence.

I often think of Solomon's prayer when he asked the Lord, not for riches but for more wisdom. I feel the need of more natural wisdom, but my chief desire is for more spiritual wisdom also. All men have some understanding of natural things pertaining to this life, but few men have any knowledge of things that pertain to the spiritual life. Neither can they come in possession of it only through the revelations of the Lord Jesus.

I am thoroughly convinced in my mind that the Primitive Baptists are the only denomination that preach and believe in a revealed religion. Jesus plainly tells us in Matt. 11:25,

that these things (that is spiritual things) are hidden from the wise and prudent and revealed unto babes. I term the word babes means the Lord's people, the ones that have a hope in Christ Jesus, for when this hope is planted in one's heart it humiliates him, brings him down to the footstool of mercy, it just hews him down and makes him say with the Apostle Paul, if one at all, I am one of the least.

The scriptures also tell us to make your calling and election sure for if you do these things you shall never fall.

Now, I have a hope that he has called me by his grace, but what gives me so much trouble, am I walking out this calling? I fear at times I am not. I don't want to fall and yet I know I will fall unless he keeps me by his power. I am no better than Adam and he fell. But God is able, and does keep us from the snares of the devil and watches over us even when we forget him. He has promised to never leave nor forsake his little ones. Yea, a mother may forget her sucking child, but I will never forget thee. We have so much to thank him for. I know I don't serve him as I ought, but when I am in my right mind I want to honor him above every other name.

I am very poor in this world's goods, but while sitting at the supper table the other night with my wife and three children, the thought came to me how rich I was. There I was with my family, all well and healthy, children all perfectly normal and not deformed in any way, and all had sound minds, good ap-

petites and plenty to eat such as it was. It made me feel good to think how the Lord had blessed me, and I felt I had much to be thankful for. There we were blessed with good health and appetites, something that money cannot buy at any price.

Bro. Stanfield, I hope you will enjoy my letter. I have done the best I could. I feel my inefficiency so much in writing to such a God-called, God fearing man as you are. Hope you can bear with me in writing to you as I have especially on the scriptures. They are such a sublime mystery to me at times and then other times I read them it is so sweet that I could tell it all if I had an opportunity right then, but it won't stay with me. I can't even carry a text to church with me, I have tried it.

I want to thank you again for the photo, and hope you may have a mind to visit us again soon.

My wife joins me in love to you and all.

Humbly submitted,

R. B. Denson,

Rocky Mount, N. C.

A VISION.

Elder O. J. Denny and
Zion's Landmark Readers:

For some time I have had a mind to write you a few lines, if the Lord will guide my mind and restore once more His love to me, knowing He has all power in heaven and in earth and that He works all things after the counsel of His own will. He opens and none can shut, shuts and none can open. He casts down and He raises up; he afflicts and

He heals. I believe He opens the heart of a poor sinner and causes him to love the Lord and to love the church, and his desire is to live in peace with all men.

I believe all the true Baptists love one another and will perfect some way to keep things going with the church. But will say it takes the grace of God to make him or her do it, to cause them to quit on Saturday and go to their church and cause them to look after their pastor. He comes and goes and nobody knows his feelings. But it just takes the grace of God to make him minister to one another. Christ said, "With an everlasting love have I loved thee; with loving kindness have I drawn thee."

Don't see how I was made to love the Old Baptists. Whether it is the right love or not, I am bound to say some feel closer than others to me. Will say now I don't belong to any church, but hope the Old Baptists are the people I love here on this earth. My mother and father and sisters belong to other churches, but it did not change me at all.

The blind will see, and He says, "Come ye blessed of my Mather, inherit the kingdom of God, prepared for thee before the foundation of the world."

Well, Elder Denny, will try in my weak way to tell what makes me so strong a believer in the resurrection. About three years ago I had an only child and he was about 17 years old and he was killed in a car wreck. He was killed Friday before the fifth Sunday in July 1932, and on the second Sunday in Au-

gust the same year he got on my mind. I wondered whether the Lord loved him or not, and where he was. That was one of the most miserable days I ever spent. No one came to see us that day and I walked the house and yard begging the Lord to show me in some way or other, something about him. It seemed all day that the Lord was gone. But we had supper about sundown, and I went off to bed, begging the Lord if it was His will to show me in some way, or make me reconciled to it and I fell into a deep sleep. I never will be able to write it or tell it to my satisfaction. But I went to his grave in my sleep, as in some mysterious way, and when I got to where he was laid, the end came, and his casket came up on the top of the ground and there appeared a little spring on his casket, and I put my hand on it and the lid flew open and there were two in the casket, and they were just the same size and they were just alike. And they had on a robe and that robe made the prettiest wings, and they came out and flew up in the clouds, and I stood there and watched to see what would happen. All of the ground fell in, and the place on which I was standing was gone. And then I asked, and in some way or somehow I believe I heard a voice come down in the corner of our little room and said, "I will watch over the dust of his grave until the morning of the resurrection, and then his body will be raised and fashioned like the glorious body of Christ." And from

then until now I was made willing to give him up.

But while I was asleep, or in some way, as I said, while I was there, it seemed that the whole world had gone into a grave yard and just as far as I could see were headstones. And all did not come up, but the good people came, and every one had on a robe and they were just alike and I believe that robe will fit all God's people.

So will close, hoping you and yours are all well.

J. L. Williford,
Rougemont, N. C., R. 1.

A GOOD LETTER.

Dear Mr. Gold:

I must write you a little this New Year. I do hope that you are well and that you had an enjoyable Christmas. I'm getting on very well for me. Can write yet, and visit among my children and others. Am sending you another letter for the dear old Landmark, a paper I love so well. Hope you keep it coming. I should be so desolate without it. Much love to you.

Your same old friend,
Susan Higgins,
Maysville, N. C.

To the Landmark Readers:

I'm again trying to let you hear from me. Seems a long time since I've written you. I feel very small in writing such as you, but I hope the Spirit prompts me in doing so, and I'm shut in now by the rains and cold weather. My amusement is writing, and reading my parents' old book that was left in their home, Biographical History of Primitive

Or Old School Baptists, and Ministers of the United States. How I enjoy looking at their pictures, my father's especially. I think I love this book as a treasure. So many have passed away. I hear of an Old Baptist death often. Right recently I heard of Sister Lundy's death at Galax, Va. She was the widow of Elder E. E. Lundy and was a dear correspondent of mine. How I shall miss her. Bro. Tom Gould died not long ago. I'm glad I sent him a Christmas card. I tried to send all I could to the old people. Yes I do hope to praise the Lord for letting me write and letting me go to my meeting. I was at White Oak Church each day, 4th Saturday and Sunday in January, 1937. Oh, it was so rejoicing to me to answer when my name was called, right where my parents' made answer. We had five preachers Saturday. There is nothing I enjoy better than to sit and listen at their old-time preaching, like I've heard so many many years ago.

I've passed my 80th Christmas and I feel that God has blessed me all the way, even when I didn't realize it. How can I praise him enough. I'm weak naturally and spiritually. Readers, please pray for me, and remember I'm an old Baptist, but am sure I feel least of you all. I wish more of you would write. Just look over my mistakes and say I love you all.

Susan Higgins,

Maysville, N. C.

ter. I felt that it was more than I deserved.—S.H.

READING LANDMARK FOR FORTY YEARS.

Dear Mr. Gold:

I am enclosing you a check of two dollars (\$2.00) which pays my subscription for the Landmark to 1938. I have been reading the paper for more than 40 years. I have had a name among the old Baptists 43 years and have never felt I wanted to leave them, or bring any new innovations into the church, but have contended earnestly for the faith once delivered to the saints. The doctrine of salvation by grace is good enough for me. Our dear Saviour redeemed the church, his bride, by giving his life on the cross for poor sinners, and if we are one of that number what manner of persons ought we to be in all holy conversation?

In my silent meditations my mind and thoughts often go back to the old home land, when I lived in the Old North State, where I was born and reared, and the memory is sweet, though often blinded with tears, as most all of the older people are gone to a better world. But the dear Lord has been so good and merciful to a poor sinner like me, and my dear family.

"I love to think on mercies past,
And future good implore,
And all my cares and sorrows cast,
On him whom I adore."

P. S.—Thanks to you, Elder Gilbert, for the precious letter I received from you as I wrote this let-

I think of the fathers in Israel when I was young in the ministry, and how kind they were to me.

Elders P. D. Gold, S. Hassell, M. T. Lawrence and G. D. Roberson and others. All gone and I am now a little over three score years and will soon be to the end of the way. But hope I may be able to say, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the Righteous Judge, shall give me at that day. And not to me only, but unto all them also that love his appearing."

May the dear Lord bless you and yours in this New Year is the prayer of a poor servant in humble hope of a better world.

A. L. Harrison,

207 Cloud St.,
Front Royal, Va.

CORRECTION.

Mr. John D. Gold,

I received my Landmark yesterday and was pleased to get it, and thank you so much for the nice printing you did in the Landmark on the verses I was blessed to compose. But I notice there is one word mis-printed in the last verse in the short song. I notice the printing says "Lost in Eternity," which should have been "Last in eternity." Please print this in the next paper, so people can see this mistake.

Your brother,
W. E. Jarrell.

The Song.

It is the grace of God that gives,
Sweetest pleasures while we live,
'Tis grace that must supply our
needs,
Gives comfort when we die.

Then after death its joy will be
Lasting in eternity
The living God will be our friend,
Our bliss shall never end.

W. E. Jarrell,
Lexington, N. C., R. 2.

LOVED FATHER.

Dear Mr. Gold:

Inclosed you will find two dollars to renew my subscription for the Landmark for another year, until Dec. 15, 1937. Would have sent it in last month, but have been in so much trouble I just did not. My daughter has been sick for some time and is now in the hospital. She has been there ever since the 24th of December.

I have been reading the Landmark since childhood. I would not be without it if I could help it.

Mr. Gold, I well remember when I was a small girl, only ten years of age, your dear father came to spend the night with us, and he asked me to sing a song for him, and I did. The song was "Jesus, My Saviour, I Know Thou Art Mine." When I finished the song, he called me to him and took me in his lap and talked with me some and gave me a new hymn book. I did love that man, and was glad when he would visit us.

Please pray for me. I feel like sometimes I have more trouble than I can bear, but I know there is a Saviour who will stand by us all in our troubles, and that gives me consolation.

I will close. Trusting in the good Lord through all my undertakings.

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

**97 YEARS OLD AND READ
THE LANDMARK 45 YEARS.**

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

Dear Sirs:

I wrote you the last day of Oct. asking that you discontinue the Landmark to my mother, Mrs. Mary F. Graves, who was too feeble and blind to read it. Her subscription expired with the Nov. 1, issue.

She passed away Nov. 23, having attained the age of 97 years, 7 months, 10 days. She was a reader of the Landmark 45 years, and found great comfort in reading the editorials, and letters from the many loved ones of her faith.

We feel that our loss is her gain. Sometime I may write in memory of her for publication in Landmark.

Mrs. J. G. Tompkins,

THANKS FOR THE INVITATION.

Dear Mr. Gold:

Enclosed you will find post office money order for \$2.00, sent by Mr. D. T. Garner to pay for another year on the Landmark. He said excuse him for delay in paying. Hope you and yours are well, and enjoying yourselves. I enjoyed your last letter in the Landmark. Write again when you have a mind to. We always enjoy your writing. Stop to see us sometime when you are passing through our little town. Will be glad to have you spend the night with us.

Yours respectfully,
Walter R. Mann.

Newport, N. C.

Thanks for the invitation. Hope to visit you sometime.—J. D. Gold.

MOVED TO NASHVILLE.

Dear Mr. Gold:

Please change my address from Rocky Mount, N. C., Route 2, Box 182 to Nashville, N. C., Route No. 1, for the Landmark.

We are not well, but all up. We moved today, and are so tired. I hope you are up and well, and have a prosperous New Year. I trust the good Lord will spare you many more years to publish the Landmark, as you have done so many years. I do hope all will pay you as you need it to keep the paper going. From a little sister, I hope.

Mrs. I. N. House,
Nashville, N. C., Route 1.

**WOULD BE LOST WITHOUT
THE LANDMARK.**

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

Mr. John D. Gold:

I am enclosing in this letter a check for one dollar that I was due in 1936. I thought I would be able to send you all I am due now, \$2.00 on this year 1937. I hope to send in my subscription at an early date for 1937. I wish I could send you three dollars instead of one.

My all and all is gone now. My dear daughter who was so good to give me the money to pay for my Landmark, is dead and gone, but please send the Landmark on, and I feel the Lord will make a way for me to pay for it. I would be lost without it.

Wishing for the dear Landmark a real success for 1937.

Judah Watkins.

ZION'S LANDMARK

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

Editor

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

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Elder M. L. Gilbert—Dade City,
Fla.

Elder B. S. Cowin—Williamston,
N. C.

WILSON, N. C. FEB. 15, 1937

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REVELATION.

We are taught that hidden things belong to God, and revealed things to men.

God is unsearchable. Rom. II:33, 36. "O the depth of the riches both of the wisdom and knowledge of God." "How unsearchable are his judgments, and his ways past finding out, for who hath known the mind of the Lord? Who hath been his counselor? Who hath first given to him, and it shall be recompensed to him again? For of him and through him, and to him, are all things: To whom be glory forever."

To whom is God revealed?

"Jesus rejoiced in Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and the prudent, and hast revealed them unto babes; even so Father,

for it seemed good in Thy sight."

God is not limited.

"All things are delivered to me by my Father, and no man knoweth the Father, save the Son, and he to whom the Son revealeth him." Therefore, if we know God it must be by virtue of divine revelation through His Son Jesus Christ.

How doth Christ reveal His Father? From faith to faith. Faith is the gift of God. "Without faith it is impossible to please God." Jesus reveals his Father as the source or fountain of all blessings. He says of himself, "of myself I can do nothing, My Father works, and I work hitherto."

Not revealed to our fleshly observation. The Pharisees demanded of Jesus to know when the Kingdom of God should come. Jesus answered them and said, "The Kingdom of God cometh not with observation; neither shall ye say Lo here, or Lo there! for behold, the Kingdom of God is within you."

An example of this unity. "I am the Vine, and My Father is the husbandman." "Ye are the branches. Abide in me, and I in you. As the branch cannot bear fruit of itself: no more can ye, except ye abide in me." "For without me ye can do nothing." The branch is in the vine, the outgrowth of the vine, and all its life, and ability to bear fruit cometh from the vine.

God is omnipresent. "Thus saith the Lord, The heaven is My Throne, and the earth is My Footstool." "Where is the house that ye build for me? And where is the place of my rest? For all those things hath my hand made, and all

things that have been, saith the Lord; but to this man will look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isaiah 66:1-2.

God is light. "This is the message which we have heard of him and declare unto you, that God is light, and in him no darkness at all." 1st. John, 1—Read verses 1 to 10.

God is love. "He that loveth not knoweth not God; for God is love." "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."—1st. John 8:9.

O. J. DENNY.

"I KNOW EPHRAIM, AND ISRAEL IS NOT HID FROM ME."—Hosea 5:3.

If any man speak or write respecting the teachings of God, he should do so, as the oracles of God. (1 Peter 4:11) "I am God and there is none like me, declaring the end from the beginning (beginning of creation), and from ancient times (not before times) the things not yet done, saying my counsel shall stand, and I will do all my pleasure." Isaiah 46:10. Of His ancient people nationally He said: "As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his evil way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel." Ezek. 33:11. From this language, it is evident He did not will or predestinate Israel to do wickedly or go into idolatry. Since God hath not said that He willed, tempted or caused Adam to sin and die, let not

finites presume to say he did. But as God's knowledge is infinite, He knew both Adam and Israel would act and die the death each one did. God's knowledge of all humanity, and foreknowledge of His people were not causative of the things done by either group. Human beings know that when there has been no rain for many days the earth's surface is dry; and when there has been much rain its surface is wet, but their knowledge did not cause it to be dry or wet. Then, "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. God is sovereign, and has the power to do wicked and wrong things, but will not: it is contrary to His will and nature to so do. The fulness of the God-head dwelleth in Jesus Christ, who has all power in heaven and earth. When upon the cross He could have called legions of angels to deliver Him from death; but by His death the scriptures are fulfilled; for thus He must suffer and die, and rise from the dead as it is written. "Without controversy great is the mystery of godliness: God manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. 4:16.

By inspiration the Lord's prophets are led to record some dark and sinful things done personally and collectively by the Lord's people. So we learn when men of God give

testimony of the acts and character of His subjects, they are pictured just as they were, fearing no displeasure, concealing no imperfections, sparing no censure. Not so when the world describes her great and excellent men: these are extolled and lauded with encomiums without blemish.

Unquestionably, the Lord knows the nature and doing of His people, and also of all mankind; for of one blood hath He made all nations of men; but in the covenant of His purpose and grace He foreknew a portion loved and chosen in Christ Jesus out of the fallen race of Adam, that they should be made new creatures, being predestinated unto the adoption of children by Jesus Christ. The inspired word further states: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover whom He did predestinate, (not what, which would have applied to all things, and would have been in accord with the opinions of some men), them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified."—Rom. 8:29-30. When the inspired teacher of the foreknown and predestinated he uses whom, which always applies to persons. Note, the personal pronoun whom is used when the words, foreknown, predestinated, called, justified and glorified. Paul would not dare to contradict the word of truth by saying God predestinated all things to be conformed to the image of His Son.

How strange with the Bible open that any servant of God should draw such an inference. It would seem more edifying to the church and glorifying to God for one to speak after the manner of inspired men, rather than after the opinion of uninspired men. Such may think they have the divine right to so speak; as I heard a preacher lately declare that God's preachers were inspired. If the proclamation of the gospel is inspired, then when the canon of scriptures was closed half of God's testimony had not been given.

In the words of Hosea at the head of this article, the prophet indicates the Lord, as knowing Ephraim and Israel after their nature, as the seed of Abraham; and then refers to their acts as vessels of mercy. Behold how soon after the Lord God had delivered Israel from Egyptian bondage, did their sins find them out, giving homage to idols, a molten calf: "These be thy gods, O Israel, which brought thee up out of the land of Egypt." This was said of Israel collectively. Exodus 32:4. Note later what is said personally of one of that number: "Ephraim is joined to idols: let him alone." Hosea 4:17. (Continued)

M. L. Gilbert.

PSALMS 107:8, 15, 21 AND 31.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"—Psalms 107:8, 15, 21 and 31.

This is a joyful exclamation, and when we make the feeble attempt to count the abundant mercies of

our God we find ourselves lost in the midst of His works and feel a spirit of gratitude springing up and we give vent to our inward feelings in the words of the man of God who like us found so many things to be thankful for, when he felt to be only a worm and no man, rejected of men and despised of the people."

How often we feel inclined to complain at the weather when it rains day after day and everything is wet and soggy, the atmosphere filled with mist, the winds all contrary, the degrees of temperature far above normal, the meat we have laid away for the coming year spoils and becomes unfit for food, and in fact like Jacob everything goes wrong and nothing to our liking and we are saying to ourselves "All these things are against me." When we are persecuted and defamed and our names cast out as evil, when some "who have eaten bread with us have lifted up their heel against us," when we pray day after day for something our souls yearn for and see no evidence of our prayers being answered, when we see our land given over to idolatry and people running to and fro, seeking some new thing and showing no sign of being interested in the pure worship of God, we become so much discouraged that we pour out our souls to God and ask Him for one remembrance, for a sign of His faithfulness and that His promise is still sure, and that He will never forsake those to whom He has once taken into His embrace and given the pure waters of life.

Everything in nature speaks His

praise. The tree, the grass, the flowers, birds and all things He has made speak His praise and live up to the simple instinct given them in creation except man, the last and noblest work of His Almighty hand.

"Man has sought out many inventions, has invented religions by the hundred that leave out the regenerating power of Him, who said, "Ye must be born again," and as many as are led by the Spirit of God are the sons of God."

The Spirit of the world is in every way contrary to the Spirit of God, it glorifies man and belittles God, it has no word of praise for Him nor a word of thanksgiving to Him.

"The heavens declare the glory of God and the firmament shows His handiwork."

The rising sun, the floating cloud, the blazing comet, the flashing meteor, the changeable moon are the great miracles which He brings daily to our view.

The constellations which must have been old when man was young, arrayed in all the gorgeous colors of the rainbow, the fleets of myriad orbs sailing in the upper deep, led by the Lord and High Admiral of creation are all the work of His master hand created for His own glory, and man may gaze upon them and praise Him for His wonderful works.

Four times the Psalmist uses the word quoted above in this Psalm, to show the deep earnestness of his soul to see and hear the worthy name of God praised and magnified, He who had taken him from the sheep's cote and made him king

over Israel instead of Saul, whom He had rejected for his disobedience.

We are told "every good and perfect gift comes down from the father of lights in whom there is no variableness or shadow of turning," "that He is the same yesterday, today and forever." He gives us rain and sunshine from heaven, which if He withheld, the whole world would soon become a desert and all flesh would die.

He found the whole church individually and collectively in the wilderness in a desert land, led it about and instructed it, wrote His law in its heart and put it in its mind, gave it His spirit to abide with it forever.

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

B. S. Cowin.

MRS. D. L. HAMLETT.

With a very sad and lonely heart I'll try to write of my darling, precious mother, Mrs. D. L. Hamlett, Charlotte C. H., Virginia, who died September the 25th, 1936. If she had lived until November the 6th she would have been 66 years old. At first I could not bring myself to write anything, because I felt that the very best I could write or say was not half good enough for her, but knowing how she loved the dear old Landmark and how she enjoyed reading it, and knowing, also, how she loved all the Primitive Baptist sisters and brothers, and how welcome they were from the greatest to the least, it seems only fair to them and to her to let them know she has laid down this life and gone on to the great beyond. She had been a member at Springfield Church, Gretna, Virginia, for many years.

Oh! it was so sad to see her leave us, but we realize that our loss was her eternal gain.

The whole world is sad to us without her.

When I think of the many times, places, and scenes that she has been with us, it seems impossible that she is here no more, and that we can't go to her and take our troubles, hardships, and joys ever again. It is so hard when we think of the many little kindnesses we could have done for her; the many little pleasures we could have given her when we had her with us and didn't, and now it's forever too late.

She was so appreciative and was pleased with every little thing anybody did for her.

It is hard to remember her as being sick and helpless and not knowing anything for all her life, until her last illness she was so well, strong and capable, and, oh! so good, mild, gentle, pleasant and kind.

She had a stroke on May the 20th and could not use her left side or even raise her head again.

She leaves twelve children and our precious father to be with and comfort each other. This is a blessing we are indeed thankful for, but then, there is no one that can take her dear place.

However, there is a great consolation in knowing that if there is a heaven, Mama has surely gone there, for all my life she has been ready. There never was a time since I could remember that she wasn't ready to go. I don't mean she wanted to die. Nobody does. Christ didn't. He prayed that this cup might pass from him if it was the will of the Father. But then she reemed not afraid. And if the tree can be known by its fruit, and the fruit represents the life one lives, we know hers was the best of fruit. I can't recall a since instance when I think she did wrong, and still all of her righteousness she counted as filthy rags.

And though our circle here has been broken, I hope it will be made complete again some day around the beautiful throne of God.

No words will ever be so sweet,
As the word you used to say,
No hour will ever be so sad,
As the hour you passed away.

Dearest mother you have left us,
In this world to mourn and sigh,
But beyond this world of sorrow,
We hope we will meet again on high.

Submitted in love by one of her daughters,

Mrs. Sallie M. Parsons.

Cullen, Va.

PLEASE READ CAREFULLY

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

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

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VOL. LXX.

MARCH 1, 1937

NO. 8

AMAZIAH DEPENDED ON HIS MONEY.

Amaziah also hired an hundred thousand mighty men of valor out of Israel for an hundred talents of silver.

But there came a man of God to him saying, O king, let not the army of Israel go with thee; for the Lord is not with Israel, to-wit, with all the children of Ephraim.

But if thou wilt go, do it, be strong for the battle: for God hath power to help and to overthrow: and he will make thee fall before the enemy: for God hath power to help and to overthrow.

And Amaziah said to the man of God, But what shall we do? And the man of God answered, The Lord is able to give thee much more than this.

Then Amaziah separated them, to wit, the army that was to come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah and they returned home in great anger.

And Amaziah strengthened himself, and led forth his people and went to the valley, and smote of the children of Seir ten thousand.

And the other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock and cast them down from the top of the rock that they were all broken to pieces.

—2d. Chron. 25:6-12.

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

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

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

\$2.00 PER YEAR
TO ELDERS \$1.00 PER YEAR

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

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

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

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

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

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All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXCELLENCY OF CHRIST.

Elder E. C. Stone,

Dear Brother in the Lord:

Yours came this morning and as I was pondering over its contents, I thought how similar have been your cogitations, and judgments of things with my own. I never more than at this present time have seen the difference between the flesh and the spirit, the mere letter of things, and the excellency of the power of the things of Christ. As to the letter knowledge, and external observance of matters pertaining to Christ's gospel there is any amount of it in my possession. I am sufficiently acquainted with the holy scriptures to see standing out in all clearness this and that point of doctrine, that God, the Father, Son and Holy Ghost are Almighty, all-wise, immutable working all things after the counsel of God: Jehovah the Father, Son and Holy Ghost in their persons Three, eternally so, and yet in a sublime mystery our One eternal Jehovah.

Jehovah's election of the Church in Christ Jesus before the foundation of the world, His predestination, His redemption, His sanctification of the elect, their resurrection to immortality and incorruption, and the ultimate, eternal glorification with Emmanuel. All these matters, and all associated divine matters, as I have already mentioned I can see very clearly taught

in the scriptures, and in my mind, and of need be with my tongue I can trace and declare them. All this can be in me, in the letter, but the excellency of the power, the divine blessedness therein is altogether another matter. I cannot bestow this blessedness upon myself. I cannot manufacture it, and is impossible to impart it to another. It is still abidingly needful that the Comforter, the Spirit of Truth, shall glorify Christ unto my soul, shall take of the things of our precious Lord Jesus Christ and show them unto me. John 16:13-15. I would live in communion, in fellowship with the Father, and with His Son Jesus Christ our Lord. This is written, wrought in my heart, indelibly so, and yet I find it to be no easy matter to so live, and walk with God. The world from without, all that pertains to my natural life, satan, my corrupt nature, all are hindrances, are opposed to, and are in conflict with, and would, were it possible, extinguish the life of God in my soul. There is with me a daily conflict. I have no time to lay my armor by, for it is needful. My heart at times says, I will not yield, God forbid it. Oh let me continue to press toward the mark for the prize of our high calling of God in Christ Jesus. Let me fight the good fight of faith, laying hold on eternal life. All self-sufficiency and self-praise will again and again

be obliterated in our lives; for we are ever learning that in all things we are more than conquerors through Him that loved us. Rom. 3:37. The tribes of Jacob of old went into the battle with music and song. Psalms 68:1. And let me quote the language of one of the songs that my heart (put in tune by the Holy Ghost) sometimes sings. "I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8:37-39. Though I am sometimes cast down, I am not destroyed, for He who has begun a good work in me does still perform it, and I believe He will until the day of Jesus Christ. I am given streams in the desert and like our beloved Jesus, "I drink of the brook in the way." Psalms 110:7. There are times of refreshing from the presence of the Lord, and mine heart then is lifted up above mine enemies round about me and sometimes such is my confidence (not in the flesh, Phil. 3:3) in Christ Jesus that like the daughter of Zion I despise all mine enemies, the world, the flesh and the devil, in oneness with Christ, my immortal, immutable Friend. I see them all defeated, under my feet. I shake my head at them and laugh them to scorn. Isaiah 37:22. Of late, I do not mean the last few days or months, but for a few years I have had peculiar support, consolation, encouragement and sweet satisfaction in my soul in the immutability of Jehovah,

the Father, the Word and the Holy Ghost. The Lord Omnipotent who reigneth. I am so mutable, "my soul through many changes goes; His love no variation knows." In my complaints, my inabilities, I am made to cry out sometimes, "Changes and war are against me." Job. 10:17. But, "Jesus is the same yesterday, today and forever." Heb. 13:8. "All the promises of God in Him, are yea and amen and unto the glory of God by us." 2 Cor. 1:20. Our gracious God is in one mind, and who can turn Him, and what His soul desireth even that He doeth. Job. 23:13. "And God willing more abundantly to show unto the heirs of promise the immutability of His counsel confirmed it by an oath: that by two immutable things in which it was impossible for God to be, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec." Heb. 6:17-20.

"Will He now His grace deny,
Lay His wonted kindness by?
Will he, can he, say, depart,
To the humble contrite heart?
No! our Christ is still the same,
Endless; blessings on His name."

I see, I feel myself so mutable. At times I feel to be rejoicing in Christ Jesus. I am in communion with Him. I talk and walk with Him.

Christ liveth in me. Gal. 2:20, in my heart by faith. Ephes. 3:17. But as it was with Abraham, so it is with me all appears to be withdrawn, suspended, and I am soon in a barren land, I am then burdened, distressed, tossed about, in a multitude of conflicts, dried up, I am a very wilderness, there is no water in me to drink, nothing to eat. Remembrances of former banquets at the King's table do not feed me. The smiles of his face are hidden by the clouds that have come between. Job. 36:32. "And the Lord went His way as soon as He had left communing with Abraham; and Abraham returned to his place." Gen. 18:33. But notwithstanding all the vicissitudes of my soul, all the changing scenes that in God's providence are mine, I am often triumphant in our precious Christ, and am singing:

"I to the end shall endure
As sure as the earnest is given,
More happy, but not more secure,
The glorified spirits in heaven."

With love to you and Sister Stone.
I am yours, in our sweet Lord Jesus Christ.

Frederick W. Keene,
Raleigh, N. C.

A GOOD LETTER.

Dear Brothers and Sisters:

I had about made up my mind not to try to write to the church any more. It wasn't very long before I got in so much trouble in my mind I promised the Lord I would try to write when my mind was impressed, hoping the Lord will be my guide.

The wheat field and the tares have been on my mind two days. Seems I can't get it off my mind. In St. Matthew, 13th chap., 24th verse, Jesus uses this parable: The kingdom of heaven is likened unto a man which sowed good seed into his field.

But while men slept his enemy came and sowed tares among the wheat and went his way. When the wheat sprung up and brought forth fruit then appeared the tares also. The servant of the household came and said, "Sir, didst thou not sow good seed in thy field? From whence then hath tares?" He told the servant an enemy hath done this. Then the servant wanted to gather them up. The man said, "Nay, lest while ye gather up the tares ye root up wheat also. Let both grow together until the harvest and in harvest I will say to the reapers, gather ye together first tares, bind them in bundles to burn. But gather the wheat into my barn." The man sowing the good grain was the Son of man. The one sowing the tares was the devil. The tares grew and flourished, drawing substance from the ground, got the same blessing that the wheat did.

Our all-wise and merciful Father is no respecter of persons. In the beginning, we read the Lord made the world and all that was made. Right here is a point I would love to have explained. The Lord made everything good, but didn't make Adam and Eve so they couldn't sin. I feel like the Lord knew they would sin. Jesus was a slain lamb from the foundation of the world.

A Saviour to save the field of wheat. This wheat is the Lord's people and the tares are the devil's people. They grow and flourish. Looks like they boast over growing so fast.

The wheat I feel like is God's humble poor, some can hardly hobble along. There was a wicked people, raised up to crucify our dear Jesus, who did not sin, but took our sins on himself, died on the cross to save his people. Of those his Father gave him not one will be lost. The angel said, "He shall save his people." Seems I can make a picture in my mind, seeing our Savior crucified; can see him losing his crimson blood, trickling down and the nails driven through his hands and feet. He suffered untold agony for the people he loved. And Mary, his mother, it was hard and heartbreaking for her to see her dear innocent son nailed to the rugged cross.

These wicked people made little of him. They mocked Him. They told Him He saved others, now come down and save thyself. No doubt they thought they were doing a smart trick, doing away with the Son of God. When they saw they had made a mistake they might have been exceedingly sorry, for what they had done, dreading their own punishment, not hating the sinful act they had committed. It looks to me it was an unpardonable sin.

I never have read where all of Adam's race would be saved. The wheat and tares look different to our natural eyes while they are growing. And when harvest time

comes there will be a difference. When the world comes to an end, the angels will bundle up the tares to burn. The master's house will be swept clean, the chaff will be burnt with unquenchable fire, the wheat will be stored in his barn. The unquenchable fire seems to me to last forever.

Some may say this is a hard saying. We are all born in this world helpless little babes. We don't have anything to do with being born of the flesh, our natural birth. We don't have anything to do with being born the spiritual birth. The good Lord made the whole lump of clay to use as he pleases. No one has any right to say why he does this or that. He can make one to honor, the other to dishonor. He says, "I will do all my good pleasure." That was the Lord that said that, none can hinder.

Dear reader, it seems to me last Monday night a good sermon passed through my mind, using the parable of the wheat and tares. By Tuesday it was so far gone I couldn't recall it all plainly. Seems like I could hear the tone of Elder J. W. Wyatt's voice saying, "That was the Lord said that." I heard he was real sick. Since then I read in the Times that he was improving. What is given you in the dark, speak it in the light. "Let your light so shine before men that they will see your good works and they will glorify your Father in heaven."

Brethren, sisters, please bear with my feeble writing. Hope I haven't written anything to hurt any one's feelings. If any one has a mind to write me I would be glad.

There is a great comfort getting letters from the Lord's little ones.

If I knew I could comfort just one of the Lord's little ones with my writings I would be glad. I didn't intend to write so much. Please pray for me and mine.

I hear Thy welcome voice,
That calls me, Lord, to Thee,
For cleansing in Thy precious blood,
That flowed on Calvary.

Mrs. C. H. Wiggins,
Elm City, N. C.,
R. 3, Box 136.

PEACE AND FELLOWSHIP.

P. D. Gold Publishing Co.,

Dear Mr. Gold:

Enclosed you will find a very good letter from Sister Collier, which is very comforting to me. If you see fit I would be glad for you to publish it in the Landmark.

Yours in hope,
Mrs. C. F. Broadwell.

My Very Dear Brother and Sister:

If you will allow one so weak, sinful, and unworthy as I to thus address you. Too sinful to even be in the presence of those I esteem as I do you, the children of the most high God.

Dear ones, you have been so mindful of me in my lonely and sad hours, of which I hope I am very thankful. I know of my self I am not worthy of your notice, but I do trust Jesus is my worthiness.

So much of the time of late I have been down in the valley, not a ray of light could I see. Feeling that I was mistaken in everything,

and had deceived you good people. And the only way out of it, as I could see, would be to ask for my name and get on out of the way, for dear ones, it seemed I could see that if I would the church would be more prosperous.

For several days my mind has been exercised about the love of the saints for each other. I can see more beauty in it than I can express.

It seems to me that love, in its purity, peace and gentleness, is the fruit of righteousness. In my mind's eye, I can look back with joy on our last foot-washing meeting at Beulah. The young and old down at each others' feet. And dear brother and sister, if we could always be down there in our feelings, we would not be trampling on their hearts.

Oh, what a beautiful sight! Tongue and pen fail to describe the joy of such sacred meetings, when we can meet and all say peace, sweet peace, and fellowship one for another, with no confusion to mar that peace.

This earthly wisdom is sensual, devilish. For where envying and strife is, there is confusion.

See that ye love one another with a pure heart fervently, 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 thereof falleth away. But true love holds its own.

At times we seem to be in utter darkness. But just at this dark crisis we are enabled to say:

If I am enabled to rejoice in the light of his face, yet in the shadow of his wings will I rejoice.

When the soul is made to know God, it does not question His word or His doings any longer. They care not for the scorns of the cultured world, but live on the love, the pure, sweet gentle love of Him who is love Himself. What is more beautiful than to see the dear saints meet and mingle their tears of joy and sorrow.

Show by the assembling of themselves together that love abounds; that we do not live only for the comfort of ourselves, but for others too. Dear ones, if I could only express it as I see it, but the subject is too deep, too great for me. I have been so completely captivated with the scenes of the dear old saints meeting and making manifest their love, that all nature seemed glittering with the glory of God.

And that God—Himself seemed almost visible in the works of His power, wisdom and goodness.

When we are enabled even to glimpse the beauty of it, it's grand—making us feel, oh, that we could abound in such love always.

What a present help in every time of need is our God. He leads us along in ways we have not known and in paths we have never trod.

And are not these the paths of righteousness and ways of peace and pleasantness? But we poor, blind creatures can neither see nor know them until they are made manifest unto us by Him whose mercy never fails.

Dear ones, I can see of many instances wherein God has manifested

Himself to me as my benefit—the chiefest among ten thousand, and the one altogether lovely.

I desire to do God's will, and I would not for anything of an earthly nature lean to my own understanding, and in my own conceit, write or say something to please the fancy of the carnal mind, but in the fear of God write and talk that which would build up and comfort and edify God's humble poor, with the comfort whereby I have been comforted of God. I have tried to pray to God when necessity was laid upon me, for Zion everywhere.

"Oh, that my head were waters and my eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." O, how I long to see selfishness abolished in practice among God's people, and that

"Each may feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye
And joy from heart to heart."

Dear brother and sister, will you please excuse me for intruding on your better time? But for some reason, I don't know why, I felt like I wanted to write and try to thank you for your kindness to me, not that I felt like I could say anything that would be of any comfort to you. No, no, far from that. I am too sinful, vile and unworthy of your notice.

Did you know Elder Rhodes was planning on being with us at Beulah Saturday and Sunday? I got a letter from him last week. He said he would be there if it be the Lord's will.

May the dear Lord ever be with you and yours, to own and bless, both naturally and spiritually. When brought low in prayers, please remember this poor vile worm of the dust.

In love and sweet fellowship.

Elgie Collier,

Micro, N. C.

YOUR STRENGTH IS IN GOD.

"For the joy of the Lord is in your strength." Neh. VIII, 10.

This joy and strength, spoken of by the prophet of old and addressed to believers in the everlasting salvation of Israel's God was demonstrated in the Black Creek Union which convened with the church at Nashville, N. C., the fifth Saturday and Sunday of January last.

Though the weather was rainy a large congregation was present on both days and their excellent attention and order deserves mention.

The visiting ministers were Elders Moore, Fly, Denson, Pearce, Smith, also Brother Trevathan. All the above mentioned preached with an outpouring of the spirit and with unusual liberty. As each of them have adorned their profession with an orderly walk and a Godly conversation it is with no reluctance that we pay them this befitting tribute which we hope will be of some comfort to them while they are with us. Their preaching was effectively and tenderly presented and tears of joy were shed and manifestations of great joy prevailed.

Elder R. H. Boswell, Pastor of the Church at Nashville and Moderator of the Black Creek Association expressed himself as being

highly pleased with the meeting as a whole, and made some timely remarks to the young ministers present, stating that age was creeping upon him and many others of the ministry who had weathered the storms for many years in the discharge of their duty to the church, but whose heads are now gray and ere long the Master will thrust in the sickle and receive the ripe grain to himself. Elder Boswell's remarks were firm but tenderly expressed.

As the Union came to a close with the Lord's Supper being commemorated, presided over by Elders L. Raper and W. B. Barnes. The example of our Savior was followed. They sang a song and went out. It would not be amiss to say the general sentiment of this grand assembly if uttered aloud would be: "Bless the Lord, O my soul and all that is within me, bless His Holy Name."

W. E. Turner.

WAS REMEMBERED.

Well! Well! Mr. Gold:

Brother Britt has fixed it now, talking about his sweethearts and him 84 years old! Well, I guess I had just as well confess to being one of them, for I received one of the books he spoke of as a Christmas present and sure did enjoy reading it, while at the same time I felt too unworthy to be thus remembered by the precious donator, whom I have never met in the flesh, and may never in this life; but it is sweet to hope that through the efficacious blood of our precious Redeemer we'll meet on the sunny

banks of sweet deliverance, where we'll sing the song of deliverance throughout ceaseless ages.

I especially enjoyed the last Landmark (Jan. 15). That was such a sweet poem by Bro. Keene.

Dear Brother Hank's article was especially good, and so were both editorials. And how I do appreciate Brother George M. Hardy's good article. "Do I believe what is to be will be?" It reminds me of what dear Bro. Gold once said about being introduced to a minister of another denomination, who said to Bro. Gold: "O, yes, you are one of those fellows who believe what is to be will be." Whereupon Bro. Gold replied, "And you are one of those fellows who believe what is to be will never be."

How I do love his precious memory! If we had a few like him in this I think there would not be so much wrangling, for he just wouldn't wrangle.

In much love,
Mrs. C. H. Ferrell.

Rufus, N. C.

THINKING OF HIM.

Dear Elder Gilbert:

I've a few more Christmas cards. I'm sending you this one, as I've been thinking of you since the loss of your dear wife, and after reading Elder O. J. Denny's writing of the death of Sister Lester, I felt more impressed to write you. Two mothers in Israel gone. Let's not grieve, just think that they are sleeping. I have passed my 80th year, feel at times that I'm about spent, but I have a glorious hope that I will have a resting place

hereafter. You have seen my name, many times in the dear old Landmark. I've loved that paper and been a constant reader of it since my early recollections, and if I learn of its readers in distress I want to help them. So I'm one more sympathizing with you. I feel so very small in writing to one like you, but my mind led me to it. I hope you get this New Year card, and it finds you well and enjoying life as well as one could expect, I'm thankful to say. I've wonderfully enjoyed this Christmas. Have visited much. I am not with my darling old cousin and his kind family. Expect to leave tomorrow. I'm the lonely widow, yet traveling among her children, relatives and friends, and I feel to say, God has me by the hand.

Much love to you.

Susan Higgins.

Remarks.

While I have never been favored to meet the writer of the enclosed letter, let me assure her that I appreciate her gracious message more than I have words to express: not alone because her great heart of sympathy went out for this poor dust-worm in the greatest loss of his life; but it betokened her early, and abiding love for the Master, His cause and church.

So I am sending this love letter to Zion's Landmark, for publication, to which she has been so long betrothed, feeling it will be a benediction to many of its readers. Would that I was favored to sit at this aged pilgrim's feet, as Mary did at Christ's and hear her re-

count the many beatitudes her Lord has shown her along the way.

I have been a reader of Zion's Landmark some fifty years. The two men of God, who were its editors, Gold and Lester, though they, together with many other able defenders of scriptural principles of faith and order are sleeping with the fathers, I rejoice still that the same blessed truths are maintained as then. Our God will never leave himself without a witness.

M. L. Gilbert.

CHRIST HAS ENTERED INTO HEAVEN.

"For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24). Jesus made only one offering for sin, and by that offering He hath perfected forever them that are sanctified. Jesus said, I came down from heaven not to do my will, but the will of Him that sent me, and this is the will of the Father which sent me, of all that He has given me I should lose nothing, but raise it up at the last day. The will of the Father was most righteously executed by His only Son. Then He laid down His life for all His dear people, was buried, and rose on the third day, ascended into heaven and is now seated on the right hand of God. And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many. And unto them that look for Him shall He appear the second time without sin unto salva-

tion. God gives His dear people faith to believe these blessed truths. This faith enables us to endure hardness as good soldiers of Jesus Christ, who will at His second personal coming, change these vile bodies and fashion them like His glorious body, presenting all of them to His heavenly Father, a glorious church.

It does not yet appear what we shall be, but we know when He appears we shall be like Him for we shall see Him as He is.

"So 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."

Is this our hope? If so, you are a child of God with faith to believe that all our suffering is in this life, and you will ultimately awake with His likeness and be satisfied. Blessed hope.

A. B. Denson.

HOW HARD TO GET RID OF SELF.

Dear Mr. Gold:

It has always seemed out of place to address you as Mr. Gold. I don't know that I would have more fellowship for you by saying Brother Gold, but it seems it would be easier to say Brother Gold. Possibly you don't know I'm a college graduate. I attended "Bush College" four years, and received my diploma; and with this I was admitted into the fellowship of a Primitive Baptist church, where I have

lived nearly 65 years. In this college, I had only one book, and I took that book with me. I was a dull pupil and learned slowly, but there were a few things I learned well. One was, I learned that it was by reason of my affliction, that I cried unto the Lord, and could say with Jonah, "I'll vow salvation is of the Lord." In the latter part of my college course, I saw Jesus as a man walking the shores of Galilee, footsore and weary, and saw myself as one born out of season. If I could have been with Him, I would have gone to Him and He would have healed me. Oh, how hard to get rid of self! In this, I see a picture of the angels, taking Lot's family by the hands and forcing them to leave a fiery furnace. But at the appointed time, I saw Jesus again. I did not go to Him; He came to me. I did not see Him walking with His disciples, but with eyes God had given me, I saw a crucified Jesus, and with that sight, this leper was healed.

Please send Landmark to Elder
I. C. Davis, Plant City, Fla.

W. F. Britt,
Arcadia, Fla.

SENDS GOOD WISHES FOR NEW YEAR.

P. D. Gold Publishing Co.
Dear Sirs:

Enclosed find two dollars which pays my subscription from October. I usually renew at the Association but failing to get to the Association I still am a failure. I will send money order in this letter, with best wishes for you and a happy New

Year. I hope by the guiding hand of the Lord you will be blessed with the support of the old and new subscriptions to carry this paper of a great cause on and on. Pray for me that I may hold out faithful until the end. This is one of my prayers.

Frances R. Alford,
Robersonville, N. C. R. 2.

LOVES THE LANDMARK.

P. D. Gold Publishing Co.
Dear Sirs:

Enclosed please find money order for two dollars \$2.00 for which to pay for the Landmark to November 1937. Please excuse my delay for I don't want to miss a single copy. I always look forward to the old Landmark coming. I enjoy its pages so much. I feel that the Lord has wonderfully blessed you to publish the old Landmark for his people, and the truth as I sometime feel it.

G. N. Warren,
Stokes, N. C.,
R. F. D. 1

INVALID FOR SIXTEEN YEARS.

Dear Mr. Gold:

Please find enclosed money order for two dollars paying subscription on Landmark for Miss Belle Benton, 519 Jefferson St., Greensboro, N. C., same being renewal from Sept. 15, 1936.

She is an invalid and has been in bed helpless for sixteen years, yet gave me the money today to send in for her renewal.

Yours,
I. E. Neal,
Greensboro, N. C.

WANTS TO SEE IT GROW.

Elder O. J. Denny,

I am again troubling you, for I know you are a busy man. But I have such thoughts and therefore pen some of them. I want to say to you and John Gold I want to see the Landmark grow. I do not desire to push any one on John Gold's feet, but many of us enjoyed his way of taking care and defending the cause. May God bless him with a mind and the ability to continue to do this, is my prayer. Amen.

Now, I want to thank you and Sister Denny for a nice card at Christmas time. With love to both of you.

R. L. Dodson.

Danville, Va.

HELPING ANOTHER TO READ THE LANDMARK.

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

Enclosed you will find check for three dollars for which you will extend my subscription for the Landmark to February 1, 1938, and you may use the other dollar to send the Landmark to some old person that you think would enjoy reading it. I am like some of the other Landmark readers. I like to see your pieces in the paper. Write often. I hope you and Brother O. J. Denny can meet with us at the association at Angier next fall.

Mrs. W. A. Cotten,
Holly Springs, N. C., R. 1.

MAY WE SEE OUR MISTAKES.

Mr. John D. Gold,

I find that my subscription to the Landmark expired in January.

Please pardon the delay. Enclosed you will find a two dollar money order for which please move up my subscription for another year, for it is a medium whereby I receive lots of comfort. I have enjoyed your writings so much, with Elder O. J. Denny's and others. May it please the Lord for you both to write and point out the errors of his people, and may it please Him also to enable us all to see our own mistakes and to correct them, is my desire and prayer for Christ's sake.

F. A. Preslar,

Polkton, N. C.,
R. 1, Box 59.

JUST LIKE ADAM.

Dear Landmark readers:

For the past eight days I've been sick abed, unable to earn my daily bread. The "Ravens" feed me. When some of my colored tenants call to pay about 10 percent of a normal rent, the thought comes to me "The ravens feed you."

I have received a few letters from my sweethearts. One from North Carolina seems to congratulate herself in having such a nice young man for a sweetheart. Now, each and every one will tell you, they started this racket themselves, by writing the first letter, so I am going to lay the trouble on Eve. If I love women more than men, please pardon me. I was born that way. When a boy, for my disobedience, my mother chastised me daily; yet in time of trouble I called for mother. Mother's hands tucked the covers around my neck.

W. F. Britt,
Arcadia, Fla.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder B. S. Cowin—Williamston,
N. C.

WILSON, N. C. MARCH 1, 1937

Entered at the postoffice at Wilson
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VOL. LXX.

NO. 8

REBELLION AND REPENTANCE.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men. For he satisfieth the longing soul, and filleth the hungry soul with goodness." Ps. 107:8-9.

This history of the chosen people of God, proves beyond doubt that though they were a rebellious people, but in the goodness of God, they were delivered again and again, yet they soon forgot his mercies, and went again and again into rebellion.

"Because they rebelled (against Him) against the words of God, and condemned the council of the most High; He brought down their heart with labour, they fell down, and there was no one (on earth) to help. Then they cried unto the Lord in their trouble, and He SAVED

THEM OUT OF THEIR DISTRESS-ES." Psalms 107:11-13.

This truth runs through the scriptures from Genesis to Revelations. In Gen. 6:6-7, we read: "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. And it repented the Lord that he had made man upon 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, etc. BUT NOAH FOUND GRACE IN THE EYES OF THE LORD."

The reader knows the balance of the history of the Ark, which God caused to be built, according to His own instructions, and in that Ark, all whom the Lord God chose to live, as seed, for the future propagation of the earth, both man and beast, etc., were securely housed until the deluge was past. In our opinion, there was no sickness or death on that ship, for God was at the helm, and the great physician and Pilot on board.

After such a marvelous demonstration of His power, we see the earth again being populated; but, as before, they are worshipping idols and not inclined to follow the Lord God, their deliverer.

We next notice them as they build or make the molten image, (The Golden Calf) and worship it. God said to Moses, who was in the Mount, "Go get thee down, for thy people which thou broughtest out of the land of Egypt have corrupted themselves; they have turned aside quickly, out of the way which

I commanded them; they have made them a molten calf, and have worshipped it, etc." "And the Lord said unto Moses, I have seen this people, and, behold it is a stiff-necked people. Now, therefore, let them alone, that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great nation."

If Moses had been moved by selfish motives, he doubtless would have been glad for them to have been destroyed, but "Moses besought the Lord his God, in their behalf." "And the Lord repented of the evil which he thought to do unto His people."

As a result of their escape, alone, through the mercy of God, what should we expect of a people thus saved by the Lord.

"Moses went down from the Mount, with the two tables of the testimony in his hand: And the tables were the work of God, and the writing was the writing of God, graven unto the tables. And when Joshua heard the noise of the people, as they shouted, he said unto Moses, There is a noise of war in the camp. Not the shouts of thanksgiving for their deliverance at the hand of God. But, when Moses came near the camp, he saw the golden calf and the dancing; and Moses' anger waxed hot, but Aaron said, Let not the anger of my Lord wax hot, for thou knowest the people, that they are set on mischief, for they said unto me, 'Make us gods, which shall go before us,' etc." Exodus 32nd chapter.

Again the anger of the Lord was

kindled against His people, Israel; and he moved David to number them, both Israel and Judah. The Lord was displeased and thought to destroy them, as we read, "When the Angel of the Lord stretched out His hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel, 'It is enough, stay now thy hand.'" 2nd Sam. 20th chapter.

In 1st Chron. 21st Ch., we have a very interesting account of God's dealing with rebellions Israel. "And the Lord spake unto Gad, David's Seer, saying, "Go tell David, SAYING, THUS SAITH THE LORD, I offer thee three things, choose thee one of them, that I may do it unto thee." Read the three things proposed in the chapter mentioned.

David was like all others, who feel their guilt, and said he was in a great strait, but, he chose to fall into the hands of the Lord, believing in His Mercy. He said: "Let me not fall into the hand of man." God accepted David's choice, and for three days the battle of Heaven raged and seventy thousand of the Israelites fell, and God sent an angel unto Jerusalem to destroy it, and he was destroying, and the Lord beheld, and He repented him of the evil, and said to the angel that destroyed, "It is enough. Stay now thine hand."

Our only safety is in the staying of the hand of the destroying angel, but we do not read in Revelations, proof of the power of God, His purpose and accomplishment, in the account of the "Sealing the servants of God." John said: "And after these things I saw four angels

standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, 'til we have sealed the servants of our God in their foreheads." Rev. 7:1-3.

Jeremiah was a true prophet of the Lord; but when he had made an end of speaking all that the Lord had commanded him to speak unto the people, the priests, prophets and people took him and said, "Thou shalt surely die." Jeremiah made his defense, and among other things said: "Amend your ways and your doings and obey the voice of the Lord your God: and the Lord will repent him of the evil that he hath pronounced against you." "As for me, I am in your hand: do with me as seemeth good and meet unto you." But note what he said unto them: "Know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves," and said, "For a truth the Lord sent me unto you to speak all these words in your ears." This brought fear into their hearts and then said the princes and all the people unto the priests, "This man is not worthy to die, for he hath spoken to us in the name of the Lord our God."

"Then rose up certain of the elders of the land, and spake, saying, 'Micah prophesied, in the days of Hezekiah, King of Judah, saying,

"Thus saith the Lord God of Hosts: 'Zion shall be plowed like a field, and Jerusalem shall become heaps,' etc.'" 'Did Hezekiah put him at all to death Did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them.' He reasoned further, 'If we put this man Jeremiah to death, thus might we procure great evil against our souls.'"

And again we read, "And the children of Israel did evil in the sight of the Lord and served Baalam, forsook the God of their fathers, followed other gods, bowed themselves before them, and the anger of the Lord was hot against them, and he delivered them unto the spoilers to spoil them." Yet in his pit, we read, "Nevertheless He raised up judges to judge them; but they would not hearken unto the judges, who delivered them from the hand of the spoilers, being still rebellious, they went a whoring after other gods, but, again love and pity cometh to their rescue." "Then the Lord was with the Judge, in the singular, and the Judge whom He had raised up delivered them out of the hand of their enemies all the days of the Judge, for it repented the Lord, because of their groanings"; but after all, "They returned and corrupted themselves more than their fathers." Judges 2nd Ch.

Forgiven; but not forgotten. "Saul said unto Samuel, 'I have sinned, now therefore I pray thee pardon my sin and turn again with me that I may worship the Lord.'"

Samuel at first refused; but after

much pleading, although Samuel had said I will not return, yet he finally turned and Saul worshipped the Lord. They then parted, each went his way, and Samuel came no more to see Saul until the day of his death, nevertheless Samuel mourned for Saul, and the Lord repented that He had made Saul King of Israel. 1st Sam. 15th Ch.

How truly it is shown all along that "The Lord, though angry with backsliding Israel, yet continued to deliver them." David said, "Many times did he deliver them, but they provoked Him with their council, and they were brought low by their iniquity, nevertheless he regarded their afflictions, when he heard their cry, and he remembered for them His covenant, and repented according to his mercies." Psalms 106th.

"The Lord executeth righteousness and judgment for all that are oppressed. He made known His ways unto Moses, His acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will He keep His anger forever. He hath not dealt with us according to our sins, nor rewarded us according to our iniquities. For as high as the heaven is above the earth, so great is His mercy toward them that fear Him." Ps. 103rd.

Notwithstanding the above assurances, we are taught by other scriptures, that, though he is merciful, yet, passing by our sins and iniquities ceases to be a virtue, and he sometimes applies the rod, and the plumb line by which He shows us

the justice of His judgments, for His judgments are true and righteous altogether.

We read in Amos 7th chapter, of His judgments being diverted by Amos; but later He said unto Amos, "What seest thou?" Amos said, "A plumb line." Then said the Lord, "I will set a plumbline in the midst of my people Israel, I will not again pass them by any more." Why did he say this? Read the preceding verses. You see, Amos was shown of the Lord, saying, behold, He formed grasshoppers, which consumed the vegetation of the fields, even the grass, and Amos said, "O Lord God, forgive, I beseech Thee; by whom shall Jacob (Israel) arise, for he is small?" "The Lord repented for this: It shall not be, saith the Lord."

Did this forgiveness change their hearts? No. For we read, "And behold, the Lord called to contend by fire, and it devoured the great deep, and did not eat up a part." "Then said I (Amos) O Lord God, cease, I beseech thee: by whom shall Jacob raise, for He is small." The Lord repented of this: "This also shall not be, saith the Lord God."

Joel, the prophet, said: "The day of the Lord is great and very terrible: and who can abide it?" "Therefore also, Now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, not your garments, turn unto the Lord, your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." "Who knoweth if He will re-

turn and repent, and leave a blessing behind Him."

But says one, "God has nothing to do with any or all of our natural blessings. He hath given natural laws to control all natural events, and such a thing as prayer for rain or for any other natural blessing is foolish." Let the scriptures be true, and fear Him who is not only able to kill the body; but able to send both soul and body to hell. Matt. 10:28.

God said, "And I have given you cleanness of teeth in all your cities, and want of bread in all your places, yet ye have not returned unto me, saith the Lord. And I have also withholden the rain from you, when there was yet three months to the harvest, and caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereon it rained not withheld."

May the Lord's people be mindful of their great need of coming, not in their own strength, but in faith to God, and to His Christ for all needed blessings, both natural and spiritual.

O. J. Denny.

RESOLUTIONS OF RESPECT

Whereas it has pleased God in his infinite wisdom to call from our midst August 14, 1936, our dearly beloved Sister Sarah Felicia Flinchum;

Be it therefore resolved:

First, That we hold her in memory as one of our most faithful members, true in the doctrine as it is in Christ Jesus, one who feared God and eschewed evil, as one who walked humbly before her God, loving the church, and died peacefully in the fellowship of those she loved. We should think of her passing as in the language of Jesus, "She hath done what she could." May we submit ourselves to His holy will for what He does is right.

Second, That we extend to the bereaved family our esteem and sincere sympathy, with desire that they may be comforted and be resigned to His holy will.

Third, That a copy of these resolutions be sent the bereaved family, a copy be published in Zion's Landmark, and a copy be recorded on our church minutes.

Done by order of the church.

Robert E. Lamm,

Lydia Lamm,

Lizzie M. Corner

RESOLUTIONS OF RESPECT.

Whereas it has pleased our Heavenly Father to remove from us by death, our beloved Brother Thomas Godwin Gould, age 77 years, who passed away January 16, 1937, he having been a member of the Primitive Baptist Church for about fifty years. He was a man sound in the faith, and one who loved the doctrine of electing grace, and who ably defended it from the pulpit for a number of years, and was well thought of by all who knew him.

Therefore be it resolved that we bow in humble submission to the will of him, who doeth all things well. The church has lost a good member and his children a good father. We commend them to the Lord, Jesus Christ, who alone is able to reconcile them to His divine will in all things.

Be it further resolved that a copy of these resolutions be placed on our church books and a copy sent to Zion's Landmark for publication.

Done by Order of Conference at South-west church, Saturday, February 6, 1937.

Elder E. F. Pollard, Mod.

J. B. Pollard, Clerk.

I AM MOST GRATEFUL.

I deeply appreciate the many kind messages that I have received regarding the Landmark, and the many offers of support that have been coming in. With your kind interest and consideration the circulation of the paper is increasing.

I wish that I had time to write more for the paper, in answer to the very kind expressions received from the subscribers. but I also hesitate to do so for fear that I may say something to offend, or something that is not orthodox, for I feel that the Editors of the paper are the ones to express their views and guide the destiny of the publication.

Ever since the death of father, when I felt that the responsibility of the publication of the paper was far beyond my ability, the support that I have received from every one, and the kind consideration that has accompanied me all along the way makes me more humble, more grateful and more thankful for the goodness of the Lord to me and the friendship manifested by the readers of the paper.

Gratefully yours,

John D. Gold.

PLEASE READ CAREFULLY

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

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

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

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

The mailing list is corrected only once a month.

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Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

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Write for particulars and sample papers of these publications.

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

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Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXX.

APRIL 1, 1937

NO. 10

DESTROYED FOR WORSHIPPING OTHER GODS.

Then Amaziah, king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, come let us see one another in the face.

And Joash king of Israel sent to Amaziah king of Judah, saying, the thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there came a wild beast that was in Lebanon, and trod down the thistle. And Joash king of Israel said, Thou hast smitten the Edomites; and thine heart lifteth thee up: thou shouldst abide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou and Judah with thee?

But Amaziah would not hear; for it came to God that he might deliver them into the hands of their enemies, because they sought after the gods of Edom.

So Joash, the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Beth Shemesh, which belongeth to Judah.

And Judah was put to the worse before Israel, and they fled every man to his tent.—2d Chron. 25:17-22.

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.

\$2.00 PER YEAR

TO ELDERS \$1.00 PER YEAR

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

NOTICE!

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

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

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

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

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

P. D. GOLD PUBLISHING CO.,

Wilson, N. C.

ZION'S LANDMARK



Devoted To The Cause Of Jesus Christ

SOME THOUGHTS OF A SINNER THAT HAS HOPE.

I feel the time is fast approaching
When I must lay this body down.
And in the grave it will lie sleeping
To wait the resurrection morn.

The thought to me it is most solemn
I know not what the end will be,
But on the Lord I am relying
To live with Christ eternally.

My days on earth's been few and
evil,
Not one good thing I see I've done,
But all the hope I have of heaven,
Is based on Jesus' blood alone.

His mercies they have been so
many,
I cannot think to count them o'er,
He has supplied me all I needed,
And what of him could I ask more.

O, for such love no tongue can
tell it,
While I have so ungrateful been
The Lord has not my sins imputed
But viewed me through his bleed-
ing Son.

O! that I could while here but
praise him,
His wondrous name I would adore,
But I do feel that I in Heaven
Will praise his name forevermore,

Composed by
A. L. Holloway,

Durham, N. C.

A DREAM.

(Published in Zion's Landmark
April 1st., 1882. Republished by
request.)

Dear Brother Gold:

At the request of my kindred and
friends I send you this remarkable
dream or vision which my youngest
sister, Octavia Silvester Poindexter,
had in February 1864 or 1865. She
was only 15 or 16 years of age.

She professed a hope in Christ
some time in 1865 or 1866, and
then was married to Mr. Ellis Nor-
man and became a mother of a
daughter. She united with the Primi-
tive Baptist Church at Deep Creek,
Yadkin County, North Carolina, on
Saturday before the first Sunday in
June, 1867, and was baptized by
the later Elder John Jones Friday
before the first Sunday in July. She
remarked to her grandmother that
she thought her robe was nearly
hemmed, for she seemed conscious
she could not live long. On Satur-
day they went to church, and on
Sunday the church communed. In a
few days she was taken sick and on
the 29th. of the same month she
fell asleep in Jesus and went to her
reward at the age of 18 years and
11 months, leaving a loving hus-
band and one child and a large
circle of friends and relatives to
mourn though not without hope.

The one with whom she seemed
to converse in her dream was a

niece. The others were her brother and mother that had crossed the river before. May the Lord grant that I with all mine may be prepared to meet that loved one in that city.

Brother Gold, pray for me and mine.

Yours in hope,
Sarah C. Stone.

I write a few lines that you may learn of me when I am in the grave. It has been but a few weeks since I dreamed a dream that I am going to write down for you to read when I am dead and gone.

I dreamed that I was alone in a solitary place of the woods and the leaves had all fallen to the ground, and I was standing near the bank of a dark and deep river, and the spirit of Delaney Poindexter came to me and threw her arms around me and said, I have not seen Uncle Sandy since I died, till the other night I stood above him with shining light while he slept in the woods, but I have watched over you ever since I have been dead, and now I have come to take you to heaven, and she led me along a little path by the side of the river until we came down to the bank, and then she told me this river was death. And while I stood looking at its doleful appearance, for the waters looked dark and dismal, there appeared a shining light in the middle of the river. This, she told me, was the light of Christ and the angels from heaven that had carried her through death. Then we arose and ascended up towards heaven.

Though I did not go under those

dismal waters, for I was not going to heaven to stay, for she told me she only came to take me up there to show and tell me some things that flesh and blood could not reveal to me. Then she told me she had come to tell me she was at rest, for she said she told me before she died that she wanted to get well so bad and now she could not enter her final rest until she came back to tell me that she had gone to heaven. She said that when she was sick she wanted to get well, she was not willing to die, but after the breath left her she saw the loveliest angels come to take her to heaven, and now she would not be back here for anything. I then asked her if she knew what I was doing while she was up there. She said she did, and that Christ had sent his angels many a night to guard me while I slept. She then told me that I would die, and would be like her, no matter how well I was prepared for death, when I came to die I would not be willing to die, but after I was dead I would not be back in this world for anything at all, and then we entered in at the end of a large city. This city was heaven, and we went into a room at one end of the city, and there I saw several people standing and sitting in the room and said to them, "Oh, that I might behold Christ before whom I must appear in judgment."

Then Christ appeared unto me. He was so light he shined like gold; I felt so unfit to be here, that I trembled and shook before him, and then began to plead before him to let me stay up there. I told him I would not cast one lingering

thought back to the world, if he would let me stay up there. He told me that I was not rich enough to stay up there. I told Him I did not know that it was the riches of the earth that was to go to heaven. He told me it was not the riches of the world but the riches of the soul. I then asked him if brother Frank and William were up there, and he told me that was not for me to know yet. I then asked if mother was up there. He told me she was. I asked Him where she was, and He said she was further along in the city. I told Him I wanted to see her. He told me I could not, for before I could see and know who of my friends were in heaven, I would have to pass through a hole less than a key hole, and said to me that folks in the world thought there were a great many in heaven that were not and there were a great many up there they thought were not.

I then began to plead with Him to let me stay, but He told me I did not have a robe fit to wear. I asked Him what sort of robe mother wore. He said the robe that was prepared in the world. I then began to feel so miserable at the thought that I would have to come back to this world. I thought if I only could stay there I would be so happy, and then I thought Christ went to a desk in one side of the room and took from it a robe, brought it and threw it across my lap, and handed me a needle and thread and stooped and doubled down a hem, and told me to take that robe and hem it just as he had laid it down, and in a little time he would bring me back up there and then I might see mother

and know all of my friends that were there. He told me next time I came I would have to pass through that key-hole through which they had passed.

I then began to hem my robe and brother Sandy came in, and began to make light of me, told me I never could hem it and it was not worth while to begin it. I thought Christ looked at me as much as if to say, "Never mind what the world says." While I was listening to Sandy I came near getting the hem too narrow, and I thought I went to pull it out to hem it over and Christ looked at me and said that I must hem it straight as I went, for I did not have long to hem it in.

I thought he told me that I had been wasting time in which I ought to have been hemming and now I must be particular and hem it straight as I went for I had but a short time to hem it in. Thus ended my dream.

Octavia S. Poindexter.

THE EXPERIENCE OF PETER AND PAUL (Continued).

Elder O. J. Denny,

Winston-Salem, N. C.

Dear Brother Denny:

I am enclosing herewith a letter from my father, with an article which I believe the readers of the Landmark will be very much interested in. You will notice that he is anxious to secure a copy of the Landmark containing Elder P. D. Gold's reply to Dr. Fuller, and if any of your readers have a copy, if they will communicate with my father, Mr. R. L. Dodson, 147 Broad Street, Danville, Va., it will be very

much appreciated. The Lord is greatly blessing him in his latter days with a fruitful mind upon spiritual things, and I am truly glad that he is given to write of these things, that they may be left on record for the consideration and comfort of his brethren in Christ. I can but believe that which has been hid from the wise and prudent of this world has been revealed unto my father, and I hope that I am one of those to whom he refers as having a knowledge of two doctrines: One, that of this world, which man's wisdom teacheth; the other, the doctrine of God our Saviour, which is understood only by those who are born of the Spirit. I cannot say for sure that I know the truth as it is in Jesus, but there are times when I feel I can say most positively that I know what is not the truth, and this gives me courage to hope. May the Lord enable us to contend earnestly for the faith which was once delivered unto the saints. Please publish my father's letter and article, if it meets with your approval.

Yours in gospel bonds,
R. Lester Dodson.

Elder R. Lester Dodson,
Dear Son:

You will please find some more of my imperfect work. You read it if you have the time. I hate to thus trouble you for I know you are a busy man, but after looking over what I have written, I felt it was somewhat contradictory, and much of it wrong, etc. While I feel it to be a good sign we have light to see our weakness and failures for they

are in us and with us, and sometimes I break down and cry over my helpless condition, for I feel to be but a babe in Christ, if one at all. No news which is sometimes good news.

With love to all. Your fond,
Papa.

Now I believe the two doctrines are shown here. The true and the false. What is natural and what is spiritual, and that is all we hear today. The true or the false, as I mentioned the D.D.'s I want to show how I feel toward them, as there are not many of them in my town. Will say they are gentlemen and men of much learning, and I wish to be on friendly terms with them for I have loved ones among them and as long as they are satisfied, I say let them remain. As I understand there are but few that are given that honor or title D.D., but they have many able men at work for them, preaching what they call the gospel. Now we note most all the different denominations agree in doctrine except the Primitive Baptists. They are the speckled bird, all others hate her. But after all, dear brethren, we believe there is only one church whose maker and builder is God and there seems to be a contention as to who they are. But we read the Lord knoweth them that are His and His portion is His people. We realize the religious world looks upon us as being an old snag that hinders their machinery from saving the whole world. But we are glad we all can enjoy our religious freedom to worship God in our own way. So

when the end comes then Jesus will separate the sheep from the goats and they that know the true doctrine shall see Jesus and be like him and be satisfied.

Shall I stop here? Probably I should, but there are other things coming into my mind, so I will continue. Now we see two doctrines; Abel and Cain, Esau and Jacob, Abram and Abraham, and Saul and Paul that I have mentioned and am writing about in this article, and I want also to mention David and Goliath, for I see something deep in all of this.

Now let us notice Esau was born before Jacob and yet they were twins, but the natural must come first or does come that way, Adam then Jesus, and so on down the line. Now I wish to mention Goliath and David, and it seems to me these D.D.s I have spoken of are a type of Goliath, a large and great man and some of we little fellows are a little afraid of them, but God has his Davids ready for them when he needs them that can come and slay him at his own good time, but we have to wait on him. We know by experience and by what we read in our Bibles, etc.

Now I want to say the hand of God is shown all along here. Isaac could not be born or was not born of Abram and Sarai, but must wait God's time until they were named Abraham and Sarah. Neither could Saul preach the gospel until he was born again, and that was when Jesus arrested him and told him who he was. He said "I am Jesus, whom thou persecuteth." Then he was of two principles.

Esau and Jacob and etc. Now I think Saul, after this knew the false and true doctrines, but not before this, for we see he was persecuting the saints of God with all that great natural wisdom.

And I will say of conditions that exist today, while we are friendly and I am glad it is so, but yet all creeds and denominations hate the Old Baptist doctrine. Can they help it? Could Saul help it? No. He believed he was doing God's service in his work of persecuting the saints.

Now it is shown that being honest and conscientious in our belief and acts is no proof that we are always right. To believe a lie does not make it the truth, So my readers, I believe all Christians know two doctrines. The true only by revelation.

Now probably other denominations will laugh at this should they read what I write about this. That God reveals things to his children that they cannot find out by searching. Secret things belong to the Lord and to them whom he will reveal them.

Now let us quote 21st verse of the 10th chapter of St. Luke, "In that hour Jesus rejoiced and said, I thank Thee, O Lord, both of heaven and earth that thou hast hid these things from the wise and prudent and has revealed them unto babes, even so Father, for so it seemed good in thy sight."

Now I do not wish to offend other denominations. I am simply trying to show that we can not help these things. Some of these denominations have great numbers of fol-

lowers, fine and comfortable houses to worship in and are rich, and it looks like it would be a good place to live among them from a natural standpoint. But I think of the parable of the rich man and Lazarus, which shows us how it was with them both in this life and the one hereafter, and also the parable of the vineyard shows that God has the right to do as he will with all things. Did he not create all things? Hath not the potter power over the clay to make one vessel unto honor and another unto dishonor, and so on.

Some people argue that our doctrine makes Christ the author of sin, but this is not the truth. We believe God made man upright, but he transgressed God's law and then sin entered or that was sin, and hence Jesus came to save and to redeem his people from their sins. Now it will do no good to argue or fall out over these things or differences in doctrines, or who is right or who is wrong, for we do not know who is right. Sometimes we are ready to say, "The Lord is my Shepherd, I shall not want," and "I know that my Redeemer liveth," but we are not always in this mood, for we read even Jesus said to the Father, "Why hast Thou forsaken me?" So I have to try to take all these things to God in prayer.

R. L. Dodson.

N. B.—If any one that reads this knows of any one having a Landmark containing P. D. Gold's and Dr. Fuller's argument, please write me.

R. L. Dodson,
147 Broad St.,
Danville, Va.

UNABLE TO READ.

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

Dear John:

I had thought that I had written my last letter for the dear old Zion's Landmark, but for some weeks I have become vain enough to think that many of the dear old Baptists and friends would like to know where I am and how I am.

I am still here in the Harnett county home and seem to be as well as at any time for many years. As many of you know, I have been paralyzed for about seven years and am growing older and more feeble. I am now living in my 81st year, but have no pain, and eat and sleep well. On or about last December 1st, my glasses or eyes, or both, so failed that I cannot read a line in any book or paper. I now have many Landmarks that I have not read. I feel out of the fold because I know I cannot read a line in them. I want them to continue to me. I still hope that I can see to read if I had glasses properly fitted. Or I may be able to spend at least a part of next summer with my dear wife and little children. I know my wife and dear little girl would gladly read all of them to me. I can neither have glasses fitted or go to my dear wife and children without some outside help from some source. So I am going to beg all the dear brethren, sisters, and friends who may read this to help me a little if you can. It is very humiliating to write like this. But I have been a constant beggar ever since I was 6 or 8 years old, that is when I hope the Lord

began the work of grace with me. I have been a poor beggar ever since.

The Lord has not given me all that I have begged for, but just enough to make me hold on and beg for more. I confess I am a little disappointed with myself. I had hoped if I lived to be old I could and would live more free from sin. It may not show so much on the outside but has gone in and become a terrible and annoying thorn in the flesh. Well, perhaps I am like no one else.

My dear ones, pray for me that I may live the few remaining days to the honor of His glory and then go home to praise him world without end.

Still in hope,

W. J. Stephenson,
Harnett County Home,
Lillington, N. C.

LOVES THE LANDMARK.

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

Dear Mr. Gold:

Please find enclosed check for \$2.00 for Landmark until January 15, 1938. I have been receiving it regularly in the name of Mrs. Helen Smith which is a mistake. It should be Mrs. Heber Smith, or Mrs. Lena Smith.

I enjoy the Landmark so much and enjoyed your articles a great deal, also wish you would write more often. Trusting you may be blessed to publish the Landmark for many years to come.

Sincerely,

Mrs. Heber Smith,
Deep Run, N. C.

**HELPING SEND THE
LANDMARK.**

P. D. Gold Publishing Co.,
Wilson, North Carolina,
Dear Mr. Gold:

I am sending my check to you for the Landmark one year, from March 1937 to March 1938. With the other three dollars you may send the Landmark to some old ladies that you are sure will enjoy reading the paper.

Yours very truly,
D. L. House.

Oak City, N. C.

LOVES THE LANDMARK.

Dear Brother Denny:

Please find money order for one dollar. I have been reading the Landmark ever since a child and don't feel like I can do without it. I am 68 years old, today is my meeting day, the third Sunday, and it is a rainy day. I am reading the Landmark.

I found a piece Mr. Williford wrote about his son getting killed in a wreck. My mind went back to two years ago when my 18 year old grandson died. I was one of the most miserable ones on earth. I prayed night and day, and I dreamed one night he came back and I talked to him, and a little naked child came in and went to him and turned around and went to the table and looked back, then he was gone. This dream satisfied my mind. I don't like to tell dreams. I would not be a Primitive Baptist if I did not believe in dreams.

Yours in hope,

V. S. Whitfield,
Swepsonville, N. C.

ZION'S LANDMARK

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

Editor

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

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Elder M. L. Gilbert—Dade City,
Fla.

Elder B. S. Cowin—Williamston,
N. C.

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1ST. CHAPTER 1ST. PETER, VERSES 3, 4, 5.

"Blessed be God and Father of our Lord Jesus Christ," etc. Blessed in all things pertaining to the Mediator—Jesus Christ, and blessedly revealed, through Christ, as the Father of the only begotten Son of God, and through Him, by Faith, His abundant mercy is revealed, to all those who are made wise unto salvation.

Peter said, "According to His abundant mercy, He hath begotten us again unto a lively hope by the resurrection from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith ready to be revealed in the last time."

Peter said, "Grace be unto you and peace be multiplied." Grace is

the only word that fits the sinner's case. It is no wonder Toplady wrote,

"In my hand no price I bring;
Simply to Thy cross I cling;
Rock of Ages, cleft for me,
Let me hide myself in Thee."

Here we have God the Father, Christ the Son, and those who are to inherit, the glorious inheritance, reserved in heaven for you. Who are also kept by the power of God, through faith, ready to be revealed in the last time. The inheritance, reserved, in a safe place, where moths cannot corrupt nor can thieves break through and steal, for Heaven, the place of this reservation, this inheritance, is above the earth, and earth cannot destroy or annoy, the keepers of this reservation.

Here we have God the Father, Son and the work of the Holy Spirit shown as one in purpose and accomplishment. "One Lord, One Faith, One Baptism, One God who is over all and in all.

The Bible fully and truly sets forth the fact that as Christ was chosen, by the Father, that the Son came under divine appointment to do the will of the Father in the salvation, preservation and final resurrection and glorification of the true church of God.

Christ was chosen, set apart, and as proof we read, "As new born babes, desire (having been born again) 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 un-

to 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." Therefore, "Unto you which believe, He is precious: "Wherefore also it is contained in the scriptures, "Behold, I lay in Zion a chief cornerstone, elect, precious: and he that believeth in him shall not be confounded."

As truly as Christ the Chief Cornerstone, was and is the Elect of the Father, just as truly each one of the members of His body, the truly born people of God are also "Elect according to the foreknowledge of God, the Father."

Just as securely as Christ is anchored in the Father's love, just so are the people of God—believers in His name, safe in His love, and we read, "We love God because He first loved us."

Do we not see, in all this, the everlasting security and welfare of the Church of God? But, says one, who is the Church? Where is the bride? How shall we know where His beloved dwells? The answer is to be found in the revealed word of truth.

Who is the Church? The chosen of God, the Elect according to his foreknowledge, through the sanctification of the Spirit. The bride, the redeemed of the Lord, of every nation, kindred tongue and people; that blessed number which was revealed to John, by faith, an innumerable number, which John said sang with the angels; "Saying

Amen, blessing, and glory, and wisdom, and thanksgiving, and honour and power and might, be unto our God forever and ever. Amen." (Rev. 7-12).

Where are they now? Many of them have gone on to the glory world. But, we who are left here, are yet in the wilderness. Sometimes we feel that the wilderness is a pleasant place, in which to commune with God. At other times we long to know more about Jesus, more about His love, His power, His purpose; but, being yet in the flesh, we must await His coming before we can rejoice, alone, in Him and be satisfied to wait on Him, and Him alone, for final and eternal deliverance from the wilderness into the glories of the world above.

For, or to the sacrifice of Jesus, His obedience, His blood, for the sins of His people there can be nothing added. Its saving efficacy is the same yesterday, today and forever.

Summary: God has a people, in every land, nation, kindred tongue and people. They are "The Elect according to His foreknowledge." They are kept by His power, preserved by His grace, through Christ. Both His people and their inheritance, heaven with all its glory, is kept by the Father. And by the sovereign work of divine love, grace and truth, we see the unbroken chain of God's care of His people, (1st.) in regeneration, the new birth, brought into a knowledge and love of God through Christ, given grace to live in the enjoyment of their high privilege

and in the belief that one day they shall live with Him in glory.

O. J. Denny.

SURELY THERE WAS A NEEDS BE FOR PETER'S SIFTING .

You will note in this issue of Zion's Landmark some deep things propounded by Bro. Dodson, the fall and rising again of Simon Peter. Who among the people of God that does not know that it is easier to tell how a Christian should live, than to live like a Christian should live? For that which I do I allow not; for what I would that do I not; but what I hate, that do I." "For the good that I would I do not; but the evil which I would not; that I do."—Paul.

Human affairs are as variable as the seasons. "For what man knoweth the things of man, save the spirit of man which is in him?" Was it not the spirit of man or the flesh in Adam's primeval state that caused him to violate God's law? For unto Adam God said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it," etc. Thus we see he did not act by the Spirit of the Lord, or the spirit of satan. David speaks of some whose spirit was not steadfast with the Lord. (Psalms 78:8).

Until Peter was quickened, called by the Lord, when willingly he left his nets and followed the Lord, he had been led only by the spirit of the flesh, or satan. But being later led by the spirit of satan there must be three spirits at times in a believer. Peter had confessed

Jesus to be the Son of God, and God had given him faith, which had revealed Jesus as His Saviour; and faith that worketh by love moved with no will but to serve and follow his Lord. He regarded no warnings; for though all should forsake him, he would follow him to prison and to death.

By the way, I have heard two gifted Primitive Baptists proclaim that Peter was to blame for denying the Lord, and that he could have kept from doing so. Anyone that believes that man is responsible and accountable for his sins and conduct, would say that Peter was to blame. With his present state, feelings and conditions, I cannot see why any one should say he could have kept from it. I asked one of those preachers afterwards privately, whose word did he believe most, Christ's or Peter's? Christ said, "Thou shalt," and Peter said, "I will not."

It is verily true, as Brother Dodson said, that Jesus did not make him deny the Lord. But Peter's self-confidence, creature-ability and self-righteousness made him utterly insensible to the Master's warnings, and his eyes being heavy with sleep he could feel no caution. Nothing is plainer that no thought of his heart was to deny the Lord. But when he sees Jesus tied by men, he follows afar off; and when he sees him, like the thieves nailed to the cross, he mingles among the enemies and warms his hands by the high priest's fire. Now, faith falters, hope languishes, and love wanes. By and by a certain maid said, "This man was also with

him." Then Peter denied, saying, "Woman, I know him not." Next a man said, "Thou art also of them." Peter answered: "Man, I am not." Then one declares that "Thy speech betrayeth thee." Then Peter began to curse and to swear, saying, "I know not the man." Now the cock crew. Then he looked, and he saw Jesus, though suffering on the cross, looking at him; and that look of love pierced his heart like a dagger. Running out into the darkness of the night, with deep contrition, he wept bitterly. The fiery indignation had devoured the adversary.

God's redeemed children are all subject to vanity, not willing, but by reason of Him who hath given them in hope. None can pluck them out of the Father's hands. But how painful to read that the chief apostle, so unexpectedly to himself, under the infatuation of self-conceit and creature ability, could be so readily after swearing allegiance to his Lord, by the wiles of satan deny Jesus. Truly, "the way of the transgressor is hard." But how pleasing to see that even a look from his Lord immediately softened Peter's heart, and plucked a brand from the burning.

M. L. Gilbert.

THE RIVER OF LIFE.

"And he showed me a pure river of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—Rev. 22:1.

This is what John was shown by one of the seven angels having the seven veils of the last plagues which were and are to be poured

out on the inhabitants of the earth.

And what a wonderful sight this was to him, and how wonderful to every child of grace when we have been in prison for our sins and could see no end to the awful doom to which we were hastening, and felt all our sore trials and disappointments which came in a moment were just, and if we were sent to hell God was holy, righteous and just, and of all the people we could think of there was none as sinful and hell deserving as ourselves.

This is true wisdom to know we were lost, and only the blood of Jesus could relieve us of the heavy burden we were doomed to carry all our days.

And when we saw all hope flee away and our strength depart from us to return no more, and the cries of the damned could be almost heard, and we felt to be a disgrace to our nearest and dearest, and any company we ever were in would be better off without us.

Then Jesus showed us the pure river of the water of life. We did not know such things were anywhere to be found, but when He lovingly showed us this river we also learned these things are hidden in Him who was to put away sin by the sacrifice of Himself.

We had never seen such beautiful water spread out for our spiritual vision to explore to our heart's content. It was like one who had been dead in sin suddenly brought to life—everlasting life which was a free gift from God unto us that enabled us to see the wonderful river that shall make glad the city

of God from the holy place of the tabernacle of the most high.

Our hearts, once so dead to spiritual things, responds and the spirit of praise was with us all the day long, as we had no song but praise to Him who showed us this crystal river which we never could have seen or known of its existence if He had not showed it unto us when we had done nothing to merit such a glorious sight, yet He assured us these waters are flowing for us.

B. S. Cowin

MR. E. G. HILL

Mr. E. G. Hill died at his home near Jasper, Florida, October 24, 1936. He was eighty-one years, nine months, and twenty-four days old; was a member of Hebron Primitive Baptist Church; he joined this church about the year of 1907, and was baptized by the late Elder I. A. Witherington. He was always faithful to his church.

Mr. Hill left to mourn his departure, his wife, Mrs. Emily Hill; three sons, W. D., C. E., and B. E. Hill, all of Jasper, Florida; and four daughters, Mrs. R. E. Walker of Pine Mount, Florida, Mrs. I. C. Walker, of Plant City, Florida, Mrs. James M. Hunter and Mrs. U. L. Waters of Jasper, Florida; twenty grandchildren and two great grandchildren, together with many friends.

A treasure has been taken from our home,

One that was precious and dear;
He can not be with us here on earth,
But in our hearts he will always be near.

There's a place made vacant in our home,
A place no one can fill;
He's left us here on earth below,
But in our minds he's with us still.

We saw him suffer, O! so much,
How much we do not know;
His passing was so sad to us,
It seemed too hard to let him go.

But now, you're sleeping, Papa dear,
In a sweet and peaceful sleep;
Your sorrow and pain will be no more,
And for you I'll try not to weep.

When I saw you lying in your casket,
So silent, cold, and still;
I could hardly go and leave you,
Though I knew it was all God's will.

Papa dear we'll miss you here,
How much, no tongue can tell;
But in His word, we find,
"God doeth all things well."

You've gone and left us here on earth,
Your troubles, and fear are o'er;
You're sleeping in your Heavenly home,
Over on the other shore.

"Safe in the Arms of Jesus,"
One whose care is great;
I hope to meet you, Papa dear,
Just inside the Pearly Gate.

Sleep on, dear one, in your peaceful sleep,
Up in your home above;
Where all is peace with the angels there,
Where all is joy and love.

I feel that if you could look back on us,
You'd only wave your hand;
Beckoning us to come,
And join the angel band.

Your face we cannot see, dear one,
While here on earth we roam;
We hope to meet you over there,
In that glorious, Heavenly home.

Written by his daughter,
Mrs. Rhea H. Walker,
Plant City, Fla., R. 2 Box 382.

MRS. MAY IDA HOLLIS

I will attempt to write of the death of Mrs. Ida Hollis who died January 19, 1937. She was born July 5th, 1889, making her stay here on earth 47 years, 6 months and 14 days. She leaves a husband, W. J. Hollis, who she married Jan. 13, 1907 and an aged mother, Mrs. Mary Etta Padgett; three daughters, a brother and sister (one sister passed on a few years ago, Mrs. Lena Hobbs, whom many will remember), several nieces, nephews and cousins, to mourn her departure.

In her going the family has lost a devoted wife and mother, and the community a friend that was a friend indeed, for she was ever ready to go when duty called even after she was in ill health herself.

She united with the Primitive Baptist church at Stump Sound, and was baptized the fourth Sunday in June, 1917, and was ever faithful to her church and community, and I feel sure that the church will feel her loss greatly, but she will be missed most sadly in her own home, where her presence was ever devoted to her family and her almost helpless mother, in tenderness with eager hands and willing spirit to render whatever service she could, although she herself was not able to be up and going at times. Many times she would have services in her home for her mother, who was not able to attend services or maybe

when she herself was in bed not able to go. I well remember how she worked and planned and prepared for the Association which met with Stump Sound Church, October 17, 18 19, 1936, and then was not able to attend services, nor the following quarterly meeting the 4th Sunday in December, 1936. For on Monday, December 28th, she was taken to the hospital and underwent an operation that week. She was very weak and required several blood transfusions, and in about two and a half weeks had to have another operation, on Saturday night, January 16th and on the following Tuesday, the 19th she died. No one will ever know the pain and suffering she endured.

Her funeral was conducted by her pastor, Elder R. W. Gurganus and Elder E. F. Pollard at her home in the presence of a large crowd of loved ones and her family. Then she was taken to the family burying ground and laid to rest beneath a mound of flowers.

I am not a member of her church, but I felt in her a friend of mine and I say to the family and her friends, may we ever be humble and submissive to his will and pray that we may strive to emulate the virtues so radiated in her life here, and to feel that she is somewhere in the great beyond to await for and welcome those who loved and honored her here. "No matter how heavy our loss is, No matter how great our despair, Heaven seems nearer and brighter, To know our dear loved one is there."

May God's blessings be with all the bereaved in my prayer.

A friend,
Mrs. C. C. Hines.

MRS. IDA HOLLIS

I feel that I must write a few lines in respect of my dear cousin and sister in the Lord, I hope. I feel so small and so unworthy to undertake to write. I know that I cannot give her justice. She spent her whole life near Holly Ridge, N. C.

She was born July 5, 1889 and died January 19, 1937, making her stay here on earth forty seven years, six months and fourteen days. She was married to W. J. Hollis, January 13, 1907 and to this union three daughters were born, all living, also her husband, aged mother and one sister survive her, also two grandchildren.

She joined the Primitive Baptist Church at Stump Sound Saturday before the fourth Sunday in June 1917 and was baptized on Sunday morning following. She lived a faithful and devoted member, never missing a meeting unless she or some of the family were ill.

It was so hard to give her up. She was so smart in every way, always doing all that she could to help her neighbors

and friends. I was not a near neighbor but I believe I knew her as well as anyone outside of her family, and to know her was to love her. She was a dear cousin, more like a sister. She was so good I feel I can not say enough in her praise. She will be greatly missed by her family and church and all who knew her.

She regretted to leave her dear old afflicted mother so much. It was so sad to hear her talk of it. She was not afraid to go and I feel that she is at rest.

Dear family you did all you could for her, also what your faithful doctor thought best. You all know she had a good hope which is a big comfort to you now.

She is gone but not forgotten,
Never will her memory fade.
Sweetest thoughts will ever linger
Around the grave where she was laid.

I think of you so often
And wonder why you couldn't stay,
For it is so lonely
Since you went away.

It was sad for you to leave us,
And so hard to see you go,
But now you are resting
While we are left to mourn here below

In the grave you are sleeping
But our loss is your gain
For your soul is with Jesus,
Forever more to reign.

Many times I've looked for you,
And many times you've come
But now you are gone from us,
Never to come again.

I loved you cousin Ida,
But Jesus loved you more
Now he has called you
To that bright shining shore.

She was a good wife,
And a good mother, too,
And now she has finished
The work she had to do.

Written and composed by one who
loved her.

A cousin,
Carrie Justice

Wilmington, N. C.
617 South 3rd Street.

IN REMEMBRANCE.

On the 22nd day of December 1936, the God of love and mercy reached down and removed from our midst our beloved Sister Hattie T. Moore Ellis, daughter of the late Julius and Emily Coltrain Moore. She was born April 10th, 1870; making her stay on earth sixty-six years, eight months and twelve days.

She was married to Joshua H. Ellis, January 29th, 1891. To this marriage were born five children: W. C., S. L., J. A. and N. G. Ellis and Mrs. Ira T. Hardison, all of Jamesville, N. C., R. F. D. 1.

She was a kind and faithful mother and loving friend to all who knew her; always ready and willing to help anyone in need. On August 4th, 1920, the God of heaven saw fit to take her loving husband to his eternal home, leaving her and their children to mourn their loss. All the children survive her.

We know the church as a whole has sustained a great loss but feel without a doubt that our loss is her eternal gain. Her faith was steadfast, salvation by grace and grace alone was a joyful theme to her. Therefore, we feel to say:

Another soldier of the cross
Has passed the shores of time,
Has gone to reap the sure reward
Of heavenly peace sublime.

The shades of evening o'er her fell
As life's last hours drew nigh,
Her Saviour lighted all her soul
And made it sweet to die.

She knew no theme but Jesus Christ
The Way, the Truth, the Life,
All Glory, Power, Love Divine
Who conquered in the strife.

Sister Ellis and her husband joined the Primitive Baptist Church at Smithwick's Creek, Martin County, N. C., October 25th, 1912, where her name stands in sweet fellowship. Her funeral was conducted at her home by her pastor, Elder J. L. Ross of Stokes, N. C., assisted by Elders W. W. Roberts and M. L. Simmons, both of Newport, N. C., and was witnessed by a large crowd of neighbors and friends. Her body now rests in the family plot at home by the side of her late husband.

Whereas we know it was God's will to take our much esteemed sister to her reward, we can but be reconciled because her sufferings have ceased forever.

Therefore, be it resolved:

1st. That we extend our sympathy to her bereaved family and desire God's blessings upon them.

2nd. That a copy of this be recorded in our minutes, a copy sent to her bereaved family and a copy be sent to Zion's Landmark for publication.

Done by order of conference, January 9th, 1937.

Brother J. J. Roberson, Committee
Sister Sarah A. Roberson, Com.
Brother Samuel L. Ellis, Com.
Elder J. L. Ross, Moderator,
A. D. Griffin, Sr., Clerk.

MR. R. A. BAILEY.

Elder E. L. Cobb, Elder B. S. Cowin, Elder A. B. Ayers and Elder W. B. Grimes Saturday afternoon conducted the funeral of Mr. R. A. Bailey of Robersonville, a prominent farmer, banker, and tobacco-nist, who was about sixty years of age, who was found dead sometime during Friday on his farm near Robersonville.

There was a tremendous outpouring of his relatives, friends and the people for miles around, for Mr. Bailey was well known, had a great many connections, and was universally esteemed by all.

About a year ago Mr. Bailey lost his wife, and this seemed to weigh heavily upon his mind. He has been in poor health for sometime. He left a note saying his troubles were more than he could bear.

He has been a member of the Primitive Baptist church for a great many years. He was clerk of the Skewarkey Union and assistant clerk of the Kehukee Association.

He leaves two daughters, Mrs. Little and Miss Gladys Bailey, to mourn the departure of one of Robersonville's most prominent and beloved citizens.

MR. V. T. EVERETT

On January 31st, 1937, Mr. V. T. Everett of Folkstone, N. C., died in a Kinston Hospital following an accident that happened near Kinston, N. C.

This came as a terrible shock to his family and his many, many, friends. He was 57 years old and joined the Primitive Baptist Church at Stump Sound at quarterly meeting and was baptized on Sunday, June 26, 1922 and was a devoted member, serving the church as clerk since then until his death.

The church will feel his loss greatly as will the whole country at large. He was a man that his word was his bond, and all that dealt with him could have perfect trust and confidence in him. **And from everyone's lips you can ever hear the words, "He was a good man."**

He leaves his widow Mrs. Nora Everett, a daughter, Mrs. Hinton Best, Greenville, N. C., an aged mother and father, Mr. and Mrs. M. V. D. Everett, Folkstone N. C., and several brothers and sisters to mourn his departure. But let me say to the bereaved ones, your family has been broken, but as you that are left march on in life, do so with the comforting assurance that sometime, somewhere, in the supreme assembly above, all broken ties will be reunited and all crushed hopes revived and the sorrow of parting will nevermore wring your souls.

His funeral was held on February 1st, in the church at Stump Sound Church, by his pastor, Elder R. W. Gurganus, assisted by Elder E. F. Pollard amid a large attendance of family, friends, and acquaint-

ances from far and near. Then he was taken to the family burial plot near the church and laid to rest.

His grave was completely covered with a blanket of the most gorgeous flowers also the grave of his sister who passed on years ago. The many, many floral offerings speaks of itself of his many friends.

He had one of the sweetest mothers I have ever met. She appealed to me so much when I was a young girl, and as the years have come and gone I have learned to love her as a mother. May God's richest blessings ever abide with her and her husband and comfort them in the loss of their son, who has been laid away in the grave to await the final summons on that glad and happy morning, when they shall meet and greet him whom they have lost for a while.

Let us say—

"He is not dead, he has but passed,
Beyond the mist, that bind us here,
Into the new and large life,
Of a serener sphere.

"He is not dead, but only promoted,
He has entered the heaven above,
And there 'neath the smiles of the Master
He will finish his labor of love."

Written by request,

Mrs. C. C. Hines.

GRAY COREY.

It becomes my painful duty to announce the death of my dear father, Gray Corey, who departed this life January 16th, 1937. He was born March 27th, 1860, making his say on earth 76 years and 9 months. He died of diabetes after suffering over two years. He was married to Mary E. Roberson, December 1881, and they lived happily together 34 years. There were born unto them six children of which four survive him to mourn the loss of a dear father, yet not without hope, for I believe his spirit is now in the paradise of our God. My dear mother died in 1915 and in 1916 father was married to Mrs. Maulza E. Manning who made him a good wife. She died in 1935. Father would say at time, Oh! Lord, have mercy on me. He and mother joined the church at Flat Swamp Saturday before the first Sunday in June, 1914.

We feel lonely and destitute of a father, but yet we must submit that it is God's work, for he says that all things work together for good to them that love him.

I have not words to express the sorrow and anxiety of mind I had while he was sick, and oh! may we have his presence to guide and direct us through this life of affliction and trouble and that our last days on earth may be our best days and spent in the service of our God, and oh! that it might be said of us at his second

coming, "Come, thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And yet remember dear children it is God who gave him and he has but taken his own, and may he grant us to be reconciled to his will and prepare use to see his face in peace. Funeral services were held at his home by Elders W. E. Grimes, B. S. Cowin and A. B. Ayers.

Written by order of Conference, Feb. 6th, 1937.

J. O. Williams and wife.

RESOLUTIONS OF RESPECT

The church of Tarboro has again been visited by the handiwork of God, who saw fit to send the death angel and take from us our brother and deacon, G. W. Barnes, to join with him in the glory world above.

Brother Barnes was born Nov. 5, 1872, and passed away January 19, 1937. He united with the Bethlehem Church the third Saturday in September, 1920 and was baptized by the pastor, Elder E. E. Lunday. He joined the church at Tarboro by letter the first Saturday in February, 1927. He was chosen deacon the first Saturday in August, 1931. Elder J. S. Corbett and Elder Leonard Raper administered the ordination. He was chosen clerk January 2, 1932.

Therefore, he it resolved:

First, We the Church at Tarboro deeply feel our loss. We all will miss him so much, but hope to be reconciled to the Lord's work in taking Brother Barnes to himself in glory.

Second, We also sympathize with the family, especially Sister Barnes, who is so lonely without him. We know the Lord never makes a mistake.

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

This done by order of Conference, Saturday before first Sunday in February, 1937.

Elder J. S. Corbett, Moderator,
Mrs. G. W. Barnes, Clerk,
Lula Overton Hyman,
Committee.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father to call from our midst our dearly beloved sister Laura M. Taft.

Therefore be it resolved by the church at Bethlehem that while we miss our dear sister so much, we have an abiding faith and hope that our loss is her eternal gain. Therefore we bow in humble submission to the will of Him who is too wise to err, too good to be unkind. We believe that she is asleep in Jesus.

Be it further resolved that we extend to the children and loved ones our heart-

felt sympathy. May God apply the balm of consolation to each bereaved heart and comfort them in their lonely hours.

Second: That a copy of these resolutions be recorded in our church book, a copy sent to the children and a copy sent to Zion's Landmark for publication.

Done by order of Conference Saturday before the first Sunday in March, 1937.

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

ELDER W. C. JONES

Whereas the church at Wolf Island wishes to express our love for Elder W. C. Jones, our former pastor, who served this church so faithfully for twenty-one years and four months.

When on April the 19th, 1936 God in His all-wise providence saw fit to call him from this world to a better home above, and we believe he is now resting from his labors, and his works do follow him.

We believe that his preaching and his walk and talk in this life showed that he had been with Jesus and we hope to meet him in a better world some day.

First we feel therefore that the church at Wolf Island has lost a faithful pastor and a wonderful man of God.

We want to say to the family although we know that you have lost a faithful companion and father, to weep not for him, for blessed in the sight of the Lord is the death of His saints.

Done by order of the church in conference, February meeting, 1937.

J. R. Stone,

Reidsville, N. C.

MRS. RENA ADAMS.

On January 13, 1937, Sister Rena Adams was called home by our Heavenly Father. She was born February 14, 1874, making her stay on earth 62 years, 11 months and 29 days.

Sister Rena leaves her dear husband, Bro. W. I. Adams, three daughters and one son to mourn her departure. She was a devoted wife, mother, neighbor and sister in the church. She leaves behind a host of friends. Therefore be it resolved:

1st. That while we know we shall miss her and according to nature her loved ones mourn her loss, yet we desire to be reconciled to the will of our God, who doeth all things well.

2nd: May her loved ones take comfort in the scripture that says: "They must have a good report from them that are without," and be enabled to emulate her patient, forbearing, cheerful manner and realize too that while they can never again know her sweet presence in this life, may the good Lord grant that they may meet her when they too have departed this life.

3rd. That a copy of these resolutions be sent to her family, a copy sent to Zion's Landmark and a copy recorded on our church book.

Humbly submitted by,
Sister Samantha Pollard,
Bro. M. Bullock
Sister Pauline W. Adams,
Committee.

Elder T. F. Adams, Mod.,
Willow Spring Church.
J. E. Adams, Clerk.

POWELL FAMILY REUNION.

Please give notice in the Landmark that the first Sunday in May has been appointed for a reunion of the Powell family connection to be held at Cedar Grove church, in Wake County, N. C., a few miles west of Wake Forest. We expect to have services also, in memory of those who were faithful attendants there, but have been called to their eternal home. All relatives and any friends who wish to attend are cordially invited, and please bring a lunch, that we may spend the day mutually together.

Very Respectfully,
Mrs. L. D. Hinton,
Benson, N. C., R. 2, Box 167.

TUNE BOOKS.

DURAND & LESTER HYMN AND

I wish to announce to our friends that we have succeeded in making the necessary arrangements so we can place an order for an edition as soon as we can hear from the publishers. The books will be the same as in the past and we think we will be able to sell them at the same price—\$1.00 each or \$10.00 per dozen delivered. Will make another announcement as soon as I hear from the publisher and have more definite information.

All communications about books should be sent to me.

P. G. Lester, Jr.
846 Va. Ave., Va. Hgts.
Roanoke, Va.

BEAR CREEK ASSOCIATION

The Spring Session of the Bear Creek Primitive Baptist Association will convene with the Meadow Creek Church, Stanley County, North Carolina, on Saturday before first Sunday in May, 1937. This is two miles north from Locust on highway between Charlotte and Albemarle and about 3 miles north of Stanfield, a station on Norfolk and Southern railroad also between Charlotte and Albemarle, N. C. The church is about 15 miles south of Concord, N. C. Those interested and needing further information write in advance, to either Brother Eli Hopkins or J. J. Barbee at Route 1, Stanfield, N. C.

J. W. Jones,
Association Clerk.
Peachland, N. C.

PLEASE READ CAREFULLY

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

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

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

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

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Write for particulars and sample papers of these publications.

P. D. GOLD PUBLISHING CO.

WILSON, N. C.

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--AT--

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NO. 11

SLAIN WHEN HE DID NOT FOLLOW THE LORD.

"And Joash the king of Israel took Amaziah king of Judah the son of Joash, the son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

And he took all the gold and the silver, and all the vessels that were found in the house of God with Oberedom, and the treasures of the king's house, the hostages also, and returned to Samaria.

And Amaziah the son of Joash king of Judah lived after the death of Joash, son of Jehoahaz king of Israel fifteen years. Now the rest of the acts of Amaziah, first and last, behold are they written in the book of the kings of Judah and Israel? Now after the time Amaziah did turn away from following the Lord they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish for him and slew him there.

And they brought him upon horses, and buried him with his fathers in a city of Juda."—2nd Chron. 25:23-28.

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.

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\$2.00 PER YEAR

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

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

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

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

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

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.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

THE OLD SHIP OF ZION.

The old ship of Zion
Is anchored with free grace
It was built for the church
Of God's loved and chosen race.

God is her holy Captain
Jesus is her steering mate,
Guiding her safe to heaven
To her eternal fate.

She was built aforetime
In God's eternal love
To take the church redeemed in
Him,
To heaven up above.

God set this ship on the sea
In separation from the land
Christ is her steering mate
By Jehovah's divine command.

She is sailing on the ocean
Of God's eternal love,
Guided by free grace her compass
To embark in heaven above.

The devil would if he could
Drag her spoil on land,
And capsize her righteous crew
At his and hell's command.

But God eternally built her
For His chosen race,
And launched her on the gentle
waves,
That flow to heaven's grace.

Hence her destiny is in heaven,

She is sailing up above;
Where Christ her mate doth await
To land her in His love.

But God giveth tribulations
In this troublesome life
And upon the ocean voyage
This crew has there bitter strife.

The waves continually ebb and flow
Even on the ocean calm
And on their journey as they go
They often meet the ocean storm.

The waves roll, the billows roar,
And wet the deck with foam
And the captain let down the an-
chors
Against the ocean storm.

The ship rocks amid the waves,
The mast and rigging twist,
The storm rages dark and grave
But God is in the midst.

The thunder roars, the lightning's
flash,
And death seems at the verge,
The anchors waft beneath the clash
Of the furious ocean surge.

All hell, sea and storm,
Can but make her rock;
For Christ is her mate and pilot
And will guide her to the dock.

Blessed Jesus was asleep
With His disciple crew,
The storm scared them so bad
They knew not what to do.

Carest thou not that we perish?
 To Jesus they appealed,
 Christ awoke, rebuked the storm,
 To Christ it had to yield.

When the God of heaven spoke
 The waves obeyed with calm,
 The clouds dispersed, the storm
 broke,
 The disciples were shielded from
 harm.

The ancient ship with the disciples
 And the Master taking rest,
 Typifies the spiritual voyage
 To the regions of the blest.

All powers and principalities,
 The devil and hell combined,
 Cannot offset this ship,
 Nor undermine her line.

For she was ordained of God,
 And made by God's command;
 And has ever sailed by God,
 And guided by God's hand.

Her flag is waving on to glory
 By Christ her God and mate;
 Ere long her crew will all embark,
 And enter the golden gate.

And rest from the ocean storm,
 The raging surge at sea,
 To ever praise Christ the ship,
 That anchored you and me.

Upon the gentle waves of glory
 The eternal blissful rest,
 Where storm nor hell cannot upset
 From all that God has blest.

J. J. Thorn,

Elm City, N. C.

THE EXPERIENCE OF PETER AND PAUL.

Now I want to say I notice a difference in these two men entering the ministry or work God had for them to do. First we notice in regard to Peter and John who were fishermen. When Jesus called them he said to them, "follow me and I will make you fishers of men," and it seems to come true for we find in connection with their service in the ministry along here Philip's name who also must have been a wonderful preacher for we read he converted one Simon who was thought to be some great one who deceived many by witchcraft and sorcery, who believed and was baptized by Philip. Now there are so many things here we could write about that would be interesting I hardly know how to proceed, but we notice this man Simon did not remain with them long for when Peter got with him he soon put the rollers under him and rolled him out. Please read for yourselves the 8th, 9th, and 10th chapters of the Acts. But here is evidence they were fishers of men, and caught another, one that Peter had no part nor lot in the matter. And that he was in the gall of bitterness and the bond of iniquity and so on. But we want to notice the meeting of Peter with Cornelius. Here we see the Lord Jesus working at both ends of the line and oh, how minutely and surely this work was done and just so in case of Philip and the eunuch, all showing the wall of partition between the nations must be taken down. Hence it is written God is no respecter of

persons. The Lord here was showing that he had people chosen among all nations which we believe to be true and what comforts us most is we Gentiles, some of us at least, know and believe the gospel the apostles preached and another comforting thing we notice, Jesus called and qualified these fishermen as we suppose were ignorant or unlearned men and made them useful men in setting up the church here, feeding his lambs and his sheep.

Now my readers we have no right to doubt the calling of these men and what they preached for it was ordered of Jesus who was on earth at that time and He appeared to both Peter and Cornelius to tell them what to do, no cause to go wrong. O, how interesting to us, what both of them experienced along here in the work of God. Now we read Peter and John were told by Jesus to follow him and he would make them fishers of men. This is very different from Paul's experience in the way he was made acquainted with Jesus. Saul, for that was his name at the time whom I think we might call at that time a D.D., for he was going around dissecting people religiously and driving or trying to compel them to cease to worship God in their own way. Great persecution going on at that time around Jerusalem and Saul seemed to be a leader in persecuting the saints of God. Now should we blame him? No, for he thought he was doing God's service. Now what about these D.D.s of today among us, who are they? Our people know some of them and I

will say of them, they are nice and men of high standing, men of great learning naturally and we believe some of them at least are honest and believe they are doing God's service as did Saul, and when this is true we should do as Stephen did when they stoned him to death, pray God not to lay it to their charge for they know not what they do. We should pray for them and not say harsh things against them. Oh, how thankful we should be for the religious freedom we now enjoy to worship under our own vine and fig tree. Therefore we hope to live at peace with all men if possible. The wheat and the tares will be separated at the right time. But I want to show the difference in the calling of Saul from Peter and John.

We notice in the 9th chapter of Acts at the beginning of same and Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest and desired of him letters to Damascus to the synagogues that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem. And as he journeyed he came near Damascus and suddenly there shone around about him a light from heaven and he fell to the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, "Who art thou Lord." And the Lord said, "I am Jesus whom thou persecutest," etc. And now Saul asked the Lord what he would have him to do. Now God sends Ananias that was to restore his sight and tell him

what to do for he was blind three days and did neither eat nor drink for three days. A wonderful experience but just so today we do not all have the same experience.

Now Saul or Paul and Peter we might claim as our apostles because they preached the gospel to us Gentiles and was taught that God would save some out of all nations. Now do we believe what these men preached after they were called and qualified of God to preach or do we believe what Paul or Saul believed when he was persecuting Jesus. Now it appears Saul knew two doctrines as I often hear Elders Herndon and Spangler tell the congregation while preaching, to them that they know two doctrines, the true and the false, and I believe they speak the truth. But feel I must stop here but may take this matter up again as I do not want to tire my readers.

R. L. Dodson,

147 Broad Street,
Danville, Va.

THE UPPER AND NETHER SPRINGS.

Dear Sister Coleman:

I'll endeavor to comply with your request in regard to the upper and nether springs found in Jude 1:15. I hope the Lord has shown me some of the beautiful meaning. I have dreamed of it twice, and preached from it today.

Caleb was the one that gave these springs. You remember there were twelve spies sent by Moses to spy out the land of Canaan. Ten of them said there are giants there, we cannot take it. As representing the law (10 commandments) that

was the truth. Joshua and Caleb said we can take it. They represent Jesus and the Holy Ghost. They are the only ones that can take it. The power is vested in the God-head. At the first of this chapter it says Joshua is dead. Jesus said before He was crucified, it is needful that I go away. If I go not away the Comforter will not come. But I will send the Comforter and He will take the things of mine and show them unto you. The Father, Son and the Holy Spirit have their office work, but no disagreement. God does the convicting, Jesus does the pardoning, and the Holy Ghost takes the things of Jesus and shows them unto us.

Caleb now takes the place of the Holy Spirit. Me made a promise to the one that took Kirjath Sepher (a city of books), he would give Achsah, his daughter to wife. His youngest brother took it. Here is a beautiful picture of Christ and His church. Note the near relationship—younger brother. The flesh is first with us. The evening comes first, then the morning. Abraham told his servants not to go among strangers but among his kin. So they go with ten camels—representing the law and she rides upon the camel till she sees Isaac, then she alights off the camel. The law is a schoolmaster to bring us to Christ. When we view Him, we cease to trust in the law.

Achsah asked her husband to ask of Caleb a field. He gave her a south land—a balmy field—a good field—the field the church occupies. See, she asked her husband to do this. How beautiful of her to trust in her husband. What

a good husband we have in Jesus to give us such a good and pleasant field. Solomon speaks of the south wind.

When Eve was given to Adam, he said: This is bone of my bone and flesh of my flesh. The church was created in Jesus before the world. So you see the relationship. Achsak married her uncle.

After this request of hers was granted, she alights off the ass. I feel like this represents human nature. She alights. Jesus rode one into Jerusalem, upon which no man had ever sat, and He did not need bridle or saddle. He is the only one that can subdue our old nature and bring it into subjection.

She says, thou hast given me a field, now give me springs; so he gave her the upper and nether springs. Nether means lower—that which is beneath.

There are the upper and nether mill stones. It takes them both to grind our wheat into flour or food fit to eat.

The springs are gifts from the Lord. We need them both. I am Alpha and Omega, the beginning and the end, the first and the last, the author and finisher of our faith. The springs are generally found in the valley—between two hills. So it is in these valleys that we sup from the fountain of life that comes down from that pure river of water of life as clear as crystal.

It is all from above, whether it is upper or nether. When Jacob was in the wilderness he took the stones (plural) and made pillows. But in his dream he saw a ladder that reached from earth to heaven and angels ascending and descend-

ing upon it. This ladder is Christ that came down from heaven to earth to do the will of His Father. Jacob says how dreadful is this place. This is none other than the gate of heaven. Surely the Lord is in this place and I knew it not—none other than the house of God. He saw Jesus and the church; for the house of God is the church.

In the darkness, he took the stones—representing the law; but by the light of day, he took the stone (singular) and made a pillar—not pillow. A pillar is a foundation—something to build upon. This was the beginning of his experience—the nether spring, yet it was from above. Every good gift and every perfect gift cometh down from above. It is all of Him. It is God that sheweth mercy.

When David went to meet Goliath, as he went down to the brook (going down) he took five smooth stones, which shadows forth a crucified Jesus, and he was able to kill him.

He was going right, for he was going in the name of the Lord. Don't you think that was a wonderful spring for him to drink from? This sword of Goliath's was put away—not to be forgotten—as evidence of the battle. An epha of manna was put away in the tabernacle of testimony of what the children of Israel ate while in the wilderness. They were drinking at that time from what they thought was the nether spring, but afterwards they can see it also was from the upper springs.

Jesus drank from both, for He says, in the garden of Gethsemane, "Father, if it be possible let this cup

pass." That was the flesh. The Spirit says, "Not my will, but Thine be done."

Sampson as he went down to Timnath, a young lion roared against him. He killed the lion without a weapon. When he comes back, he steps aside to see the sight, and behold a swarm of bees and honey was in the carcass. There is the sweetness when we are coming back—after there has been a killing. The law having been satisfied, we can lay hold of the sweet promises now, and drink from the wells of salvation.

Sister Coleman, I feel like you may know more about these springs than I do. I am aware that you are a blest child of God, and that He has revealed a lot of the scriptures to you. If you see different from me, I believe you will throw the mantle of charity over it, and still esteem me as a brother. It takes so much space to try to explain myself, I am afraid you will not see some of the points I have tried to make.

Now Isaiah 7:20. To be brief, I think that hired razor was Judas, when he was hired for thirty pieces of silver, to betray Jesus into the hands of sinful men. And He made a clean shave of it—subdued all His enemies. As Sampson killed more enemies in his death, just so Jesus killed or overcame all of them. He came forth a conqueror over death, hell, and the grave.

I have written this since supper and it is now 7:45. So you see I write as I preach. May you look over this and correct all mistakes. I have written hurriedly, trying to keep up with my thoughts.

We still think of that good visit you all made up. Come again soon.

Your brother, I hope,

T. A. Stanfield,

Reidsville, N. C., R. 1.

P. S.—When you read my letter keep in mind that Joshua and Caleb are types of Jesus and the Holy Ghost all the way. It was after Jesus had died that the Holy Spirit comes, and it was after Joshua had died that Caleb comes forth. Moses died before Joshua took command. Don't you see? T. A. S.

A GOOD LETTER.

Mr. J. D. Gold,

Wilson, N. C.

Just a few lines, and hope it is of the Lord.

Last Sunday, the 7th of February, 1819, our church was constituted by Elder Joshua Lawrence, and others with six members, making her 118 years old.

For some cause we desired to call attention to all, that it was our anniversary day.

We feel, too, you love to hear from the old church your Father served many years, until his passing, and the church loved him so much.

We are few now in number but feel thankful that we are blessed to have the same precious doctrine that they contended for, so beautifully preached to us by our esteemed pastor, Elder J. D. Fly, and others.

Although there were mixtures of joy and sorrow, as our pastor could not be with us either day on account of sickness of his wife's brother.

And since our last meeting the Lord, who is too good to be unkind, saw fit to take by death one of our members, and only we can exclaim to be with him in glory, where sorrow is no more, so it is as we travel here in this world.

As the radio is playing so clear with no static nor buzzing, the sweet thought came:

When I can read my title clear,
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.

We all have had many cloudy days, the beautiful sun, moon, stars were behind the clouds, so with us when clouds of sin hovering over this sinful nature of ours, the cloud breaks, oh what a beautiful sight, just a glimpse of the bright morning star. Jesus, our Saviour we hope, yes the silvery lining is seen.

Can't we see those wise men as they travel along life's rugged way, going to Bethlehem where the babe lay. The star was leading them, and when their eyes had seen, they didn't want to go back and betray their blessed Jesus. Their hope was to press onward. I'm sure they felt to be sinners. But now they have that precious hope that trouble, trials and tribulations can't take away.

So it is with us, desiring to press onward, ever looking to the dear Lord from whom our blessings come.

Oh, bless us to see eye to eye, and be bundled together in one bundle of God's love.

Lula Overton Hyman,
Tarboro, N. C.

HAS THE KEY TO THE KINGDOM.

My Dear Mr. Gold:

I am happy again this A. M. Just received a letter from that dear old servant of God, M. L. Gilbert. Not long since, one from Elder Stanfield, in which he said, "You have the key to the kingdom." I am glad he said "the key." This threw a ray of light on a scripture I had never understood.

Well, things are growing serious. My N. C. sweetheart and I have exchanged photographs. Now, let no one become alarmed, for we are already married. "Whom God hath joined together, let no man put asunder." I have a dear old sister (not in the flesh) who is so old and feeble she can scarcely walk. On our meeting days, I take her with me, help her in and out of my car. A brother not being acquainted with us, said is this your wife? I said no, she's my sweetheart. I seem to have a cranky way of saying and doing things. Not long ago, I met a man on the street, who said "Can you tell me where W. F. Britt lives? I gave him the information and walked on.

W. F. Britt,

Arcadia, Fla.

SENDING LANDMARK TO SOME ONE UNABLE TO PAY.

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

Very Dear Friend:

I am enclosing check for one year's renewal to Zion's Landmark, also one dollar to be added to the fund to help send the Landmark to some one unable to pay for same.

I began reading Zion's Landmark in October 1882, my father then being a subscriber, and have just been reading some old sermons by Samuel Howe, J. C. Philpott and others, together with the experience of Joshua Lawrence and many others. Those old large sheets are very dear to me. Many of course are badly worn, but most all the print is yet in fair condition.

When I am favored with the Spirit to read and feel the force of such articles as the two last written by Elder F. W. Keene, I feel more than paid for all I pay for the Landmark. Other writers are also full of instruction in righteousness wherein I have been made to rejoice in thanksgiving for the unspeakable gift of His word. Its proclamation is more precious than gold.

Unworthily yours,

J. P. Tingle,

Grantsboro, N. C.

DO NOT FORGET THE PREACHERS.

Dear Mr. Gold:

I wish a few lines in the Landmark to the Primitive Baptist brethren.

Brethren, if I am one of you, let us try to do a little more to help our preachers. They are nearly every one poor men and have to farm for a living. Think how much a day of good work is worth to us on our crops, especially in cultivating season and how hard to keep up with the grass in adverse weather. Now, how about the poor old pastor stopping his work four Saturdays to the month and often, very often, called on to visit and

preach for the sick and to preach funerals and marry couples, and it all is an additional expense to his annual living, many times losing several days to the week; no way to help God, only by helping his poor in need, no way to truly worship God for the blessings of the gospel only by supplying the needs of the poor servant that God has ordained to preach for us.

J. J. Thorn,

Elm City, N. C.

YOUR LETTERS ARE WELCOME MESSAGES.

Dear Mr. Gold:

Please find enclosed money order for \$2.00 to renew my subscription six months and six months for Mrs. Nannie Fletcher, Weeksville, N. C.

I wish I could write like some of the sisters and brothers. I feel that I am a failure, and without the blessed Saviour I am forever lost. I know He is able to do all things, and without Him we can do nothing. May the Lord bless and help you in His work is my prayer.

With best wishes,

Mrs. W. W. Eves,

Weeksville, N. C.

GOOD WISHES FOR THE LANDMARK.

Dear Mr. Gold:

I am sending you the obituary of Bro. E. H. Hill for publication in the Landmark. And now, Mr. Gold, we pray for you and all the precious brethren and sisters who write for the Landmark, that God may continue to bless its pages and keep it in the way of peace, as we feel it has been standing for peace

among the Baptists, and will continue on in the future as in the past, and we know that it will, with the gracious God of heaven, directing the minds of the brethren that write for it, and may the precious Lord of heaven direct you and the paper, is the prayer of your unworthy brother and sister,

J. R. Hewett.

LANDMARK DOCTRINALLY SOUND.

Dear Elder Denny:

I am giving you my check for \$1.00 for Landmark, price I believe to ministers. I have planned to subscribe for a long time, as I have always wanted the "Old Home Paper," and have always enjoyed it. My father was a subscriber about 25 years, and it is the first Old Baptist paper I ever knew about. It has passed through many conflicts, but I feel has been doctrinally sound all the way. Some have tried to lead it into strange paths, but it has stemmed the tide, editorially, and the banner of true Primitive Baptist sentiment shines out above the fog, clouds and smoke they have tried to raise.

J. A. Monsees,

534 Washington Ave.,
Macon, Ga.

READING LANDMARK FOR YEARS.

Mr. John D. Gold,

Enclosed you will find my check for two dollars to pay for the Landmark for my wife for another year from March the 15th, 1937, to March 15th, 1938. Hope you will pardon me for neglecting to send it on March the 15th or earlier. We

have been reading it for many years and do not want to miss a single copy. As soon as we read it we pass it on to some one that is not able to subscribe for it. Hope you may continue to publish it for years to come.

Walter R. Mann,

Newport, N. C.

HOPE HE WILL WRITE.

Dear Brother John Gold:

Just a few lines to say that I am leaving this place, and going back to my old home. So please change my address on your mailing list from Plant City, Route 2 to Sarasota, Fla., Route 1, which is my former address and where my father settled us children on Nov. 1, 1900. I was then nine years young. Any one wishing to know my age may figure it.

On the fifth Sunday in January of this year, I met Elder Hines, of Wilson, and heard him preach Jesus, and enjoyed his discourse so much. I gave him a dollar to give to you to renew my subscription to the Landmark and he wrote my name and address and said that he would attend to it when he saw you.

I enjoy the Landmark so much, and have thought of writing some for it, but as I cannot write like Brother Britt and his sweethearts, and Elders Denny, Gilbert and many others too numerous to mention, maybe I had just best leave the space for them.

May God continue to bless the truth, all Israel and you.

Riley Campbell,

Plant City, Fla.

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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Fla.

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"A NEW COMMANDMENT"

"A new commandment I write unto you, which is true in him, and in you, because darkness is past, and the true light now shineth."

What a consolation to believe, that as truly as the apostle said, "The true light now shineth, that it still shines, and will shine, not through: but to eternity."

This same apostle said, "These things we write unto you, that your joy may be full. What things can make our joy to be full and complete? Let John answer our question. He says, "This then is the message which we have heard of Him and declare unto you, that God is light, and in Him no darkness at all." "If we say then 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 unrighteousness." Let us note it is not that we have ability to walk, not in darkness, but in the light of ourselves, for we are unable of ourselves to rise above self and selfish things; but being raised up in Christ, and made to sit together in heavenly places, we can rejoice in Him who is our life, light, joy, peace and will in due time resurrect and glorify all His people, in heaven above.

The apostle said, "If we say we have no sin, we deceive ourselves, and the truth is not in us." What a sad plight. Surely no truly convicted soul would dare say "I am sinless." Yet, though all diseases are declared to be light, as slight, as compared to sin, there is a way of escape for all who are truly brought to confess their sins and implore His righteousness. We read, "If we confess our sins, (not magnify the sins of others) He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Read the first epistle general of John.

The apostle shows the mark of distinction or separation between light and darkness, truth and error, and etc. We read: "He that saith he is in the light, and hateth his brother, is in darkness, even until now." Not only so in the past; but even so now, and it will ever be so. How sad to be so deceived, as to believe that our hatred of a brother is of the Lord. We are told that "God dwelleth in the light," and too, we read, "That God is not the

author of confusion; but of peace as in all the churches." (1st. Cor. 14:33.)

Where does confusion come from, if God is not the author of it? James answers this question, "Where envying and strife is, there is confusion." (James 3:16.)

The sad plight of a man walking in darkness, and hating his brother is sufficiently set forth in Holy-writ. But let us see the other side of the picture.

We read: "He that loveth his brother abideth in the light, (dwelleth in the light, and as long as he is blessed to abide in this light) and there is no occasion of stumbling in him." How truly this shows, that where He leads, his children follow, peacefully, reverently, humbly, and love those of like precious faith.

Jesus said: "If any man walk in the day he stumbleth not, because he seeth the light of this world. But if a man walk in that night, he stumbleth, because there is no light in him." (No light in the man) (John 11:9-10.)

Jesus said: "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light." How blest is the man who hath an eye, single, for and to the glory of God, and peace and fellowship of His people. One mind, one heart, one purpose, and to God, and His Christ, all the glory.

But, just as truly as the body is full of light, love, joy, peace and unity, when ye are blest to have an eye single to the glory of God, just so truly, the apostle teaches, that:

"If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness." "No man can serve two masters: for he either will hate the one, and love the other, or else he will hold to the one and despise the other." "Ye cannot serve God and mammon." Who can or will dare question the above truth spoken by the Lord Jesus Christ?

Who is it that knows the power of darkness? Who is it, of whom it is said: "If the light that is in thee be darkness, how great is that darkness?" Isaiah said: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." (Isaiah 9:2) This light that shineth in darkness and leads the people of God in the way of truth, is not of earthly origin; but it is from above. Proof text: "Out of Zion, the perfection of beauty, God hath shined." Psalms 50:2. Moses said: "Let the beauty of the Lord be on us." This light came unto Saul as he journeyed, with threatenings in his heart, and he was turned from the power of darkness into the paths of righteousness. Hear what he says, or is said of his conversion. "And as he journeyed, (armed with letters of authority to bind the saints and cast them into prison) suddenly there shined about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? Saul was not content to persecute the brethren; but was a vile persecutor of the lowly Lamb of

God which came to save His people with an everlasting salvation.

Are we not glad that the light of heaven shines not alone, outwardly, but it shines within, and reveals to the sinner the exceeding sinfulness of his own heart and brings him humbly to the foot of the cross; a poor beggar for the mercy of God.

"We are taught that, "Out of Zion, the perfection of beauty, God hath shined, and Paul said, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus sake. For God, who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2nd Cor. 4:5-6.)

Now, let us consider for a few minutes to whom the New Commandment is given. John writes to the fathers, young men and little children. Paul writes to the older and the younger women as well as the men. Are we not justified in saying that age, circumstances, location, station in life, nationality, race, colour, or any other earthly classification, cannot, will not, bar any one of Adam's race, from the kingdom of God and his Christ, who are the objects of His love, the subjects of His grace, and to one and all, the New Commandment is given. Jesus, but a short while before his departure said: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to

you, 'A new commandment I give unto you, that ye love one another.' By this shall all men know that ye are My disciples, if ye have love one for another." (John 13:33-35.)

But what must all men know or think, if ye bite and devour one another, until ye be consumed one of another? According to the plain word of the Lord, they must know that ye are not His Disciples. Jesus "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) He was not wrong in this statement nor in his statement, when he said: "Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12:32.)

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. 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. Herein is love. Not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought to love one another." (1st John, 4th ch.)

May His love overshadow and abide with us all is my prayer.

O. J. Denny.

SOME OF MY STEWARDSHIP.

It has been the request of some beloved brethren that before I am called hence that I give some account of my labors in the kingdom of the Master. As many of the readers of Zion's Landmark may be interested in the record, as well as those who are personally acquainted with much of my labors, I feel led to send it to the paper for publication.

As I am now nearing my four-score years, I feel somewhat like Jacob expressed himself: "Few and evil have the days of the years of my life been"; and with Paul can also say: "By the grace of God I am what I am." From the first of my labors I learned I was a conscript and not a free-willer, or volunteer in spiritual service. Verily the fear of God and His love constrained me. For the last fifty years His service and salvation have been my chief concern; and during all these years I have earnestly contended for the faith once delivered to the saints. I can desire no great encomium when I am gone than that my brethren should say of me that he was faithful, contending uncompromisingly for salvation by grace, and for scriptural faith and order.

Soon after I was ordained to the gospel ministry I was called, and accepted the care of three churches; and in a short while three other churches also called me, and I was made willing to serve them, though the six covered a wide territory in the sparsely settled region of South Florida. We held service two days in each month, and when the months had no fifth Sunday and

Saturday, I would meet with two of the churches Tuesday and Wednesday, and Thursday and Friday before the first Sunday. For 14 years I served these churches being away from home with my horse and buggy 22 days regularly in each month. During the time I should be at home I would often be called to attend a funeral or sickness.

I have accepted and served 10 churches, but the longest time I have served any church was Empire Church 27 years; Bethel, 44 years; El-Bethel 39 years. The two last named I am yet serving.

I have helped to constitute 9 churches; to ordain 10 preachers, and gave the "charge" to six of them; helped ordain 33 deacons. I have served as clerk of the Mt. Enon Primitive Baptist Association 37 years; and this is the 5th year I have served as its Moderator. I have preached in 19 states, and attended and preached in 42 associations.

I have gone from home 16 times to fill appointments made by brethren totalling 237 appointments, but when away from my charges have had the promise of some preacher to be with them while I was away.

I have preached, or attempted to preach, in the last 50 years 15,567 times; baptized 469 persons; married 120 couples; conducted the funerals of 203 persons, most of whom were Primitive Baptists. Several of five other denominations, and quite a number that had no church affiliation. Last Monday the 15th of March 1937, I officiated at a funeral of a sister of El-Bethel Tampa. I would not certify that

all the above is correct, but if not it is in a manner so.

M. L. Gilbert.

JOHN DAWSON BRIDGERS.

Our friend and neighbor was born March 13, 1893, and died Feb. 11, 1937. He was 44 years, 11 months and 28 days old. He had been in failing health for several years. He worked some, but wasn't able to work for the last 12 months. He had a bad stomach trouble and was carried to Raleigh to a specialist, but received no relief. He passed away in about three days after he came home.

He was the youngest child of Robert and Sarah Bridgers. On Dec. 3, 1913, he married Miss Maggie Baker. They lived happily together. There were no children born to them. His wife was so devoted to him. She always petted him, so he was always a baby in the family. He was good to his wife, never refusing to carry her to see her mother. Always glad for his mother-in-law, Mrs. Alice Baker, to go to see them. He loved all his wife's people.

He was good to his father, mother, sisters and brother. His mother died about two years ago. His many friends and neighbors were kind to them during his sickness and death. He was so humble and submissive he told his wife he wouldn't raise his hand to get better for there was a better place for him than in this sinful world. He wanted his wife to wait on him. She tenderly nursed him to the end. Johnnie had changed so much he had a bright hope for his precious soul.

Here is the beauty and sweetness when the resurrection morn comes; then Jesus will come with ten thousand angels singing sweet praises to His precious and holy name. We hope Johnnie will be dressed in immortality and be spiritualized and be gathered up with the sainted ones. All will be well satisfied, will be bright shining and sparkling as the dewdrops of a summer morn, and float in the air with our precious Savior and His happy angels singing the heavenly host, praising Father, Son and Holy Ghost. In that mansion where he prepared for his saints.

His remains were laid to rest at his home in the family cemetery. The funeral was conducted by Elder R. H. Boswell. They sang "Home Sweet Home." He spoke to a large crowd of relatives and friends. His preaching was a great consolation to the poor widow, father, sisters and brother. The grave was covered with pretty flowers. A large crowd and the numerous flowers bespoke of high esteem of many friends.

He leaves behind his widow to mourn his departure; aged father, Mr. Robert Bridgers, and sisters as follows: Mrs.

Henry Brice, Mrs. Frank Bridgers, Mrs. Effie Jordan, one brother, Mr. William Bridgers, and many nieces and nephews.

Sleep on, dear Johnnie, and take your rest,
Your widow prays to meet you in heaven
And reign with Jesus and the blest.
At this hour of deep distress,
A dear, precious soul was laid to rest;
The dearest soul that I ever knew;
He was Johnnie to me and to you.
So father, please don't grieve so,
For this is God's work as you know,
The Lord knows for us what is best,
And He will take you to the same place
of rest.

This place is full of sin and woe,
There's a better place for His saints, we
know;
Oh happy thoughts that saints shall rise
To meet the Lord up in the skies.
Then we should not mourn and weep,
And we believe by God's free grace
Will live forever in that better place.

Written by request,
Mrs. Charlie H. Wiggins.

J. E. WHITFIELD.

Mr. J. E. Whitfield was born January 4th, 1857, died Feb. 23, 1937, making his stay on earth 80 years, 1 month and 19 days. He leaves to mourn, his wife Fannie Stroud Whitfield, and her two sons and other relatives.

Mr. Whitfield was very attentive to religious services as long as he was able to go, though he had been in declining health for a year. His funeral was conducted by Eld. W. E. Grimes and he was laid to rest in Conoho cemetery, near Oak City, N. C., to await the resurrection morn.

A friend,
Carrie Justice,
Palmyra, N. C.

THOMAS KENAN MURRAY

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Mr. Gold:

Will you kindly publish in the Landmark the obituary of my husband, Thomas Kenan Murray, born Aug. 9, 1855 and died February 4, 1937, at the home of our son, Andrew T. Murray.

He had been in ill health for over two years, but was able to be out until December 4, 1936, when he was confined to his bed and gradually grew weaker until the good Lord decided to call him home.

We lived together for sixty years and he was a life-long member of the Primitive Baptist Church.

May God be with him and with us all.
I am, his lonely widow,

Annie Jane Murray.
307 Harnett St.,
Wilmington, N. C.

RESOLUTIONS OF RESPECT.

Whereas God in his wise providence, has removed from us our beloved brother, M. T. McLawhorn, Be it resolved that we bow in humble submission to God, the doer of all things well. Brother "Tom" McLawhorn was a faithful member of Hancock's Church. He never forgot his Church, and he never forgot his Pastor, and his view of honor and justice was remarkable.

In the passing of Brother McLawhorn, Hancock's has lost a faithful member and one that will be greatly missed, not only by the church but by all who know him. Tom was one of those men who when you met, gave you that consoling feeling that comes from the association of a real friend.

Brother McLawhorn leaves a wife and two daughters who in their bereavement, have the great consolation of the life and character of their beloved husband and father.

Be it further resolved that a copy of this letter be spread on the minutes of our church, and a copy be mailed to the family of Brother McLawhorn, and also a copy to the Zion's Landmark.

Done by order of conference this Feb. 20, 1937.

J. B. Roberts, Moderator,
B. A. Highsmith, Clerk.

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God to remove from us Brother J. Wesley Moorefield, deacon of our church at Walnut Cove, who has served us faithfully for many years always doing all he could taking care of the preaching brethren as they came our way. His doors always stood wide open for company. Our church and association, as well as his family, will so much miss him.

Resolved, as a token of respect, love, and high esteem for our beloved brother, that a copy of these resolutions be spread upon our minutes, copy sent to the family, and a copy to the Zion's Landmark and Advocate and Messenger.

Done by order of Walnut Cove Primitive Baptist Church in conference Saturday before the third Sunday, February, 1937.

J. A. Fagg Moderator
Wilbur Stone, Clerk.

MRS. ABIGAIL HAMILTON

It is with sad hearts that we try to write of the death of our dear and precious mother and grandmother. She was born on August 8, 1848 and died on November 11, 1936, making her stay on earth 88 years, 3 months, and 3 days. During her illness with pneumonia, she suffered intensely at times, but through it all she never complained. Her mission was over and God called her. Just as the light of early dawn stole over the earth,

her sweet spirit left its tenement of clay and winged its flight to realms of endless bliss. She folded her arms on her breast as if to say "It is finished." A glorious bright light came over her countenance and left a smile of heavenly repose.

Why should we mourn for departed ones when we have such a great hope that they await the blessed morn when the great Mediator shall descend from the courts of glory?

Elder Gurganus, of Jacksonville, N. C., preached her funeral. He portrayed her saintly life even unto that happy home of eternal Springtime. She was laid to rest, beside her loved ones beneath a mound of flowers, to await the resurrection morn.

She was the widow of the late Allen Hamilton, a deacon of the Hunting Quarter Primitive Baptist Church. To them were born seven children, four of which survive—three daughters and one son. One half-sister, eleven grandchildren, thirteen great-grandchildren, and one great great grandchild also survive.

She was an affectionate mother and a true Primitive Baptist. She joined the church on October 17, 1884 and was ever a faithful member. We hope that our loss is her eternal gain, for we believe she is resting where there is no more sorrow, pain, nor death.

"Safe in God's beautiful mansion

Cared for with tenderest love,
Dear one, you have gone on before us,
To await in that wondrous above.

And there, in the light of His morning,

All shadows shall lift and then
Loved ones will meet in God's mansion,
Never to part again."

Her Children.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has seen fit to remove from us our beloved sister, Della Stone. Therefore be it resolved:

1st. That we bow in humble submission to him who doeth all things well. Yet we feel in the death of Sister Stone, who has been a member about thirty-six years, that the church at Mingo has lost a good and faithful member.

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

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

Read and approved by the church in conference.

Bro. J. M. Godwin,
Bro. Lester E. Lee,
Sister Mealie Jernigan, Committee
Elder Xure Lee, Moderator,
Lester E. Lee, Church Clerk.

SISTER HESTER SURRATT LUNDY.

Sister Hester Surratt Lundy, widow of the late Elder E. E. Lundy, was born in Stuart, Va., on December 25th, 1872, and died on January 25th, 1937, making her stay on earth sixty-four years and one month.

She was the daughter of the late Venison and Lucenda Surratt. She leaves to mourn their loss, a step-son, Elmer A. Lundy, of New York City; a sister, Mrs. Jennie Carpenter, of Mount Airy, N. C.; a niece, Mrs. Merl Carpenter Davis, of Galax, Va., and several nephews.

Sister Lundy united with the Primitive Baptist Church at Chestnut Grove, Carroll County, Virginia, when a young girl, (the date the writers were unable to obtain.)

She was married to Elder E. E. Lundy in October, 1899, and soon after moved to Wilmington, N. C., where she lived for about twenty years returning to Virginia just one week before her husband died in 1921.

On May 19th, 1900 Sister Lundy presented her letter from Chestnut Grove Church to Wilmington Church, where her membership remained until her death. Even after her removal to Galax in 1921, her heart and thoughts were with her church and if she was not present in person, she was represented by letter as long as she was able to write.

She was a devoted, faithful wife, a true, sympathetic mother, and a loving, faithful daughter to the aged father left in her care by her husband. (He preceded her to the grave about six or eight years ago.)

Sister Lundy was quiet and unassuming, but ever ready to give her service when and wherever needed, and always so happy in doing for others.

During her illness she was ever patient and cheerful, and with a hope that she would soon be better, but her loved ones knew there was no better for her here, for she spent five weeks in Duk's Hospital, Durham, N. C., (entering there on July 18th, 1936) where everything possible was done for her. The doctors gave no hope, only said, "Take her home and make her as comfortable as possible"; so she was taken home, where loved ones cared for her and marveled at her hope and faith.

The night before she died she called her niece to her bedside, took her hand in hers, smiled in her face, and said, "I want to go home." It was that heavenly home she had in mind and we have every hope she is there with her Saviour.

Our loss is her gain. We cannot wish her back, yet how we will miss her.

Sister Lundy leaves a host of friends

to mourn her passing. Her friends were limited only by her acquaintances, for to know her was to love her; to name her was to praise.

On the 26th of January, 1937, Elder Jeff Vass, who performed the marriage ceremony of Eld. and Sister Lundy, of Elder Lundy's former marriage, and also conducted funeral services of Eld Lundy, conducted her funeral and she was laid to rest by the side of her husband, to await the resurrection morn.

Written by request, by
Mrs. Henry Horn,
Edward J. Scott.

RESOLUTIONS OF RESPECT

WHEREAS, it has pleased God to remove from our midst, our dear brother, T. K. Murray, who departed this life on February 4th, 1937.

He united with the Wilmington Primitive Baptist Church by letter from Cypress Creek Church, on February 14th, 1903, and was a faithful member of this Church thirty-three years, eleven months and twenty days, always willing to do his part.

THEREFORE, BE IT RESOLVED:

1st. That we bow in humble submission to Him Who doeth all things well.

2nd. That we extend to his loved ones our heartfelt sympathy.

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

Done by order of Wilmington Primitive Baptist Church, in Conference, on February 20th, 1937.

Edward J. Scott, Clerk.

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased Almighty God to remove from our midst our dear Sister, Hester A. Lundy, who departed this life on January 25th, 1937, and was united with the Primitive Baptist Church at Chestnut Grove when quite young, moved her membership to Wilmington in 1900, where it remained until her Saviour took her home.

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 her loved ones, our sympathy.

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

Done by Order of the Wilmington Primitive Baptist Church in Conference, on February 20th, 1937.

Edward J. Scott, Clerk.

Please Read Carefully

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

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

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

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

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Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

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Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXX.

MAY 1, 1937

NO. 12

AS LONG AS HE SOUGHT THE LORD, GOD MADE HIM TO PROSPER.

Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. He built Eloth, and restored it to Judah, and after that the king slept with his fathers.

Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

And he did that which was right in the sight of the Lord, according to all that his father Amaziah did.

And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper.

And he went forth and warred against the Philistines, and brake down the walls of Gath, and the wall of Jabneh, and the tower of Ashdod, and built cities about Ashdod, and among the Philistines.

And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly.—2nd Chron. 26:1-8.

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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\$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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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.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ALL OF US WEAK AND IMPERFECT.

Elder O. J. Denny,
Winston-Salem, N. C.
Dear Brother:

I have felt at times that I would like to write to you, and just what I wanted to say I did not know, and for fear that I might say something that would not be right, I have put it off from time to time. I know (that is: I feel that I know) that all our times are in the hands of our God, and He can do with us as it seems good to Him. But what it will be, we poor worms of the dust do not know, hence, our delay in action, and I feel that is good; for we are taught that "haste makes waste," and forwardness sometimes enters into trouble. Feeling that I have had a plenty of that, I am now praying for a little sunshine, that I might have a little joy. But when we remember that our Lord said that in the world ye shall have tribulation, it looks as if we would like to have it; and call it the Lord's way. But we are such selfish creatures, we want all the joy we can get and not any of the sorrows. But we read that joy cometh in the morning, and morning is the end of a night. And as night is a type of sorrow, one precedes the other. Also Paul's experience says, that we glory in tribulation, for tribulation worketh patience, and patience experience, and experience hope,

so that hope maketh us not to be ashamed, for it is the love of God shed abroad in our hearts, which is given unto us by the Holy Ghost. So, if any man glory let him glory in the Lord, for what have you, that ye did not receive.

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 formerly were members, and remained so until their passing. I had one sister to join at the early age of 14, and I have baptized one of them since I have been a member, and trying, in my weak way, to preach. I am sure none of these things brought me to the church as I never was a church goer. In all my younger days until I was 35 years old, I did not attend any church more than just a few times during each year, but I am glad to say there was a sudden turn about that I will not try to relate here, but I have a hope that it was of the Lord, and today that is what is keeping me together, I feel, and do not wish to act in any way that I might upset that confidence in my feelings. But, I am fearful, and go in a dread every day, constantly saying, in my feelings, Lord, undertake for me for I am not sufficient for my safety. I feel that it is good to put our trust in the Lord; but we can only do that when it is so try-

ing, that we cannot hold out longer. The burden of sin becomes so heavy, that we just have to cast all our care on Him, who has promised to supply all our needs, according to the riches of His grace, by Jesus Christ.

Our brethren and friends so far as I have heard, felt glad to have you at our association, and your friendship was appreciated. How good, and how pleasant it is for brethren to dwell together in unity. It is of the Spirit of Our God, our high Priest; showing that He is alive. And to think He has promised us life, as long as He lives, is a blessed inheritance. When we can feel the truth of the matter, when He said, he was alive forevermore. Oh to believe in this doctrine of God, our Saviour, which is a finished salvation, for poor mortals for time and eternity, is one of the most glorious possessions that could be handed down to men and women.

God is light and in Him is no darkness at all. And we have a promise that in the end He shall be the light of the City, which is above, and He shall wipe away all tears from their eyes. And the poor saints shall cease from troubling, and the weary shall be at rest. Oh, what a glorious thought to be, some sweet day, at rest with our God. Where we shall be with Him, see Him as he is and be like Him, and be satisfied. That is the best word we know of, when it is used in the true meaning, believers to be in Heaven with Christ in His kingdom.

Sometimes I long for the time to shorten for this blessed time to take place. This world seems more and

more, all the time, less enticing to remain here.

May our God, in His mercy and love, continue His blessings to all the true Israel of God, is my prayer for Christ's sake.

Yours in a hope beyond this earthly home.

E. L. Cobb.

Elder E. L. Cobb,
Wilson, N. C.

Dear Brother:

Yours of recent date to hand, and read with interest. No one is perfect, and the ones who have been given to know their own imperfections, and the exceeding sinfulness of all flesh, are truly blest.

Saul was a man of learning and influence, and felt his importance as he asks letters of authority to go to Damascus to bind the saints and put them in prison, take away their privileges, to go at large and worship God according to the dictates of their consciences; but when the light from heaven revealed to him, just how exceeding sinful he was, and the voice said, "Saul, Saul, why persecutest thou me?" Saul, the big man, became Paul, (Little), for that is the meaning of the word, and thus he became, not only little in his feelings, but could then say, "I am the very chief of sinners," and "O wretched man that I am, who shall deliver me from this body of death?" And, "That the good I would do, that I do not, and the evil I would not do, that I find myself doing." I have not quoted verbatim but the substance of what he said; but he concluded with the statement, "With my mind I serve the

law of the Lord; but with my flesh the law of sin."

I believe Saul, both of old, later made King of Israel and Saul of Tarsus, are types of all the people, untouched by the convicting Spirit of God. They feel their importance, as compared to humble beggars for mercy, and like Saul, are willing to become, either in person or with the consent of those in authority, to persecute, and bind the saints of God. But, as Saul, the large man, the important persecutor, became Paul the little man, having been stripped of every vestige of self sufficiency, and now became the humble servant of the very people he had sought to destroy, truly converted, turned about, he now seeks, the companionship and fellowship of those whom he had formerly believed unworthy to be permitted to claim to be the worshippers of the Lord. Until his conviction and conversion, he did not believe in Christ, nor in the worthiness of humble believers in His Blessed Name.

I have read with interest, your experiences, as to your being so much cast down, and while I know from experience, that it is not after the liking of our fleshly minds to be under a cloud; yet we read of the Lord's people, being raised up in Christ, and made to sit together in heavenly places in Christ Jesus, and much as it hurts us to be cast into the pit, yet we know there can be no raising up, or exaltation, to those who are never in the valley. As surely as the day follows night, so surely our being raised up in Christ, follows our being cast down.

One who knows neither the

teachings of the scriptures nor the conviction for sin, cannot understand that as truly as we have the day set over against night, good against evil, life set over against death, joy against sorrow, righteousness against unrighteousness, that the child of God knows by experience, the one as well as the other.

Much as we prefer the sunshine of His presence, if we had no seasons of darkness we could not claim Son-ship. "If ye suffer with Him, ye shall also reign with Him."

One might say, it is not so with all of the Lord's people; but do we not read where John was given, by faith, to see the whole redeemed family of God all having come up out of great tribulations, all made white as the driven snow, by His cleansing and purifying, by the washing of regeneration. His blood alone, being equal to the demands of the law of God, therefore all, not some, not a few but an innumerable host, which came out of every nation, kindred, tongue and people, was blest to stand before the throne of God and the Lamb, and all joined in that eternal praise to His name as they sang the song of redemption to the praise of the Father, Son and Holy Ghost, without a single discordant note.

This line of thought, well supported by the scriptures, is my only hope of life everlasting beyond this vale of tears, temptations and fears.

I have been accused, by some, of not being established in the glorious doctrine of the resurrection of the dead; but while I must admit that at times the shadows fall thick and darkness enshrouds me so

that I am made to wonder if I know anything as I desire to know it, pertaining to life and immortality, yet when I am made to feel that God has enabled me to preach salvation by grace and grace alone, I am as fully established in the resurrection as in any other of the graces and glories embraced in the ministration of heavenly gifts and graces, for to me salvation embraces the foreknowledge of God, who also predestinated His people to be conformed to the image of His Son, Jesus Christ, and it embraces the Spiritual begetting, the Spiritual birth, the travail under conviction, the deliverance from bondage into the glorious liberty of the children of God, their daily and I might well say hourly and momentary, preservation, being given in time and in place, by the Good Shepherd. Spiritual food and drink, thus their life and hope is sustained and maintained, and, finally, a full and glorious revelation of all the full meaning of salvation and eternal glorification, as each and every believer in the name of Jesus must and will survive all the trials of time and reach that city of God not made with hands eternal in the heavens.

There sickness, sorrow, death and all the pitfalls of sin and satan, can never mar the life, peace, and eternal joy, and fullness of glory that awaits every true born child of God.

Pardon the length of this letter, but once I began to write, the train of reasoning seemed to be important to enable me to fully convey to you my convictions with regard to the things from which the Church

of God is saved, as well as the things to which they are saved. And yet, after all we can preach or write, we feel that there is an ocean of love, joy and fullness that we can but feebly express.

May the Lord be with you all in that country and how glad I would be if I could hear that peace had been restored.

Yours in hope,
O. J. Denny.

LOVE IS THE GOLDEN CHAIN THAT BINDS.

Brethren, sisters and friends:

I know nothing better to write about than love, "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 each other for good."

It is written, "Greater love hath no man than that a man lay down his life for his friends."

And if God so loved us while we were dead in trespasses and in sins that He gave His only Son to suffer, bleed and die for us poor weak worms of the dust, that could not even raise a finger 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. He that feareth is not made perfect in love. We love him, because he first loved us. Not so with us, for we do not love one another with that perfect love, until we see or feel that they have been born again and have the love of

God in their hearts; and then we love them and can't help it.

I don't love you all because you first loved me, but I do love God because he first loved me, and I hope you love me because He loves me. So love is the golden chain that binds.

When I went to the church I did not give it a thought about their loving me, but I loved them and could not stay away. So it is today, my heart and mind is with you all and I love you more and more, though my old body grows weaker. My desire is to be reconciled to God's will.

My membership is at Upper Town Creek and I desire you all to come to see me whenever you can, and hope that God will give you all a spiritual blessing to pray for each other and love one another, is my prayer in the name of Christ. Amen.

The little hindmost one.

Mary E. Gardner,
Rocky Mount, N. C.

I desire to commend the above to every Primitive Baptist. If real love, the kind that Christ taught abounded in the hearts of all, there would not be the fault finding and the divisions that are tearing the church of God asunder and bringing distress to those who desire peace.—J. D. Gold.

GOD HAS BEEN WITH HER.

Dear Mr. Gold:

Received your letter. I wrote to you some time ago, telling you my circumstances, that my husband was old and not able to work. He

had been real sick for five weeks and died this week, Tuesday night.

I have a son sick in bed now, but hope he will soon be all right again. So you can imagine the worry and trouble I have had; but the Lord has helped me to bear my sorrow. I feel that He has been with me in all my trials.

Am inclosing one dollar on the Landmark. I hate to give it up as I enjoy reading it so much. Hope I will be able to send more real soon.

Sincerely yours,

Mrs. Amla Gooch,
Tarboro, N. C.

LOVES THE LANDMARK.

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

Dear Sir:

Enclosed you will find two dollars (\$2.00) in money order to renew my subscription for the Landmark up until next April 1938. I don't feel like I can do without it for it is a comfort and pleasure to me. As I feel like I am all alone in this old world, only with that and my Bible. Reading them is the greatest pleasure I have.

Thanking you, I am,

Mrs. J. R. Soyars,
Reidsville, N. C.

UPPER MAYO PRIMITIVE BAPTIST ASSOCIATION.

Please announce in the Landmark that the next session of the Upper Mayo Primitive Baptist Association is appointed to be held at Flat Show in Stokes County, ten miles north of Walnut Cove, N. C., beginning on Saturday before the third Sunday in May. The general invitation is extended to the brethren, sisters, and friends to come and be with us.

Elder J. A. Fagg.

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.

WILSON, N. C. MAY 1, 1937

Entered at the postoffice at Wilson as second class matter.

VOL. LXX. NO. 12

WHAT OF THE TRUE CHURCH?

"The only really Apostolic Church is that which accords throughout with the model prescribed in the New Testament."—Brown, 101.

"Church: A religious assembly selected and called out of the world by the doctrine of the gospel, to worship the true God in Christ, according to His Word."—Cruden.

"A church is a congregation of regenerated men and women publicly professing faith in Christ Jesus, and being regularly baptized by immersion, who have covenanted together, having given themselves up to one another in the Lord, to be governed by His Word, and to be guided by a regular and proper discipline agreeable to the Holy Scriptures."—Hassell, 835.

"In the mouth of two or three

witnesses let every word be established."

Who organized the church?

Answer: "Upon this rock I will build My Church."—Matt. 16:18. Jesus said this. "The first of all the Christian churches founded by the apostles was that of Jerusalem; and after the form of this, all the others of that age were constituted."—Mosheim, 1:46.

"All of the churches in those primitive times were independent bodies; or none of them subject to the jurisdiction of any other. It is clear as the noonday that all Christian churches had equal rights, and were in all respects on a footing of equality."—Mosheim, 1:72.

Church Discipline:

"Discipline, (church), the application in a Christian church, of those principles and rules, derived from divine authority, which regard the purity, order, peace, and useful efficiency of its members. Discipline is to a church what order and regularity are to a family."—Brown.

"The members (of a Church) may so live after the flesh, as to die to all the comforts and enjoyments of the Christian Religion, while in this world. Also they may live in such a disobedient and idolatrous way as to cause the Lord to spew them, as a church, out of His mouth; which of course would be the death of that church. Where Jesus is, there is peace, love and fellowship. Where He is not, there the works of the flesh abound, and that to coldness and the death of all spiritual enjoyments."—Craig, Notes of the Primitive Church, Page II.

"Behold how good and how pleasant it is for brethren to dwell together in unity!"—Psalms 133:1.

"The church of the first century forms the standard and example for the church of all future ages. Should there exist now on earth a body of professed Christians who occupy the same ground in faith and practice as that of the first century, they are right; and if any should be found occupying a different position, they are wrong. The true church of Christ and false, or merely nominal churches are to be distinguished by a comparison with the apostolic standard."—Hassell, 269.

"The position of the apostolic church must be followed by all subsequent believers in Christ; and all subsequent bodies of people professing Christianity may, by comparison, see where they stand, whether on the side of divine truth, or on the side of human error. As they conform to the pattern, they are to be accepted; and as they lack conformity, they are to be rejected."—Hassell, 326.

"The (true) Church of Christ has lived, and will continue to live, as long as Christ shall continue to reign, at the right hand of the Father, by whose hand she is sustained, by whose protection she is defended, by whose power she is preserved in safety. For He will undoubtedly perform what He once promised."—Calvin, I-33.

"The Church of Jesus Christ must be upheld and protected by Him, if it continues to live as a city set on a hill. But it is possible for the members to idolatrously follow after the things which He has not

commanded, and otherwise live in such a disobedient manner as to cause Him in righteous judgment, to not only withdraw His (righteous) gracious support, but also to come quickly and remove the Candlestick (Church) out of its place. This is a solemn warning, indeed, and should never be forgotten. A faithful minister will warn the Lord's people against things which are so dangerous to their peace and fellowship." Craig, Notes, on the Primitive Church, Pages 35-36.

Predestination and Fatalism.

"The apostle Paul in his epistle to the Romans, 8:29, speaking of God, saith, 'For whom He did foreknow, He did also predestinate to be conformed to the image of His Son.' And elsewhere the same apostle, speaking on the Church in Christ, saith, 'that He hath predestinated them to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.' Eph. 1:5. Hence it will follow, that all the purposes of God in Christ concerning redemption are first formed in the Lord Jesus, and then the church in Him; and hence the church is represented as saying with one voice, '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.'—2 Tim. 1:9."—Hawker, page 696.

Predestination directly and expressly concerns salvation of the elect of God, though it so embraces all events that all things are made subservient to the great end of the salvation of all whom God foreknew and nothing can defeat that pur-

pose; for we know all things work together for good to them that love God, to them that are called according to His purpose."—Eld P. D. Gold, Book of Joshua, page 142.

The believer is encouraged to rely on Him for every needed blessing, for He is far too wise to err, far too powerful to fail, and far too merciful to be unkind, to the weakest and most needy of those who feel to put their trust in Him. Secret things belong to God, while only those which are revealed belong to us weak and feeble mortals. Deut. 29:29. We should never fear that He ever has or every will do wrong, or act unjustly in one single instance.

"Predestination, like election, creation, redemption, and resurrection, is a divine and infinite depth which no finite mind can fathom. It is God's business, and not ours."—Eld S. Hassell, Gospel Messenger, Jan. 1908.

"While divine Predestination, (which is always sinless and holy upon the Lord's part) is such a very deep doctrine, yet I am sure that no one need to worry themselves the least over it, because the Almighty God will carefully see after all things embraced therein. Their worry will not aid nor hinder Him in the least degree whatever in bringing His wonderful councils to pass. We should be still and know that He is God, most righteous and Holy in His ways and works." Craig in Notes, page 26.

Elder W. S. Craig, in his notes on the London Confession of Faith, Chapter 3, of God's Decree, says in part: "A failure to make this distinction, (in regard to God's atti-

tude to sin and His attitude and relation to holiness) has been a fruitful source of division and distress of our holy cause, and a failure to so distinguish between God's permissive and overruling decree of sin and His Causative Decree of holiness will ever cause distress and confusion among our people."—Some Old Confessions, page 23.

The London Confession of Faith says, in Chapter 4, of creation. Sec. 2. "After God had made all other creatures He created man, male and female, with reasonable and immortal souls, rendering them fit unto that life to God for which they were created, being made after the image of God, in knowledge, righteousness and true holiness; having the law of God written in their hearts, and power to fulfill it, and yet under a possibility of transgressing, being left to the liberality of their own will, which was subject to change."

Chapter 9 of Free Will, London Confession, says, (1) "God hath indued the will of man with that natural liberty and power of acting upon choice, that is neither forced, nor by necessity of nature determined to do good or evil." Elder W. S. Craig says of this. (This section has reference alone to Adam in a state of innocence.)

Chapter 9, Art. 2, says: "Man in his state of innocency had freedom and power to will, and to do that which was good and well pleasing to God; but, yet was mutable, so that he might fall from it."

Again in the 7th. chapter of that Confession, Sec. 2, we read. "Moreover, man having brought himself under the curse of the law by his

fall, it pleaseth the Lord to make a Covenant of Grace, wherein He freely offereth unto sinners, life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved; promising to give unto all those that are ordained unto eternal life His Holy Spirit, to make them willing and able to believe." Elder Craig says, "By the words, 'offereth unto sinners life, and salvation,' etc, we do not understand that the gift of eternal life is offered to alien sinners; but should be understood as meaning the assurance of spiritual or divine life." Having been widely denounced for not fully endorsing all the sentiment expressed in that Confession, I am very much pleased with the many explanatory notes by this able man of God.

Dear brethren, one and all absoluters, as you are called, conditionalists, as you are called in return, by those of the opposite school of thought, permit me to say I do not want to sit in judgment. I do not want to see the Church life of any member or minister, whom I have reason to believe is a subject of God's mercy, imperilled by designing men, who seek the liberties of others. Let God judge between you and me. Let His name have all the glory.

If we have those who seek the downfall of others, painful as it is to endure such controversial actions on the part of men who ought to be ashamed to be found using under cover methods, the mails, the wink of the eye, Solomon speaks of the political artifices to put one down and another forward, let me say: with it all, let us remember that a

man will reap, ultimately, what he sows, for "If ye sow to the wind, ye shall reap the whirlwind." Therefore, let us not be weary in well doing, go on, trusting in the only power that can deliver us from all harm, and to His name be all the glory.

Not one line of the above is written with malice; but in the hope that we may all try, with God given fortitude to bear long, suffer long, and try to save rather than destroy the fellowship of the people of God.

O. J. Denny.

WHEN AND HOW WAS ADAM IN THE IMAGE OF GOD? WHY DID HE NOT WANT HIM TO EAT OF THE TREE OF LIFE?

Dear Brother Gilbert, it is stated in Gen. 3:22, that Adam by transgression became like the Triune God, to know good and evil—"As one of us." In Gen. 2:9, it is said, "The tree of life also in the midst of the garden, and the tree of knowledge of good and evil." The last was the only one forbidden, which was not pleasant to the sight, and good for food. Why did the Lord God want to keep him from eating of it after his fall? Please to answer through Zion's Landmark. But do not give my name. Your brother, I hope -----

To harmonize the deep and abstruse matters of God's word, it is safe to speak, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 2:13.

Since the sacred Canon ended about A. D 96, there have been no

inspired men of God; but until that era along at different times, holy men were inspired to write the scriptures. Now, by the same spirit they are revealed unto His church and people. It was Moses, who being divinely inspired, gave us an account of God's creation, and man's works for some 2550 years. Then the inspired apostle tells us in Hebrews 1:2, that God made all worlds and all their fullness by His Son. But no name but God is mentioned by Moses until the crowning act of God's creation: "And God said, Let us make man in our image, and after our likeness." Gen. 1:26. "Known unto God are all His works from the creation of the world." Acts 15:18. The Three-One-God must have been equally interested in the creation of man in their image, the mystery of which is not clearly revealed. Solomon indicates that Christ was set up as the wisdom of God from everlasting, or before the world. Prov. 8:23. And David says, "The Lord is righteous in all His ways, and holy in all His works." Psalms 145:17. If Adam, the progenitor of the human race had not been made in the image of the Triune God, he could not have been the figure of Him that was to come. Rom. 5:14. He was innocent, and holy, had superhuman wisdom and power—he was given dominion over all creation, in sea, air and earth. While in this primeval state, God communed with Adam, and he was endowed with knowledge to give an apt name to everything the Lord God brought to him. Further, as it was not the will of God for man to dwell alone; and when He had put Adam in a

deep sleep, He took a rib from his side, and made a help-meet, with equal love and interest for each other. So when God brought her to him, Adam said, "This is now bone of my bones, 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 mother, and cleave unto his wife." Gen. 20:24.

Next you may notice that God placed this happy couple in a paradise of earth; and never promised them anything better, nor did they desire it. 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 the knowledge of good and evil." Gen. 3:9.

The last two trees were placed there, but did not grow up out of the ground. They had no desire for the tree of life, which prefigured Christ; for they had all the life they knew anything about. The fruit of the other tree was forbidden. They had access freely to all fruit or trees that grew out of the ground.

Eve was deceived by the serpent, satan, being made to believe that by eating of the fruit she would be more than a creature; and then she gave to Adam, who was with her, and he ate willingly, loving her more than the word of God. The woman being a figure of the Church and Adam of Christ; as it is written: "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." Eph. 5:25. By his disobedience he died and all his progeny. For her

sake did he die; figuratively speaking we do not find where the woman died, even so the church for which Christ gave Himself up to death shall never die. Now that Adam has a conscience of sin, the wages of which is death. They being objects of His love and mercy He reached forth His hand, casting their fig-leaf aprons down that could not cover them, and clothed them with skins of animals in view of Christ's righteousness, which shall enrobe all the Father giveth the Son.

"And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the Garden of Eden, cherubims, and a flaming sword which turned every way to keep the way of the tree of life." Gen. 3:22-24.

Adam was not ignorant of the consequences when he ate; but by so doing he lost the image of the Lord God, the reverse being true, he might think by eating of the tree of life he might regain his former state and condition. It has been estimated that enough people have been born since the creation of man to have filled the earth's surface some 6½ feet deep. Thus death is no interloper. How impossible for mankind to have found a footing if Adam had been allowed to eat in his sinful state and his offspring live forever.

There can be no contradictions in the inspired word. But the "King James" version, translated by men from Greek manuscripts, made Adam by transgression in the image of the Lord God, not by creation, as Gen. 1:26,27 declares. I have two other translations in my library, both use the past tense. The Hebrew version: "Behold, the man hath been, as one from us, as to knowing good and evil." Inspired men do not contradict; but the learned, though God-fearing, may not do so in subject matter, but their parchments, gathered from different languages, and written at intervals, the tense may not be the same as above given. In such cases let proportional teaching be sought.

Most likely a part of Adam's knowledge of good in his first estate consisted of mingled joy and gladness; and his knowledge of evil had no wrong or defilement in it. Evidently, his knowledge of good and evil was practical before his transgression; but the reverse came with his guilty conscience.

The tree of life referred to by John in Rev. 2:7, does not always pre-figure what it types. No doubt God removed the tree of life from the garden soon after Adam was driven out. But the two-edged sword stood drawn until it awoke and smote the Great of the sheep some 4037 years later, and then He entered into heaven itself, having justified them by His blood.

Some day we hope to understand the mysteries of God with infinite knowledge, and not be looking through a glass darkly.

M. L. Gilbert.

I HAVE OVERCOME THE WORLD.

Jesus says, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," and "I have overcome the world." Such scriptures are both assuring and encouraging to a wayworn traveler who finds obstacles in his way of many kinds to hinder and discourage those who desire to live uprightly and worship God in the Spirit and have no confidence in the holy scriptures and certified by the indwelling Spirit of God in the bosom of everyone who has been born of that incorruptible seed that lives and abides forever: that God will save His church, those that the Father gave Him, those whose names are written in the Lamb's book of life.

All the hindrances that Satan and his vast army can lay in the way, all the hard things spoken against them, all the false accusations, persecutions, distresses and all other things the wicked minds of men can invent will not destroy a single soul that God sees fit through His everlasting love to quicken into divine life.

This quickening of lost sinners is purely the work of God from the beginning of our first experience till the final consummation of His divine will and purpose in finally housing them in heaven at His own right hand as the precious jewel He lovingly sent His Son to save with everlasting salvation.

The worst enemy we have to contend with is self. Our most dangerous foes are in our own bosom, and we may strive to erect a fortification against the outside

but only Jesus is the real conqueror of our lust, envy, hatred, anger, wrath, malice and hypocrisies for the apostle John says "greater is He that is in you than he that is in the world," and our Saviour says, "The kingdom of heaven is in you."

There is then a continual warfare between the outward and the inward man, but the inward man is greater and stronger than the outward man because it is born of God and will never die, while the outward man is only animated dust and will soon return to the same, for the outward man perishes but the inward is renewed day by day."

The sinful motions of the flesh will in the end have to be overcome through the strength given the inward man who has the spirit of God as "the earnest of the inheritance until the redemption of the purchased possession to the praise of His glory."

Those who have this spirit are those that are born again and our Savior says "it shall guide you into all truth, take the things of mine and show them unto you, and he shall abide with you forever."

David, the king and sweet singer of Israel, says "restore unto me the joys of thy salvation and take not Thy holy Spirit from me." He by his own sinful disobedience had lost the joys of his salvation but he had not lost the salvation graciously given him in regeneration, and while his sin was put away, and he did not have to die corporally, yet there was to be constant reminders of his sin as "The sword was never to depart from his house."

Then let us lay aside every weight and the sin which doth so

easily beset us, and let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith." Heb. 12:1.

B. S. Cowin.

ALONZO B. MCKINNEY

Elder O. J. Denny,

Dear Brother:

It is with a sad heart I make an attempt to write the death of my dear father, Alonzo B. McKinney, 92 years old, one of Rockingham county's oldest citizens. He died of pneumonia, April 6th at the home of his son, George McKinney, of Reidsville route one with whom he made his home. He was born in Caswell county, August 15 1845, but spent most of his life in this county.

Funeral was conducted at 2 o'clock Thursday afternoon, April the 8th, from the home of a daughter Mrs. H. C. Pritchett, of Reidsville, Route 1. Elder T. A. Stanfield and Elder Trent officiated. Interment was in the cemetery of Thompsonville Baptist church. Surviving are his wife, Mrs. Annie Brown McKinney; eight daughters, Mrs. Jim Mitchell, Mrs. Annie Baynes, Mrs. J. D. Walker, Mrs. L. L. Trent, Mrs. G. M. Harrison, Mrs. Delle Evans, Mrs. H. C. Pritchett and Mrs. J. C. Stanley, all of this section, three sons, Albert and George McKinney of this section and Andrew S. McKinney of Winston-Salem; three sisters, Mrs. Hulda Walker and Mrs. Lee Pritchett, of Reidsville, and Mrs. J. C. DeLancey, of Greensboro, 42 grandchildren and 24 great grandchildren.

A beautiful life ends not in death. How appropriate these words seem when applied to our dear father. He bore his suffering with patience, never murmuring or complaining. He said Christ had to suffer. He said just a few days before he passed away that he was ready to go as God says, child come home. I have never known a more cheerful and contented character. He seemed to look beyond every difficulty to a brighter day. He was a loyal member of the Primitive Baptist Church fifty years. We could not wish you back dear father, in this world of sorrow, for we feel that you are safe in the arms of Jesus, freed from all sorrows on earth. Dear papa, it was hard to give you up, and so sad to see you go. Yet we know it was the Saviour gently calling.

"Child your Father calls come home."

All your care and trials are over,
Though we have to linger on
Until the dear Lord sees fit to take us,
To that bright and Heavenly home.

"Papa you could not speak to us,
And could not say good bye;

We know your thoughts were with us.
When you were called to die.

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

"A loving one from us is gone,
A voice we loved is still,
A place is vacant is our home,
That never can be filled.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep
A calm and undisturbed repose
Unbroken by the last of foes.

"Asleep in Jesus, oh how sweet
To be for such a slumber meet,
With holy confidence to sing,
That death has lost its venom'd sting.

"Sleep, dear papa, and take your rest,
May mother and children meet you in
Heaven,
And reign with Jesus and the blest."

Weep not, dear mother. We know you are sad and lonely, but the Father has promised He would be a husband to the widow and a father to the fatherless. "For in Adam all die, even so in Christ shall all be made alive."

Dear sisters and brothers, let us try to follow in his footsteps, trying to do the will of our Lord and Master. So when our troubles here are over we may be called to meet Him and sing God's praises around the blood-washed throne where God has prepared for his own. Some day I hope we will all go and meet him on that bright and shining shore, where there'll be no more sad partings, no more farewell tears are shed. For all will be sunshine in Heaven, for Jesus is the light of that great city, where he has prepared for His own. There will be no night.

Written by his daughter,

Mrs. Annie L. Baynes,

311 E. Market St.
Reidsville, N. C.

JOHN ROBERT NEAL.

It is with a sad heart, I shall attempt to write a few words in remembrance of my loving father, John R. Neal. On January 27, 1927, the death angel visited our home and took from our midst a loving companion and faithful father. He was born near Fairfield, N. C., January 29, 1876. He lived there until he was nine years old, then moved to Race Bay where he spent the most of his life. He was the grandson of the late Elder Albert Cartwright. His mother died when he was quite young, and he had a hard time growing up to manhood. He has been in failing health for several years, suffer-

ing from asthma and heart trouble, but went his way until December 26, 1936 when his condition became serious. Then, having heart-dropsy he could not lie down. He sat in his chair four weeks. But with all of his afflictions he bore it with great patience and never complained. He said he was just as happy as he could be. He told his loving companion, who sat by his side so close, that he did not dread death for he felt there was a better place than this world for him. He got where he would not eat. When we tried so hard to give him something he would smile and say, I have eaten. I have a feast of my own. When he called for water he would say, I want pure water, the water where we never thirst. One day he called me to him and told me how he wanted me to live and do, and said when I got where he was the Lord would say come on home.

His close friends begged him to go to Duke hospital, told him he would get well, and he gave his consent to go the 25th of January. But he developed pneumonia and only lived two days. But he left home with the sweetest smile on his face, and as he was leaving he waved his hand at the family and said, don't grieve over me, for I am coming back. We miss dear papa so much, and we hope our loss will be his gain. There is a vacant chair that no one can fill. He was always ready to lend a helping hand to those he could. He will not only be missed at home but in the community and county. He never did unite with any church, but was a strong believer of the Primitive Baptists. He never felt a fit subject he said for the church. He was laid to rest in the family burying ground January 29th. The funeral services were conducted by Elder P. E. Getsinger, of Jamesville and Elder O. S. Young of Angier, N. C. He leaves to mourn his going a wife who before her marriage was Miss Ella Carawan, daughter of the late D. M. Carawan, six children, Alvah Neal, Paul Neal, Rachel Neal, all of Swanquarter, N. C., Mrs. Mary Spencer, Scranton, N. C., Mrs. Martha Allen, Wenona, N. C., Mrs. Ruth Tooley, Pike Road, N. C., four grandchildren; one sister, Mrs. Annie Carawan, of Swanquarter, N. C. one brother Willie A. Neal, Newbern, N. C., and a host of relatives and friends.

He is gone but not forgotten.

Written by his broken hearted daughter,

Martha Allen.

MARKES L. WOOD

Markes L. Wood was born July 13th, 1859, age 77 years, 9 months and 6 days, and he has been a citizen of this community for many years, and has always been ready to lend a helping hand to his neighbors and friends.

He leaves to mourn two sons and two

daughters, E. L. Wood of High Point, N. C., and R. J. Ward of Jackson's Creek, N. C., and Mrs. R. V. Parrish of Trinity, Route 1 and Mrs. Ersie Small of Franklinville, N. C. He had a host of grandchildren, the number being 27, and ten great grandchildren. He leaves also, two brothers and two sisters, Mr. V. C. Wood, of High Point, N. C., and Mr. E. H. Wood of Troy, N. C., and Mrs. Lizzie Hall of Thomasville, N. C., and Mrs. Cora McLeod of Ether, N. C.

He joined the Primitive Baptist church at Pierce's chapel, in the year of 1920, and lived a faithful member for 16 years. He will be missed in the church, as well as in his community. He loved the principles of the Primitive Baptist Church, as well as the doctrine of salvation by grace.

His funeral was preached by Primitive Baptists, Elder H. S. Williams, Elder A. C. Key, Elder L. T. Tucker, Elder A. F. Nance, and myself, with a large crowd of Old Baptists, relatives and friends.

We feel that our loss is His eternal gain. We feel that our blessed Saviour has a spiritual body preserved in heaven to place back on Brother Woods' sleeping dust. When Jesus comes in a shout, and in His own power and glory, we feel that Jesus will fashion his body like unto His own glorious body. Then he will be enabled, by grace, to sing the song of free grace.

I will say to his children and kindred, to not grieve after Brother Wood, because we feel that he is far better off than we are, and we are looking through a glass, waiting for our time to come. Then we hope to meet Him in Heaven, where lots of our friends are basking in the sunlight of Jesus, where our old fathers and mothers in Israel are resting their spirits with Jesus. We feel that the little babes' spirits are resting there, and when Jesus raises us all up then we will be enabled by the grace of God to sing equal and undivided praise with all of the children of God.

May the good Lord bless us at our little church at Pierce's chapel, to go on contending for the faith that was once delivered unto the saints.

Brethren and sisters and friends, you that are in order, come to see us, preach with us, work with us. Our good brother clerk is gone. Oh how we will miss him on that vacant seat. But we want to by the grace of God, stand for the truth.

Brethren, we need you. We feel so little and there are not but a few of us. But we hope we are the church that is set upon a hill which cannot be hid, the pillar and the ground of truth.

Your little lonesome brother,
Elder W. E. Jarrell.

MRS. REBECCA RAND

On September 19th, 1936, our dear Sister Rebecca Rand departed this life. Sister Rand was 75 years old and had been a member of Willow Springs Church since August 1898.

Sister Rand was a very faithful member throughout the time of her identity with the church. She was sorely afflicted for the last two years of her life, but her longing desire was to be with the Baptists and attend her meetings. She occasionally ventured to attend her meetings when she was hardly able to sit up. She was an outstanding example of the jewel of God's mercy. Of course she was not perfect. None are, but the principle of right was imbedded in her heart. She was a good neighbor, faithful mother and lovely church member. Therefore be it resolved:

First: That her children may not forget the faithfulness of their dear mother and may be led and enabled to emulate her Christlike example.

Second: While Sister Rand is being sorely missed from our midst as a member of our church, yet, we desire to bow in humble submission to the will of our dear God, believing our loss is her eternal gain and hoping that we too, may soon be gathered together where there will be no more tears and no more sorrow, but one eternal rejoicing and praising His eternal name, our precious Redeemer.

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

Done by order of the church in conference, Saturday before the fourth Sunday in October, 1936.

Elder T. F. Adams, Moderator,
J. Carlisle Adams, Church Clerk

RESOLUTIONS OF RESPECT

Whereas God in his infinite wisdom has seen fit to call from our midst Sister Lizzy Lee. Therefore be it resolved:

1st. That we bow in humble submission to him who doeth all things well. Yet we feel in the death of Sister Lee that the church at Mingo has lost a good and faithful member.

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

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

Read and approved by the church in conference.

Bro. J. M. Godwin,
Bro. Lester E. Lee,
Sister Mealie Jernigan, Committee
Elder Xure Lee, Moderator,
Lester E. Lee, Church Clerk.

R. E. ROWLAND.

On January 29, 1937, Bro. R. E. Rowland departed this life. He was 79 years of age. He was blessed to live to be a ripe old age according to nature yet his loved ones find it hard to give him up, because he was an humble, loving husband and father. His community knew him as an obliging neighbor and friend.

Bro. Rowland was a member of Willow Springs Primitive Baptist Church for many years and we feel that he bore the fruits of the spirit. He was faithful in as far as he was able until death. Therefore be it resolved:

1st: That while we miss him and it is painful to give him up, yet we desire to bow in humble submission to the will of our God, who doeth all things well.

2nd: Whereas, we know he is dead, yet he yet liveth, because his works shall live after him in the minds and hearts of his loved ones, and may his children be blessed to emulate him and demonstrate the fruits of the spirit as their dear father has done, whom it has pleased the good Lord to call home.

3rd: That a copy of these resolutions be sent to Zion's Landmark, a copy sent to the family and a copy recorded on our church book.

Respectfully submitted,
M. Bullock,
Samantha Pollard
Pauline W. Adams,
Committee.

**IN MEMORY OF MY HUSBAND,
G. B. BASS**

Beloved I've thought of you,
Each hour in the day;
Though months have passed 'til most a
year,

Since you have been away.
It was so hard from you to part,
We miss you in our home;
But Jesus never leaves us here
To bear our grief alone.
Though sorrows, grief and trials come,
To terrify us here;
He makes us call upon his name,
And he is ever near.

Today I think of you,
And days that are no more;
Still in memory you're here,
As you always were before.
Your word and way of right,
May we ever give them place;
Although now we cannot see,
Your dear, familiar face.
With hurried steps you left us
To sleep beneath the sod;
In distress I could but wonder
On the mysteries of God.

You sang and talked of going home,

The night you went away;
Where there's no night nor darkness
comes,

But shines eternal day.
You were so willing, calm and brave,

To look death in the face,
In life your talk was of the Lord,
His mercy and his grace.

This alone consoles my mind,

'Tis best what ever is;

In all conditions Jesus cares,

For the children that are his.

Now cease my heart from sorrowing,

And on the Saviour dwell;

In him are riches, peace, and life,

No mortal tongue can tell.

You've just gone on ahead of me,

To get your sure reward;

I hope to meet you in that land,

To love and praise our Lord.

—Beulah Bass.

This poem was written by a negro sister after the death of her husband. She and he were members of Danbury Church which is located about four miles from Reidsville. I think the poem worthy of space in the Landmark.

K. D. Mitchell,

Reidsville, N. C.

RESOLUTIONS OF RESPECT.

We wish to bow in humble submission to God in removing by death our beloved sister, Mamie Page, who passed away March 25th, 1937.

She had impressions to offer to the church for years, but felt her unworthiness so keenly that she did not do so until sickness, we feel, compelled her to. Then she asked the church to come to her home for she wished to offer herself to the church. We went and she was gladly received. Shewas very weak and could only talk above a whisper. She told her pastor she wanted to be baptized if she ever got able. This was the 3rd Sunday in February. She passed away willing to die.

Therefore be it resolved, that in the passing of our dear sister: we feel our loss very keenly, but bow in submission to one who doeth all things well;

2nd. That a copy of these resolutions be spread on our church book, and a copy sent to the family, and a copy sent to the Landmark.

Done by order of the church.

Elder T. A. Stanfield, Moderator
G. W. Walker, Clerk.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Pleasant Hill, near Myrtle Beach, Saturday and 5th Sunday in May. Lovers of truth are invited.

M. Meares.

SKEWARKEY UNION

Please state in the Landmark that the Skewarkey Union will be held with the church at Hayes Swamp, Martin County, N. C., May 28th, 29th, and 30th.

All lovers of truth are invited.

B. S. Cowin,

Williamston, N. C.

FIFTH SUNDAY MEETING

Our Fifth Sunday Meeting for May is appointed to be held at New Hannah's Creek meeting house, which is in Benson, N. C., just east of the town cemetery, and the Lord willing, services will be held both Saturday and Sunday.

To any and all who may have a mind to come, may God grant us the ability to welcome you in the spirit of brotherly kindness.

Yours in hope,

David B. Dodd, Clerk
Juniper Church.

Four Oaks, N. C.

BLACK CREEK UNION.

The Lord willing the Black Creek Union will be held with the church at Mill Branch, Nash County, N. C., Saturday and fifth Sunday in May, 1937. Elder R. H. Boswell was chosen to preach the Introductory sermon Elder W. B. Barnes to be his alternate.

This church is situated about three miles north of Sharpsburg, N. C. Sharpsburg is on No. 40 highway between Rocky Mount and Elm City, N. C. We would be glad to have a goodly number of ministers and other brethren and sisters visit us at this meeting.

Yours in hope,

I. A. Lamm, Union Clerk.

APPOINTMENTS FOR ELDER J. W. WYATT

Mr. John D. Gold,

Dear Sir:

Please publish in the next issue of the Landmark the following appointments for Elder J. W. Wyatt.

May 29th and 30th—The Black Creek Union at Mill Branch.

May 30th, at night—Falls (Rocky Mt.)

May 31st, at night—Tarboro.

June 1, 11 A. M.—Otter's Creek.

June 2, 11 A. M.—Lower Town Creek.

June 3, 11 A. M.—Upper Town Creek.

June 3, at night—Elm City.

June 4, 11 A. M.—Moore's.

June 5th and 6th—Old Harnett, Johnston Count, N. C.

June 6, at night—Black River (Dunn).

June 7, at night—Angier.

June 8, 11 A. M.—Willow Springs.

June 9, 11 A. M.—Oak Grove.

June 9, at night—Mebane.

June 10, at night—Burlington.

Very truly yours,

I. A. Lamm

Please Read Carefully

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

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

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

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

The mailing list is corrected only once a month.

Agents Wanted

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

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ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

THE DAILY TIMES:

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Price 6 months	\$3.00
Price for 3 months	\$1.50
In a club with the Landmark, both papers send for one year	\$7.00

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Price for 6 months75
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ADDRESS

P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXX.

MAY 15, 1937

NO. 13

AND GOD BLESSED UZZIAH.

Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.

Also he built towers in the desert and digged many wells, for he had much cattle, both in the low country and in the plains: husbandmen also, and vine dressers in the mountains, and Carmel: for he loved husbandry.

Moreover Uzziah had an host of fighting men, and he sent them out to war by bands, according to the number of their accounts. He was also the scribe and Masseiah the ruler, under the hand of Hannaniah, the king's captains.

The whole number of the chief of the fathers of the mighty men of valor were two thousand and six hundred.

And under their hand was an army, three hundred thousand, and seven thousand five hundred, that made war with mighty power, to help the king against the enemy.

And Uzziah prepared for them throughout all the hosts shields, and spears, and helmets, and habergeons, and bows and slings to cast stones."

—2nd Chron. 26:9-14.

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.

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.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXPERIENCE OF A. L. HOLLOWAY.

My fellow travelers, unto you,
I will attempt to tell;
The reason that I hope my soul,
Has been redeemed from hell.

When first I saw my ruined state,
I was a wicked youth,
An enemy to righteousness
An alien to the truth.

When first the quickening spirit
came,

It was in a mild form,
And, then I thought I might obtain
A hope of rest beyond.

And that passed off and I was left,
With less hopes for a hope,
And wondering over the things I
felt,

And what could be the course.
And thus it was from time to time
As heavier grew the load,
Until I thought that I was bound
For everlasting woe.

And now, dear readers, I can't tell
The anguish of my soul,
But felt that were I sent to hell,
Justice would it approve.

I wandered comfortless and 'lone
And did for mercy cry,
I felt I had no friend on earth,
Neither had I in Heaven.

I felt that if it was His will
That he could only speak,
And save me from that awful death
Which I would shortly meet.

And when justice was fully armed,
To make the fatal blow,
I plainly saw, that none but God
A sin-sick soul could cure.

And then I knew not how it was
For a short space of time
And the first knowledge that I had
My burden was all gone.

And then I felt as free from sin,
As though I had not one,
And all my praises were to Him
Who all my sins had borne.

I have in part the reasons given,
Why I am made to hope,
That I with Christ shall ever live,
When time shall be no more.

Now while I feel that I shall close
One thing I wish to say,
That unto you with whom I dwell
There are great things in store.

(The experience of A. L. Holloway, Durham, N. C., sent by his daughter, Annie Lee Holloway.)

A GOOD LETTER.

Elder O. J. Denny,
Dear Brother:

So often I have been impressed
to write you and the dear brethren
and sisters in hope of eternal life,
but never felt a fit subject to do so,
but that doesn't relieve my mind. I
write long letters so often, awake
at dead hours or silent hours of
night in my mind and feel it my
duty to do so and promise the dear

Lord when day comes I will write, but it seems when I go to write my mind is as blank to spiritual things as a white sheet of paper. Then I think there is nothing to my writing. But after reading some of the dear children of God's letters and in so many ways we experience the same, until it comes more forcibly to my mind to write, although they were so wonderfully blessed that I feel my unworthiness. I have been blessed in many ways. But not in a way some are, for my family is not of the same faith. I feel sometimes if it was the Lord's will I'd be happy if I could be with the children of God all the time. For to be with them and hear them tell of the sweet mercies of the Lord is my greatest pleasure and desire. I often say in dead hours of night: "I entreat you not to leave me. Where you live I want to live. Where you die I want to die. Where you are buried I want to be buried. I want your God to be my God." Sometimes I am filled with doubts and fears and at other times have felt to rejoice in God, our Saviour. For I am sure as long as we are in the flesh we will have the thorns in the flesh to buffet us. For it is written, "He who hath delivered will yet deliver." And, too, we read: "If ye suffer with Him ye shall also reign with Him." "Many are the afflictions of the righteous; but the Lord delivereth them out of them all." "Everything works together for good to them that love God, and are called according to His grace and purpose." And if our enemies inflict on us and cause these sufferings, what is promised them? "It is

better that a millstone be hanged about his neck and he be cast into the briney deep, and also it must needs be that these offenses come, but woe unto them by whom they come." So when we count it all up, our lives are hid with God in Christ, then it is when we are safe. Thanks unto His great name and in conclusion I can only ask the Lord in my weak way to be merciful to me. We are of all men the most miserable, I can say with Paul.

I often think of Joseph, who was thrown into the deep pit by his brethren and then sold as a slave to be carried into the land of Egypt, where he was charged with a crime of which he was not guilty, to suffer two long years. How pitiful and how awful must have been his suffering. He must have been in great agony of soul and body and mind, for when one is persecuted and finally thrown out and neglected by their own brethren as he was, just think for a moment what an awful condition. But let us hear what Joseph said to his brethren. He said, "As for you, ye brought evil against me, but God meant it for good to save much people alive, as it is this day, thus we see it was the purpose of God by the suffering of Joseph to prosecute His kingdom on earth, and to point us to the holy child Jesus. Thus we see when we suffer these things and we see there is no confidence in man. Then we are made and do plainly see that there is nowhere else to put our trust and no one else to depend on, but the Lord, and we can sometimes feel in our sad bereavements that we can say:

"The Lord giveth and the Lord taketh away; blessed be the name of the Lord." Yet we cannot always feel that way, for at times we feel that the Lord's hand is heavy on us in taking away our all in a two-fold sense and yet if they were here as we are, they would have their suffering to do as we yet have. But we read: "The second death hath no power over them that are saved, so if so be that we have tasted that the Lord is gracious, we are safe in Him, and if the Lord is for us who can be against us. But I feel to be such a sinner at times, so full of sin and uncleanness and I have no power to cleanse myself. Oh! that I was more perfect but to what I would I can't attain and from what I do I can't refrain, for sin is mixed with all my ways and it is what grieves me and keeps me low and begging for mercy not justice; for I really know what my doom would be. But I know that God is full of mercy and tender compassion, but I at times complain at His will and purpose concerning me. Oh! that it were not so. Oh! that I could live near the Lord at all times and be found walking in His footsteps. Then I would see none of these things nor have to be pierced through with so many thorns. But am sure as long as I am in the flesh there will be thorns in the flesh to buffet me, that is where the warfare is. But these enemies—the world, the flesh and the devil all united and bound me, persecuting my soul to upset me, and my faith seems too weak at times to resist such things. But I hope that the Lord remembers me and knows

that I am but dust and will watch over me for good and not evil and give me strength to watch so that I faint not nor be weary. For all of God's people shall be taught of Him and great shall be the peace of His children, for He is their God and they shall be unto Him a people and when they depart from His teachings a curse follows. But there are false teachers that have turned the truth into fables and would if possible deceive the very elect, but they are kept by a strong and mighty arm unto Salvation, ready to be revealed in the last day at the manifestation of His power. Oh, I feel to say, search me and cleanse me of all impurities. I am willing to be His, anything regardless of style, popularity or opinion.

There is too much conformity to this world and not transforming by renewal of minds to better things. When will these things have an end and their joy when shall I see? Remember me at a throne of grace and pray for me when it goes well with you. I feel that the prayers of God's people accomplish much.

We read, "The Lord knows them that trust Him aright and are acceptable in His sight." And also we read, "It is through great tribulation that we enter the kingdom," and again "In the world you shall have tribulations, but in me peace," and, "Come unto me all ye that labor and are heavy laden, and I will give you rest." With all these promises in view we should take courage and press onward and upward to the gaining of the prize of the mark of the high calling of God as it is in Christ Jesus our Lord, and

practice what we know. And yet we cannot always feel that these promises are for us for when we are left to ourselves we become discouraged and falter by the way and feel that surely these promises are not for me, a poor unworthy one, and we feel to be one of the outcast in the land of Egypt and are one that is thrown away and surely we have no friends on earth, and what if we should have none in heaven?

Hope you will bear with me in my weakness for I feel that I am indeed weak and somewhat prone to childishness so much I just love to be humored by the children of God. Does such ruin spoil one? I say no and feel stronger in the cause of Christ, for Christ loving John did not spoil him but kept him humble, meek, of a contrite spirit, ever at the feet of Jesus. It made him feel the least, it went to bring out all the true graces of a true disciple. I feel that it does everyone that is truly loved and nourished by the Lord's people too, that goes to unity, binds together, makes us feel it is not all of life to live, nor all of death to die, that our life is not all vain in the Lord, but keeps us cheered, buoyed up, to feel that all is not a failure, but helps to keep us from falling and fainting by the way. Yes when in doubt and fear we can think, cling to that soul inspiring thought that we are loved. That puts zeal, makes us more zealous as we travel on. If it were not for love who would want to live here? Surely there is no language that can tell of its worth, its beauty, how rich each and every one is who

is in possession of it; how poor one is who is void of it, for when we have love we have God. Heaven too, it is all in our souls, for God is love; heaven is a paradise where love sits and reigns. It holds its dominion there. At the same time if we be born of God we are an heir of heaven for our souls glow with love, it flows out to every heir of the same promise. Time nor distance, my dear brethren and sisters, has nothing to do with that pure fountain that is ever flowing from the threshold of God's throne into our souls for each other, just as sure as it flows out it flows in. That soul is full of burning love for each and every one that is made a recipient of same, but yet there is a distinction. We have our loved ones and love is not the same for all.

Oh no, it is not so strong, so publicly felt, not such longing, gushing and flowing out. I am glad it is so. Why it is thus, each love has its beloved, its choice, the more plainly we can see the mark written in upon one of God's little ones, the more they walk closer to God, keep themselves unspotted from the world, more orderly, Godly, one walks, talks, more that love burns in our souls for them, more a oneness, unity is felt. That is why I cling to you, for I know that you are one of the comforted, and I should rejoice in that you are counted worthy to suffer all things for Christ's sake.

I did not intend to write such a long letter.

Pray for me and mine.

Mrs. Annie L. Baynes,
Reidsville, N. C.

A GOOD LETTER.

'Tis to you, my beloved kindred in Christ, I write these lines. It seems a long time since I've written you. Now I'm anxious to tell you I've just enjoyed another quarterly meeting at White Oak, my old home church, where I'd seated so many times with my father and mother, sisters, all of whom have gone to another world, and I'm left alone. I can sometimes sing, "I'm alone in this world," etc. Nothing affords me sweeter pleasure than to be at this church and hear my home preachers, Elders Gurganus and Edwards, preach as they did this past Saturday and Sunday. God knows I was fed with spiritual food that the world knows nothing of. I am so glad I know the joyful sound I learned in my childhood years. God grant I may hear it my few more years, and when I'm laid away, do please some of you make some remarks. Say another sinner is gone. And will some of you write my obituary, so the Landmark readers can see it.

Just think, I've not seen Elder E. E. Lundy's widow's death in the dear old Landmark. She passed away not many months ago. She lived in Virginia and was a frequent correspondent of mine. If some of her people who read this will send me details, I'll write of her myself. Her husband was pastor of White Oak church many years, and I miss him right on. I love my present pastor, and I feel he fills Elder Lundy's place as well or better than any other pastor. Our church clerk, Bro. Robert Taylor, lost his companion last June. He has gone to Ohio

to live with his children. Brother Lonnie Heath has taken his place as clerk. I think he did well at this meeting, for a beginning.

Sister G. W. Winberry, a member at White Oak, now in Virginia, I say to you, I received your pretty but sad letter just before our fourth Sunday meeting, and delivered your messages. Please write again. Bro. and Sister Pollard, I'm sorry I'll not be with you at the May meeting this year. Just think of me and remember me to South West Church. I wish I could tell you all of my joy at White Oak meeting. I was filled to overflowing. Even met my dear cousin and Sister B. M. Trott, who is older than myself, and I am near 81. I spent Saturday night at my oldest son's home, Manly Higgins, of Maysville, N. C., where he was born and raised. Oh, I was so rejoiced to have all my seven children gather there except Willie, who lives at Willard. I hope to spend sometime with him when I leave Raleigh. Yes, I'm here with my baby son, who took his wife and three children to White Oak Saturday. I and my maiden daughter came home with them. We were late getting in, arrived about 8:30. I had dreaded the trip, but I don't think it hurt me. God was my helper in getting here. I do crave to praise him more and more. Manly is a Primitive Baptist in belief and delighted to fix for this meeting. My only three daughters were all there. My son and wife and their two daughters of Trenton were there. My nieces and sisters, Beanna and Hattie Collins, took my cakes and flowers to church.

Elder M. L. Gilbert, I hope you read this. Yes, I'd love to sit at your feet and recount some of the many blessings and mercies God has bestowed on unworthy me. Elder Keene, I hope to visit you while in Raleigh, and I hope to see Elder Rhodes, Bro. Bradshaw, Brother and Sister Hawkins of Hurdle Mills. I hope you read this, Brother and Sister Wyatt. Oh, I can think of so many I may never see again. Bro. Archie Bedard, of Greenville, I've been thinking to write you since the loss of your precious wife. I did love Sister Bedard. Yes, I've seen her obituary in Landmark, written by dear Brother Luther Joyner. How I would love to meet him and dear Elder Jimmie Corbitt, and Bro. Martin. I've missed seeing you this spring. I do hope you feel well and would so much love to hear from you. Sister Collier, I've so many times thought of you since the loss of Brother Collier, and Sister June Barnes, of Red Banks church, I sometimes feel bad not writing you in your sad loss in losing Brother Barnes. Now Eld. Jimmie Roberts and Sister Roberts, I'm hoping to see you at White Oak meeting, 4th Saturday and Sunday in July, if we all live. Remember me to Greenville church, and Red Banks. Sister Nolie Hardee, if any of you wish to write me, address me in care of Manly Higgins, Maysville, N. C. He would forward it. I must come to a close or some may tire.

I hope to hear from some of you, as I am not right in a Baptist section right now, but people here are so good and kind. Pray for all of God's people. I love them all. "Oh happy day, when saints shall meet;

to part no more, the thought is sweet."

Mr. Gold: Will you send this present to Bro. W. J. Stephenson, Harnett County Home, Lillington, N. C., and oblige, your same old friend and well-wisher.

Susan C. Higgins

85TH BIRTHDAY THIS MONTH.

My dear Sister in our Lord:

I think of you daily, and had begun to think you had forgotten me. The little things I do for others, is not for remuneration. "A man of words, and not of deeds, is like a garden full of weeds." Don't judge me by what I say, but what I do. "Show me your faith without works, I'll show you my faith by my works." This is a great Methodist text, but they are blind to its meaning. I'm trying not to make myself conspicuous. I've one letter out that may appear in print in the A. & M. When I wrote it, I felt like it would be my last. I'm fast sliding down the toboggan of time. The fourth Sunday in this month, I will celebrate my 85th anniversary with the people of God. There is not a doubt in my mind as to the truthfulness of this statement.

W. F. Britt.

Dear Mr. Gold:

The above letter from our dear Brother Britt is both sweet and sad. I did hope the dear Lord would enable him to visit us this summer, but if not I shall always be glad I've known him by pen. I love the things he loves and have sweet fellowship for him.

Mrs. C. H. Ferrell.

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.

WILSON, N. C. MAY 15, 1937

Entered at the postoffice at Wilson as second class matter.

VOL. LXX. NO. 13

"IF THOU WILT THOU CANST MAKE ME CLEAN."

"And there came a leper to Him beseeching and kneeling down to Him, and saying unto Him, 'If thou wilt thou canst make me clean.'"—Mark 1:40.

Leprosy was and is like sin, a dreadful disease which earth could not or cannot cure. "All other diseases are light compared to leprosy and sin."

Our only hope lies in the fact that, "Earth hath no sorrow that heaven cannot heal."

There was no room in the camps of Israel for a leper. Kings and priests of old could not cure; but could, and did, condemn the leper to isolation, and being once sent away, out of the dwellings of Israel, the leper could not return until pronounced clean by the priests.

"And the Lord said unto Moses, 'Command the children of Israel, that they put out of the camp every leper, both male and female shall ye put out, without the camp shall ye put them.'"

We have in the leper a type of a sinner, truly under conviction, and the sinner, like the leper, can but say, "Unclean, unclean."

The Kings of Israel not only could not cure the leprosy of others, but some were leprous themselves. Azariah, who ruled in Jerusalem for fifty and two years, was a leper until the day of his death, and so was Uzziah. Both of these Kings began to rule at 16 years of age. Both reigned fifty and two years and both lived and died lepers. Surely there was no balm or these Kings would have found an earthly cure.

Jesus not only could, and did, make the leper clean; but we find him in the house of Simon the leper, in Bethany, Mark 14:3. The chief priests and scribes sought how they might take him by craft and put him to death. They no doubt would not go near a house in which a leper lived, but Jesus, the one and only great physician who could cure the sin of leprosy, was abiding with Simon the leper, "and as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious, and she brake the box, and poured it upon his head."

Some were indignant at this waste of the precious ointment. They thought not of honoring the man, Christ Jesus, who could forgive sin and cleanse the leper; but rather of the amount of money for

which it could have been sold.

Jesus said, "Let her alone. Why trouble ye her? She hath wrought a good work on me." He was soon put to death. The just was to die for the sins of his people, therefore, said he, "She hath done what she could; she is come aforehand to anoint my body to the burying."

After Jesus had touched the leper and his leprosy departed from him, and he was cleansed, he did not counsel him to have no further confidence in the justice of the law; but said, "Go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." Jesus said, "Say thou nothing to any man; but go shew thyself to the priest." Be law-abiding; but then "He went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter." How wonderful that the sick and afflicted unto death, should be brought into the desert places, there to be healed.

The leper of old could be cleansed only by obeying the prophet of the Lord, so it was of those who believed in God as did Abraham, and their faith was accounted unto them for righteousness. God's way is always the right way.

He alone speaks and it is done, commands and it stand fast. We read, "The foundation of God standeth sure, having this seal the Lord knoweth them that are His."

The Kingdom of God is founded on the Apostles and Prophets, Christ Jesus being the chief cornerstone.

Elisha, the prophet of the Lord, upon whom the mantle of Elijah had fallen, was blessed to show to the world that he was truly a prophet in Israel. He had seen the chariot of fire and the horses of fire sent down to take Elijah into heaven. "They were parted asunder, and Elijah went up by a whirlwind into heaven."

Elisha had seen Elijah take his mantle, make it into a roll, and smite the waters of Jordan, so that they went over on dry ground. He felt no doubt, if the Lord would thus bless him to do the supernatural he would be established in the truth that he was a chosen vessel, a true prophet in Israel.

So, his first act was to go back to Jordan, take Elijah's mantle which had fallen on him and smite the waters, as did Elijah, and "as he smote the waters and said, 'Where is the God of Elijah,' the waters parted hither and thither and he went over."

God blest him to multiply the widow's oil, to raise the Shunnamite's son, to make iron to swim and so he was confirmed in his belief that there was a prophet in Israel.

Naaman, captain of the host of the King of Syria, was a great man, with his master; but like many others was a leper. The king of Syria was deeply concerned, no doubt, about the leprous condition of his captain of the host, a mighty man of valour; but he could not cure the leper nor did he know to

whom he might go for cleansing; but, strange to say, the Syrians had gone into the land of Israel, and brought back captive, a little maiden, and she waited on Naaman's wife. This little captive maid said to Naaman's wife, "Would to God my lord (Naaman) were with the prophet that is in Samaria." "For he would recover him of his leprosy." She had Elisha in mind, evidently; but the King of Syria, thought he heard and told Naaman what the maid had said, sends Naaman with a letter of introduction to the king of Israel, saying, "Behold, I have sent my servant Naaman unto thee, that thou mayest recover him of his leprosy." The king of Israel rent his clothes, and said, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray thee, and see how he seeketh a quarrel against me."

It being a law in Israel to send lepers away into solitude, no wonder the King, being unable to cleanse a leper, feared his coming. But Elisha, the prophet of the Lord, hearing that the king had rent his clothes, etc., asked that Naaman be sent unto him that he may know "there is a prophet in Israel." Naaman with his horses and his chariot goes to the house where the prophet dwelt, and was well prepared to pay for his cleansing; but the prophet of the Lord would not accept pay for his counsel and though he told him what to do, he, Naaman, was not content; but went away angry that the prophet had

not done him honor that he felt was due a man of his standing.

Elisha sent his messenger unto Naaman, saying, "Go, wash seven times in Jordan, and thy flesh shall come again to thee, and thou shalt be clean."

Did Naaman believe and do as bidden? No, he was wroth and went away, and said, "Behold, I thought he (the man of God, Elisha) will surely come unto me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." Man like, he had pictured in his own mind what the prophet of the Lord should do. But God's ways are not as the ways of man. He speaks truly and rightly. But Naaman said, "Are not Abana and Pharpe, rivers of Damascus, better than all the rivers of Israel?"

Are not the ways of the world to be chosen rather than the way of the Lord? He said, "May I not wash in them, and be clean?" So he turned and went away in a rage. "And his servants came near, and spake unto him, saying, 'My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he sayeth to thee, Wash and be clean?'"

"Then Naaman went down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." New born flesh, clean flesh.

Jesus said, "I thank Thee, O Father, Lord of heaven and earth, because thou hast hid these things

from the wise and prudent, and hast revealed them unto babes." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Take my yoke upon you, and learn of me, for I am meek and lowly of heart and ye shall find rest unto your souls, for my yoke is easy, and my burden is light."

O. J. Denny.

IF YE LOVE ONE ANOTHER.

"By this shall all men know ye are my disciples if ye have love one for another."—John 13:35.

Love is not a commodity that can be bought or sold. It is a true virtue of Christianity. No one can acquire a monopoly of it, for those who possess it feel to be very deficient in all the virtues of Christianity. It is the poor in Spirit that are richest in love, "for the tender are the daring and the loving are the brave."

Love is the most ennobling virtue possessed by mortal man, to love those who hate and persecute us is not natural, to pray for our enemies is not natural, for "the love of God shed abroad in our hearts by the Holy Ghost which is given unto us," (Rom. 5:5) is sublime. It is an inspiration in itself.

I remember going to a Baptist church when a boy and after carefully looking over the worshipers I decided they were the ugliest people I ever saw. After a while I went back again, and viewed the same congregation in the same old meeting house, and while I could not detect any change in them except they looked so good to me I could not conceal my delight in the wonderful change as I wanted to embrace them, and took a stand at

the door and shook hands with them as they came by. The change was in me, as I could not at my first visit detect the deep spirituality that permeated their souls, "for wisdom makes a man's face to shine."—Eccl. 8:1.

Love banishes hatred, makes the lion and the lamb lie down together and makes them to dwell in peace and safety. Ezekiel saw in a beautiful vision the Lord taking the topmost branch of the highest cedar and planting it in the top of the mountain, high and eminent, and it grew to such proportions that it became a harbor of refuge, a place of rest and security for fowls of every feather.—Ezekiel 17:22.

Paul tells us about the wonders of love in the 13th chapter of 1st. Cor. Showing its excellency above all earthly goods no matter how costly nor how much prized, that if we give all we have to feed the poor and our own bodies to be burned it profits us nothing without love.

We reckon then it is not the great number of good works we have to our credit, but the spirit in which we do them. The Pharisees were, in their own estimation, full of good works, but our Saviour told them plainly: they were not His sheep. He says, "My sheep hear my voice, they follow me. I give unto them eternal life and they shall never perish."—John 10:28, 29.

All men are to know the disciples of Jesus because they love one another, do not pretend, but love truly, devotedly and sincerely and prove the same by their devotion to each other and the profession they have made.

B. S. Cowin.

MRS. LAURA M. TAFT

In loving memory of our dear mother, sister and friend Mrs. Laura M. Taft, who died at her home February 10, 1937.

She was born in Tyrrell County near Columbia, January 23, 1859, was the daughter of W. B. and Sara Liverman, was married to George W. Taft, March 4, 1885. To their union were born eight children. One preceded her to the grave, Mrs. Minnie Martin, and the remaining seven are Misses Lyda and Sara Taft of Columbia, Mrs. Eddie Beach of Rocky Mount, Mrs. Lucy Ambrose of Elizabeth City and Mrs. Margaret Williams of Washington, two sons James O. and G. Howard Taft of Columbia. Besides her children she leaves twelve grand-children, two brothers W. E. Liverman and C. E. Liverman of Columbia, and one sister, the unworthy writer. She was baptised in the fellowship of the Primitive Baptist church at Bethlehem near Columbia, N. C. by the late Elder J. T. Rowe, who was at that time our beloved pastor. I feel that it can be truly said of her that she adorned her profession with an upright walk and Godly conversation. I never knew a more devoted and faithful Christian—always striving to seek the Kingdom of God and his righteousness first of all things. I feel that she was indeed a pattern of good works, her deportment from child hood through her long and useful life has been an inspiration to those around her. We desire to thank our Heavenly Father for this gift in the person of our dear Mother, Sister and Friend. I have never known a more patient, kind and self-sacrificing person. She suffered very much for many years—having a complication of diseases but being blest with such wonderful energy she kept up and around most of the time until two weeks before she left us. We feel like there is a vacant chair in our home that can never be filled, yet we desire to bow in humble submission to him who doeth all things well, and may her children who watched over her so untiringly and lovingly be enabled by divine grace to cast all their care on him who has promised to comfort those that mourn and bind up the broken hearted. Her funeral was conducted in her home by Elder S. B. Denny of Wilson N. C., in the presence of a large concourse of people, after which her remains were taken to the Columbia cemetery and tenderly laid to rest beside her husband who preceded her to the grave twelve years.

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself; that where I am there ye may be also."—14th ch. St. John 2nd and 3rd verses.

Weep not dear children
For your Mother that's gone,
God lent her to you
Now he's taken his own.

To his house of many mansions
The home of the soul
Where no storms ever beat
Or surges roll.

The plant that you nourished
And cherished so long
He's transplanted in Heaven
With the Angel throng.

As we think of her now
In fancy we hear
Her sweet precious voice
Which was to us so dear.

Chanting the praises
Of Jesus her King
Who gave her her voice
And bade her to sing.

We would not wish her back
To share our grief and pain
No, no, precious, Mother
With Jesus remain.

Ere long we hope to join her
Where parting never comes
To live with her forever
In that glorified home.

Where the sun ever shines
And night never comes
In that beautiful city
Where Mother's gone.

"And the city had no need of sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."—Revelations 22nd. Ch. 23rd verse.

By her sad and lonely sister but sometimes rejoicing in hope of a better resurrection.

Mrs. Sadie D. (Bazemore) Keaton
214 Broad St.,
Wilson, N. C.

MRS. J. R. BRYANT.

This is one of the saddest writings that has come to me to pen down. My dear mother, who loved this little book, Zion's Landmark, which was precious to her. She would read and re-read them one by one. I don't know just how many years it came to her home, but I do know it was over forty years. She told me that she got my name out of the Landmark. I know I am not worthy to write anything well enough to go in this book about her, as she cherished it so much, but I am going to do my best. Her last reading was through its pages. I now have it with the page as she left it. I can't say anything compared with her life, as she

lived before us to do right. She told me lots of times about her father when he was leaving this world. My grandmother sitting by his bedside said to her, "I see my Jesus, I want to go." She said, "I wish I could go with you." He told her to do right. This is what she wanted her children to do. I certainly do believe she did do right. I believe she is with the same Jesus as her father saw. She would have been 84 years old if she had lived to see January, 1937. She had been in declining health for a good many years. She had a stroke of paralysis the 29th day of September, 1936. The dear Saviour, who had been her everyday guide took her to his beautiful home the 1st day of October, 1936. She was so sweet in that downy bed where she was laid so silent and peacefully looking as if she could have spoken she would have said, "Children, don't disturb me. I am happy. All troubles are gone, no tears, no pain, and all is well with me. Just do right and meet me."

She leaves four sons and five daughters, J. W. Bryant, C. D. Bryant, L. A. Bryant, E. F. Bryant, Mrs. R. E. Dallas, Mrs. W. G. Hall, Mrs. G. G. Barksdale, Mrs. J. A. Nash, the writer, and several grandchildren to mourn her departure, but I trust to our dear Saviour our loss is her gain.

I had been living with her in her home 13 years. She told me lots of times she had been through many trials and troubles, but the Lord was keeping her for a purpose, and she hoped it was a good one. My father died December 21, 1915, which she talked to me about so much and said each year she missed him more. I feel like they are now happily united together with Jesus, whom she trusted in, day in and day out. I asked her pastor, Brother David Spangler, of Malmaison church to come and preach in her home for her the 1st Sunday in May, 1936, as her health prevented her attendance at church very much for several months. He gladly accepted the invitation and came. I never saw anyone rejoice any more than she did. She told me she wanted to shake hands with everyone here and felt like she had but a little while longer to live. She also wanted this song sung: "A few more days on earth to spend, and all our toils and cares shall end." The last one sung at the close of the meeting.

I am awfully sad and lonely without her, but I am trusting the same Jesus that she loved and trusted will give me grace to be reconciled to his precious will. He has sent his comfort to me as he promised to all believers. I know he has.

My husband was very ill two years ago, January 1935. She was staying at her grand-daughter's, Mrs. R. W. Gravely's, Danville, Virginia, at the time. I went

to see her from the hospital and she was sympathizing with me and said, "Well, Nettie, I have been praying for Acree in my weak way. I hope he will get well and you don't know just how much I have worried about him." I put my hand on her dear face and kissed her and said, "Mama, I knew you were praying for him," as she has told me so many times of praying for my family during their illness. Now the saddest part of all is I have no mama to pray for us now, as I feel I need them from all that can just remember me one time in their prayers. I could write a book of her sweet life that she lived and then I fear I would leave something out. The scripture teaches a man is born of woman, is of few days and full of trouble. So why do we expect so much.

Mother dear, we miss you,
But 'tis well you do not know,
We are hoping to meet you,
On that bright and shining shore.
'Tis God's will we know,
That you are in a better care than here
below,
So sleep on dear mother, and take thy
rest,
As we hope to meet you when God calls
us to go.

We have missed you every minute,
Since you went away
And we hope to meet in heaven
Where all tears are wiped away.

Her unworthy daughter, the least of all,
Mrs. C. A. Abbott,
Blairs, Virginia.

MRS. JAMES N. UMSTEAD

On Thursday, April the 1st, 1937 we lost our darling mother, the most precious jewel on earth. All through her life she was always so brave and sweet in all of her sorrows and troubles. She was so good and kind to every one as also was our dear father.

She was Miss Elizabeth Jane Mangum before her marriage to the late James N. Umstead. Her father and mother, Captain William Mangum and Mrs. Elizabeth Ann Mangum were devoted Primitive Baptists and she followed in their footsteps.

She was ever staunch in her belief of this faith and lived accordingly.

She was born August the 6th, 1858 and was the oldest citizen born and reared in Durham and lived here all of her life.

Having lost two children in childhood, she leaves two daughters, Mrs. W. J. Alexander and Miss Elal Margaret Umstead and two sons, W. N. and James N. Umstead, also a cousin, Miss Studie Bowen, whom she reared from a child, and one grandchild, W. N. Jr., to mourn their loss.

Her gain was our greatest loss on earth.

Funeral services which were so sweet and impressive were held at the home the following Sunday afternoon by Elder J. A. Herndon of Durham.

A Heavenly Treasure

There is on earth a treasure that's worth much more than gold!
 There is on earth a value—how much has never been told.
 Wealth, fame, and glory, can never bring as much as above!
 'Tis God's grandest gift—our own true Mother's Love.

Written by her daughter,
 Ella Margaret Umstead.
 Durham, N. C.

GEORGE W. BARNES

A beautiful life ends not in death, but it gives us a great hope that they have entered into eternal rest for ever and ever, there to sing praises with the loved one gone before.

On January 19, 1937, just as the clock chimed for 2 a. m., he fell asleep in Jesus to awake in his likeness and be satisfied. But oh, how sad and lonely it left me. But still I have something to be thankful for and to rejoice for he left a good name with all who knew him. A good name is rather to be chosen than great riches.

I know God is just in all his ways and I must be still and know that He is God and changes not. He, God, has said, I will be a father to the fatherless and a husband to the widows. And we know his words are true. I know if it had not been for his comforting words to me I know I never could have gone through with my troubles. But one night when I was grieving and trying to ask our heavenly Father to be my shield and give me comfort, it was as though some one spoke near me and said, "Grieve not, for he now abides with me in peace." These words gave me peace and rest, but O, I do miss him everywhere I go. I feel sometimes that I never will be able to stand it, especially when it is time for him to come in. But so far the blessed Lord comes in the darkest hours and speaks peace to me. The brethren, sisters, and friends have been so kind and good to me. They visited me through all my troubles and still continue, which is a great comfort to me. I have four boys at home with me and they do everything for comfort they can. Also those that are married, which is a great comfort to me. But the one who was my greatest earthly comfort will never return. I hope when the time of my departure comes I will meet him to sing praises to God forever.

I hope I am thankful for the 31 years

he blessed us to live together. We both united with the church at Bethlehem in Tyrrell county, September, 1920. We joined together and were baptized by Elder E. E. Lundy and I can look back and rejoice when we both sit under the sound of the gospel, that we were made to lose sight of sin and self for a season and look upward to Jesus, who is our life, our hope and our all, and was made to rejoice. These are bright spots in my life to look back to, as well as forward as we journey through this world of sin, sorrow, and affliction.

His funeral was conducted by our pastor, Elder J. D. Fly of Rocky Mount, assisted by Elder J. S. Corbett of Tarboro.

He was born November 5, 1872, making his stay on earth 64 years, 2 months and 14 days.

I will ask the brethren and sisters to pray for me and mine in our lonely hours, and if any of you have a mind to write me, it would be greatly appreciated.

Dear Lord remember us
 In all Thy glorious ways,
 In death let us a sharer be,
 To give eternal praise.

Written by his lonely wife,
 Mrs. G. W. Barnes
 902 W. St. James St.
 Tarboro, N. C.

MRS. C. V. BRIGGS

Dear Bro. Denny:

I have a mind to write in memory of my dear sister in the flesh, Mrs. Arena Moore Briggs. She was born, July 7, 1877 and passed away on September 16, 1936, making her stay on earth 59 years, 2 months and nine days. She was the daughter of A. V. and Nannie Moore. In 1899 she was married to Charlie Briggs. To this union were born 11 children, 7 boys and 4 girls. One boy died in childhood, so she leaves 6 boys and 4 girls and her husband to mourn the loss of a wife and mother.

In early life the Lord spoke peace to her soul and later she joined the church at Greensboro and was baptized by Elder C. F. Denny. I heard her speak of that as one of joy. All were strangers to her as she had not been to that church before. Old Brother Williams, the crippled preacher, had an appointment then, she heard of it and went and found the church and she was so overcome while they were preaching. And after preaching Elder Denny came to her and asked if she wanted to talk, and before she knew it she was talking to them; and old Brother Williams told them he knew her as he had been to Wheelers, and our home too. She was received and baptized next meeting. All were so sweet to her the day she was baptized; especially Sister Denny. She

carried her to her home and helped her to get ready for baptism. She loved her church, was faithful and enjoyed going and being with them as long as she was able; but the last three years she had not been able to go regularly, but her mind was bright on the scriptures and that was her food. She read and sometimes could see such a beauty in them; she felt that she need not go abroad for joy; she had a feast at home.

She had that dreaded disease, T. B., that ebbed her life away. She knew her condition and was more reconciled than it seemed she could have been. It is so hard to know that she is gone to never return, but I want to be reconciled to God's Holy will. It was such a comfort to go see her. She talked so sweet and was so calm. They said she talked so sweet before she died and near the last she said, "It's all right. I saw mama and papa in a dream and they told me to go with them." So I hope and believe they are all at rest with blessed Jesus and I hope some day to meet them where parting is no more.

She also leaves three brothers and two sisters.

I don't feel worthy of trying to write this but she loved the Landmark.

Written by her unworthy sister,

Mary Moore,

Hurdle Mills, N. C.

THOMAS CHESTER BEAMAN.

Brother Thomas Chester Beaman, son of Elisha and Elizabeth Chester Beaman, passed away on Friday afternoon, January 15th, 1937, from this world of sickness and sorrow into that better country, we hope, where peace and joy abound through an endless eternity, that beautiful country, whose only light is the bright effluence issuing from the throne of God. Rev. 22:5. His health failed about seven years ago, and for the past 18 months, he had been an invalid, receiving treatment in several hospitals. He bore his afflictions patiently, always believing and trusting in his Saviour. Some of earth's most precious jewels have been the greatest sufferers. Oh, dear brethren and sisters, if you could have seen the face of this dear brother after death, and noted the smile that lingered on his lips and lighted up his countenance, you could not have doubted that Jesus had been there, and that he was now in the full enjoyment of that "rest that remains to the people of God."

He was united in marriage to Miss Mary Ellen Tyson on November 10th, 1909, and to this union was born one child, Thomas Chester Jr., on May, 1913, and lived to be eleven and one half months old. Dear brother and sister Beaman were so devoted to each other,

never becoming careless and unthoughtful of each other, and now after more than 27 years of such dear companionship it is like tearing life asunder for her to part with him. But the precious words our Saviour spoke, "I will not leave you comfortless." He says, too, "I will never leave nor forsake you," and many other blessed sayings and promises we have, without which we would not know where to go or how to bear up under the great waves of sorrow that go over us. Brother Beaman and his dear wife, also Sister Dippie Pollard and Sister Senie Parker, united with the Primitive Baptist church at Damascus, in Farmville, N. C., on the second Saturday, May 12th 1934, and they were baptized next day by Elder J. B. Roberts, at the pretty fish pond near Autrey's Creek church. He was ordained deacon of said church on November 11, 1934, the duties of which he faithfully discharged manifesting as much meekness and humbleness as any one could have done. He was possessed of a generous spirit and very kind to all, both young and old, but his chief delight was with the brethren. He was never absent from the church on meeting days, unless providentially hindered and was sound in faith and doctrine. While sick, his dead wife did all she could to relieve him and make his stay here on earth pleasant, but no mortal man can stay the hand of death. And think not he is dead, "but sleepeth." "Asleep in Jesus, blessed sleep, from which none ever wake to weep." And after having "fallen asleep," and his funeral preached by Elder J. B. Roberts, his much loved pastor, to a large concourse of sorrowing relatives, friends, brethren, and then he was laid by the side of his baby in Forest Hill cemetery, there to await the resurrection morn. "Asleep in Jesus, peace ful rest; whose waking is supremely blest; no fear, no woe shall dim that hour which manifests a Saviour's power."

Written by request of Sister Beaman.

Mrs. Bessie Brooks Gay,

Farmville, N. C.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to take from our midst on February 18th, 1937 our dearly beloved sister, Bytha R. Barnes, who was 69 years of age. She united with the Primitive Baptist Church at old New Hope over 40 years ago, and was baptised by the late Elder J. T. Coats. She was received into the Church at Angier, N. C., by letter, June 4th, 1932 and there remained a devoted member until death. We sorrow not for her as one that had no hope, but we feel that her passing is for her eternal gain.

1st, Be it resolved that the Church at Angier bow in humble submission to God's

holy and divine will, who doeth all things well.

2nd, Be it further resolved that a copy of these resolutions be recorded upon our church book, and a copy sent to the Primitive Baptist and Zion's Landmark for publication and also a copy sent to the family.

These resolutions were ordered by the Church at Angier, N. C., while in Conference Saturday before the first Sunday in March, 1937.

Elder J. T. Lewis, Moderator,
M. E. Fish, Clerk

Angier, N. C.

CHARLES FRANKLIN HARRIS

Since it was the will of the God in heaven to take from our midst our beloved brother, Charles Franklin Harris, who departed this life July 1, 1935, making his stay in this world 77 years.

May we bow in humble submission to Him who doeth all things well. Though we miss him we hope he is resting in that home not made with hands and that our loss is his gain.

We hope the good Lord will be with his family and especially with his companion and cause her to rejoice in a hope beyond this vale of tears.

Be it resolved that we enter a copy of these resolutions on our church book, send a copy to his family, and one to Zion's Landmark

Done by order of conference on Saturday before the third Sunday in May, 1936.

Eld. J. B. Robert, Moderator,
B. A. Highsmith, Clerk.

SAMUEL AND AMAND ROGERSON

It is with a sad heart that I attempt to write the obituary of my dear father and mother.

Father was born November 6, 1868 and died Feb. 12, 1937. Mother was born May 3, 1863 and died February 27, 1937. Both of them were born and lived their days out in that good old county, Martin.

Father joined the church at Bear Grass June 1894, and was ordained deacon Aug. 1899. He lived a true and faithful member the remainder of his days, and his greatest delight was to have his brethren and sisters to visit him, and when he was active he fed as many people as any one and did it freely, also it was mother's delight, too.

Mother joined the church March, 1910, and was a faithful member the remainder of her days.

To this union were born 7 boys and 4 girls. Six of them followed them to their grave, then had to turn their backs and leave them. But we hope it will not be long before we can go where they are. Oh blessed thought, where there will be no more heartache, no more sad farewells,

in heaven above where all is love, peace, joy and happiness.

I would not live always—I ask not to stay
Where storm after storm rises dark o'er
the way
The few lucid mornings that dawn on us
here
Are followed by gloom or beclouded with
fear.

Who would live always away from his God
Away from yor. heaven, that blissful abode
Where the rivers of pleasure flow o'er the
bright plains
And the noon-tide of glory eternally reigns.

Written by their loving son,
J. S. Rogerson.

RESOLUTIONS OF RESPECT.

Whereas, Almighty God has taken from us, Fannie Johnson, our faithful and beloved sister. She was the wife of Archibald Johnson. Her birth was February 3rd, 1966 and death Feb. 14th, 1937. She united with the church of Robersonville, November 1911 and has been a sweet and loving sister.

We greatly miss her friendship and love and feel she is taken by her sweet Saviour to a land of peace and happiness. We extend the family our most sincere sympathy.

Be is resolved: that this be recorded on the records of our church books and a copy be sent to the Zion's Landmark for publication.

Done by order of conference at Robersonville church, April 3rd 1937.

Lishia Rawls,
Carrie Roberson,
Committee.

MALINDA ANN JONES

Malinda Ann Jones was the daughter of Isham and Sarah Parrish. She was born in the year 1849. She was married to Calvin B. Jones about the year 1885. She died the latter part of March, 1905. She was a month and a few days past 56 years. To her were born two sons, Everett C. and William C. Jones. Mother never did join any church, but she was a firm believer in salvation by grace. She attended church regularly until her afflictions confined her to her bed, which lasted about four years. She was a dutiful wife, a loving, tender mother and a kind and gentle neighbor.

Mother's walk and kindness to her neighbors, both white and black, was a living example to everyone. Her loving instructions to her boys should never be forgotten, and may God's sustaining grace enable them to emulate her in their daily walk.

Written by her son,
E. C. Jones.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased God to remove from our midst by death March 5, 1937, our highly esteemed and much loved brother, Robert Alonza Bailey age 65 years. He united with the church at Robersonville, N. C., in April 1911, and proved a faithful and useful member, efficiently serving the office of church clerk for many years. He was also clerk of Skewarkey Union and assistant clerk of the Kehukee Association.

Therefore, be it resolved:

1st. That we bow in humble submission to God's will believing that our loss is his eternal gain. He has departed from the sickness, sorrow, pain and death of this life and entered into the Celestial City where they are felt and feared no more.

2nd. That we extend to his bereaved family our sincere sympathy, and pray God's richest blessings may rest on them.

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

Done by order of the church in a conference Saturday, March 6th, 1937.

Gertrude Barnhill,
Leona Moore,
Committee,

LUCETTY PARRISH

Lucetty Parrish was the daughter of Isham and Sarah Parrish. She was born about 1846. She was never married. After her mother's death she lived with her sister, Malinda Ann Jones until she died. The remainder of her life was spent with her nephew, Everett C. Jones. She died in June of 1914.

She never joined any church, but was a lover of salvation by grace. Aunt Lucetty could not read and write, but she was industrious and ready to lend a helping hand to the needy.

Written in her memory, by
E. C. Jones.

THE CONTENTNEA UNION.

The Contentneat Union will be held with the church in Farmville the 5th Saturday and Sunday in May.

J. E. Mewborn,
Union Clerk.

THE EASTERN UNION.

Owing to the condition of the weather we had no Union on the last fifth Sunday. If the Lord wills, the Union will be held at Concord on the fifth Sunday in May and Saturday before. We extend an invitation to all who wish to come, and especially ministers.

A. W. Ambrose, Church Clerk.

UNION NOTICE

The next session of the Lower Country Line Union, if the Lord wills, will be held with the J. H. Gooch Memorial church at Stem, N. C., in Granville county beginning on Saturday before the fifth Sunday in May, 1937.

All peace loving brethren and sisters are invited to be with us, especially ministering brethren.

Yours truly,
J. M. O'Briant,
Union Clerk.

UNION MEETING AT OAK GROVE.

The next session of Angier Union is appointed to be held with the Church at Oak Grove, Wake County, Saturday and fifth Sunday, in May, 1937.

Elder F. W. Rhodes is chosen to preach the introductory sermon and Elder E. C. Jones is alternate.

Oak Grove church is located about four miles east of Apex, N. C. Any one desiring further information, may communicate with Bro. Zala Suggs, church clerk, Raleigh, N. C., Route 3.

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

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

BLACK RIVER UNION

Dear Mr. Gold:

Please publish in the Landmark that the next session of the Black River union is appointed to be held with the church at Seven Mile on Saturday and 5th Sunday in May 1937. The church is located near McLamb's Cross Roads on road leading out to sixty (60) highway. All lovers of truth are invited.

Elder L. A. Johnson, Moderator,
W. V. Blackman, Union Clerk,
Lester E. Lee, Astt. Union Clerk.

P. S.—Many thanks and may the Lord bless you and your labor.
Dunn, N. C.

**DURAND & LESTER HYMN
AND TUNE BOOKS**

I wish to announce that the order has been placed and the publishers are now working on an edition of books, which I expect to be ready for delivery to us early in June.

The price will be \$1.00 each or \$10.00 per dozen delivered, same quality book as the last edition.

I will ship the books as fast as I can in the same order as orders with remittance are received. Please help me by sending your order in as soon as you can.

P. G. Lester, Jr.,
846 Va. Ave., Va. Hgts.,
Roanoke, Virginia.

Please Read Carefully

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

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

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

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

The mailing list is corrected only once a month.

Agents Wanted

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

Our Publications—

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

THE DAILY TIMES:

Published every day except Sunday at One and Five o'clock P. M. Associated Press dispatches, market reports, general and local news.

Price per year -----	\$6.00
Price 6 months -----	\$3.00
Price for 3 months -----	\$1.50
In a club with the Landmark, both papers send for one year -----	\$7.00

THE SEMI-WEEKLY TIMES:

Published Tuesday and Friday, carries summary of the news of the country and the world, local news, county correspondence and market reports.

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Price for 6 months -----	.75
Price for 4 months -----	.50
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Sample copies of all three publications sent on request.

Agents Wanted—Liberal Commissions.

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P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

Mr. J. E. Johnson
Lucama
N. C.
Route 1

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXX.

JUNE 15, 1937

NO. 15

JOTHAM WAS BLESSED FOR HIS OBEDIENCE.

Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name was Jerushah, the daughter of Zadok.

And he did that which was right in the sight of the Lord, according to all that his father Uzziah did: howbeit he entered not into the temple of the Lord and the people did yet corruptly.

He built the high gate of the house of the Lord, at the wall of Ophel he built much.

Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year and the third.

So Jotham became mighty, because he prepared his ways before the Lord his God.

Now the rest of the acts of Jotham, and all his wars and his ways, lo they are written in the book of the kings of Israel and of Judah.—2nd Chron. 27:1-8.

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.

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.

slowly silent on

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

**"BLESS THE LORD, O MY SOUL,
AND FORGET NOT ALL HIS
BENEFITS."**

My dear Mr. Gold:

I am enclosing a letter from Bro. Chas. Osborne, written to me for my birthday.

I enjoyed it so much that I want to pass it on to others.

Bro. Osborne was the first one Elder Topping baptized. Elder Rowe went in auto fifty miles, after preaching, to witness the baptism. A year later, he did the same thing to assist in his ordination as deacon of Rock Springs Church, Pa. He is a young man of sterling qualities, is very meek and humble, yet he is faithful and dependable.

When you have space please publish it in Zion's' Landmark.

Most sincerely,
Mamie W. Rowe,

704 Deepdene Road,
Baltimore, Md.

Dear Sister Rowe:

I was recently informed that your birthday is tomorrow, the 25th. February surely is a month of birthdays! If we take the birthdays, groundhog day, St. Valentine's Day, and Leap Year Day (when there is a Leap Year), we have more than one very significant day to each week of the month. I wonder why someone has not proposed making the entire month one grand holiday and call it the Jubilee Month!

Of course this letter is meant as a surprise to you. You had no thought whatever of receiving it, I suppose. Emma wrote that she wished that I might feel like writing to you so you would receive the letter on your birthday, but I seldom ever feel like writing. If I do any writing, I have to write without feeling particularly inclined.

You, no doubt, have marked the year just past with all its memories, both bitter and sweet. We all have our joys, our sorrows. Another year of your pilgrimage here is accomplished. You have not forgotten, but have felt to say with the Psalmist, "Bless the Lord, O! my soul, and forget not all His benefits."

You surely have proven yourself to be possessed with the spirit of thanksgiving for it is implicitly shown by your article in the January 15th Landmark. So many of us as so prone to forget "all His benefits." It is true that we must be brought low in our experience to be able to stand still and see the salvation of the Lord!

There are two characters in the Bible I think of often. I think of the sweet purity of the lad Joseph. I think of the many things that happened to him, things over which he had no voice whatsoever. How his brethren, because of their hatred of him, sold him into Egypt. How

he was thrown into prison there, though entirely innocent—all according to the all-wise purpose of God—that he should interpret the dreams of the butler and the baker and eventually that of Pharaoh himself. How the famine should come in due time, making it necessary that his brethren should go down into Egypt to buy corn. You probably remember better than I about the story of his life—but the point I wish to make is this: How implicitly is shown the purpose of Almighty God in the things that happened to him. He told his brethren that they meant it (their selling him into slavery) for evil, but God meant it for good. All events worked to the end that the children of Israel should be brought down into Egypt to live. Their trials there and the way they were brought out again, I shall not write about now.

The other character is the prophet, Jonah. He was commanded to go and prophesy against the great city Ninevah. But did he do it? No! Not immediately. Instead he took a ship for Tarshish. But, evidently, God purposed that he should, for he caused a great wind to come upon the sea, so that the ship was like to be broken, and the people of the ship cast lots to learn who had brought this evil upon them. The lot fell upon Jonah. So he was cast into the sea—to perish?—No! God had prepared a great fish to receive him and vomit him out on dry land. No matter how much Jonah tried to flee from the presence of the Lord, or to get out of preaching to the city of Ninevah, he could not do it. God had com-

manded him to preach to Ninevah, so to Ninevah he would eventually preach. But the result of his preaching was not what he expected. God was not disappointed, for the city came down in sackcloth and ashes. But Jonah expected a different result. I think the prophet, Jonah, his experience, his preaching, is so typical of many who are called to preach the gospel. They try to get out of preaching until they are made willing, and, no doubt, they often feel that their preaching has been in vain. But, of course, one who is called to preach is never called in vain. The prophecy of Jonah is one proof of that. Though the result was not what Jonah himself desired it to be.

I have written this as a felicitation to you on your birthday, so I do not expect you to take time from your many duties to make reply.

Hope you and the children are well.

Wishing you a very happy birthday, I am,

Yours most unworthily,

Chas. B. Osborne,
Quarryville, Pa.

ASSOCIATION AT BEULAH.

Dear Brethren and Sisters:

I have a mind to write something concerning the association held at old Beulah, the fourth Friday, Saturday and Sunday in October. It was one that will live in my memory a long time to come, I feel. Also many others feel the same way I am sure. Never in all my life do I recall three days of my life in succession that afforded me quite so much comfort and joy. All natural hin-

drances were removed and I was permitted to go every day. A neighbor and brother in Christ gave me a seat in his car, which was my only dependence it seemed to get there. And there are no words that can express my deep-felt appreciation to them. For it was my first and only chance to attend any of the associations. I heard many of the ministering brethren preach. All of them were sound in doctrine. And they were blessed with wonderful liberty of speech. And I was blessed with the spirit of hearing. My heart was made to leap for joy unspeakable, and I was made to praise the Lord for such an outpouring of His holy spirit. That was one of the times when I could express with David, "He maketh me to lie down in green pastures, He restoreth my soul. He leadeth me beside the still waters. My cup runneth over. Surely goodness and mercy has followed me all the days of my life, and I shall dwell in the house of the Lord forever." Such seasons of rejoicing are better felt than told. And I often feel that without these refreshing seasons I could not keep on going. For so much of my time is spent in the valley, in tears, prayer, and supplication to my God to restore unto me again the joy of salvation.

The Lord in His infinite wisdom has seen fit, I hope, to lead me in paths that I knew not and ways that I didn't understand. But I want to declare that they have honored the Lord and debased me. And have been brought to a complete standstill. And where I could say of a truth, "Nothing in my hands

bring, simply to Thy cross I cling." I have long since worked out of anything to work with. All my strength has been exhausted. And I have been made to call in earnestness and sincerity upon One that is able to subdue all my foes. I have been made to rejoice greatly in these words, "The Lord works and none can hinder, hinders and none can work." It seems that these words alone are sufficient to banish from our minds all other doctrines save the one and only one that can save sinners. "I'm not ashamed to own my Lord, maintain the honor of His word, the glory of His cross."

I have not written any for publication because of such a feeling of unworthiness. And when I did write I did not tell all that I had in mind, for fear that some would say I was boasting. But I have been brought through flames sufficient and depths so great that I am glad to tell you that I have not where-with to glory, save in a crucified and risen Redeemer. And the scriptures and my experience teach that with God all things are possible. And I truly hope that all who read this will understand that I am not telling what I have done for the Lord, but what I hope He has done for me, when I was without hope in the world and nothing required at my hands.

Some people will tell you that the Primitive Baptists preach a hard doctrine. But to me and all that love this truth, it far exceeds all natural blessings. When one is blessed to see Jesus as a whole and complete Saviour and given a hope in Him, what more could they ask?

His last words were: "It is finished." These words were meant to convey the thought that the salvation of sinners was complete. "In due time Christ died for the ungodly." For some reason I am made to love the kind of works that one of the writers spoke of, "For it is God that worketh in us, both to will and to do of His good pleasure." I love the wills and shalls of Jehovah. "I will and you shall."

Well, it has been quite a while since I started this letter. I lost my dear son in January and my troubles have been so great. But I feel that the Lord knows best and took him out of this troublesome world to be forever blest. In my great distress I am made to remember the promises of God, which are so many and so wonderful to me. Hence I am made to look to one that is able to heal our broken hearts. In conclusion I wish to express to all our friends, relatives, nurses and doctors, our deep heart-felt thanks for each and every interest and care shown during his short illness and death. They were such that I shall never forget. I am sure they were more than we deserved. And surely the Lord was in the matter. "Blessed is the man that maketh the Lord His trust. He will deliver him in time of trouble."

I will close, asking an interest in the prayers of all God's saints. When you get little enough and low down, then pray for me. As many as can write me. Pray that I may hold out faithful to the end.

Annie Hooks,

Fremont, N. C.

THE LORD MAKES EVERY- THING BRIGHT.

Dear Brethren and Sisters in Christ I hope:

I feel that the Lord has blessed me and given me a chance to write to you dear people. You don't know how happy it makes me feel to be with you dear Old Primitive Baptists once more and I would be very glad to be with you today, but it seems impossible for me to be there, though my mind is with you all every first Sunday. I have loved the Primitive Baptist doctrine ever since I was a small girl. Many times I have read the dear old Landmark for my dear mother, and my eyes would fill with tears, so that I would have to stop. The name of Jesus sounds so sweet to me.

The day I united with the church I was so full of tears of joy I just could not talk. It was the happiest day of my life.

I have been hoping and praying for a long time that the Lord would bless me to go back and join this church, though sometimes I would feel like I was not worthy, and then again I could see where the Lord heard and answered my prayers, and I am so thankful for the good blessings He sends upon me. I truly hope he will bless me to go and be with you all again soon.

I am enclosing a little offering to the church as I feel I want to help to bear some of the burdens. Though it is small, my heart is full of love for you all.

May the Lord bless you all, and I hope you dear brethren and sisters will pray for me, for sometimes it

seems I have a great burden on me that is hard to throw off, but I always look to the Lord and He helps me and makes everything bright again.

Your sister in Christ, I hope,
Mrs. Maggie Sinclair,
R. 3, Clinton, N. C.

Dear Mr. Gold:

The above letter was received by the Church at Scott's from one of its young members who was received and baptized into the fellowship of the church the first Sunday in October, 1936, and it is so full of expressions of love and sweet fellowship, I would be glad if you would publish it in the Landmark for the benefit of others.

If all the Lord's people could feel as she does towards the church, how good it would be.

Yours in a sweet hope,
Isaac A. Lamm.

LOVES PEACE.

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

Dear Mr. Gold:

I feel like I should say brother, for I feel like you have been taught of the Lord or you could not write such sweet pieces as you do write. Please write more. I love to read them, for you stand for peace and I am with you. Enclosed you will find a money order to pay for my Landmark. I feel like I can't do without it. I would miss so many good pieces the brethren and sisters write.

Elder T. C. West,
809 W. St. James St.,
Tarboro, N. C.

WANTS MINUTES OF LITTLE RIVER ASSOCIATION.

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

Dear Mr. Gold:

Please publish the following in Zion's Landmark:

Dear Brethren, if there is any one who has any minutes of the Little River Association from its organization to the year 1892, I would like to have a copy. I am endeavoring to get a complete history of said Association. I haven't got our old book and I am asking my friends for help. If you have a minute that you want to keep if you will write your name and address on it and mail it to me at Willow Springs, N. C., R. 1, I will copy and return same by return mail. I have a complete record for the past 40 years, also its organization.

I would like for the Clerk of each church that composes our association, to give me the year their church was organized and who has served them as pastors and the year they joined the Little River Association.

I would also like to get in touch with someone who knows something about the following Elders. I would like to have a short sketch of their life, when they joined the church, when they began to preach, when ordained and how long they preached, to-wit: Elders Burwell Temple, George Nance, Nathan Gulley, John H. Kennedy, James H. Sasser, Jesse Adams, Stephen Hicks, Josiah Coats, Jonathan Wood, N. B. Barbee, Lewis Peacock, A B. Peacock, James R. Barbee, Eli Holland, William Wall, and any others that

have lived and died in the fellowship of the Association.

I trust that I am not venturing upon so sacred a task for a selfish motive, but this has been upon my mind for a number of years, and any help that the brethren and friends may give will be appreciated and highly favored.

Yours in a humble hope,

E. C. Jones,

Willow Springs, N. C.

MUST ABIDE IN THE VINE.

Mr. John D. Gold,

Dear Friend:

Enclosed find money order for three dollars (\$3.00) for which renew my subscription to the Landmark, which expired the 15th of this month. I wish with the remaining dollar for you to send the Landmark to Elder J. P. Via, Critz, Va., my pastor, hoping he will enjoy its contents as I do. I used to think I would continue to take it while your father lived and then stop. But now I wish to continue to take it, and enjoy it as well as I ever did. Elders Denny, Gilbert, and Cowin are fine writers, and we all are pleased when you write. And I wish Bro. Geo. Hardy would write more often. And W. F. Britt, and there are so many others whose writings I love. I just wish I could meet all the dear family of writers by whom I have been comforted. I hope to meet them all when we have passed over, and entered into rest.

I have been a member of the Primitive Baptist church 50 years next July. And I still feel that with all their divisions, they are the

people of God and love one another. And I hope your God will bring them together again, and give them to heed the command, "If ye love one another ye shall abide in My love." Abide in Me. A branch cannot bring forth fruit except it abide in the vine. No more can you except you abide in Me."

"This is My commandment, that ye love one another."

Sallie B. Holland,

Axton, Henry County, Va.

"IT IS FINISHED."

"It is finished"—the last words of Jesus, the perfect man and the perfect God as He hung upon the cross. He did not mean there would not be any more salvation to the rising generation, but by His obedience to His Father's will and purpose, the supreme sacrifice of his human life on the cross, which was the last act to complete the plan, the Father had planned before the world began for the eternal salvation of His people, was "finished." In my mind this plan of God, is like unto an architect (only God's plan is perfect) that makes a blue print of a plan for a building. He itemizes everything that goes in this building. The different kinds of timber, the brick, nails, paint, glass, he specifies the size, width, length and cost. After he has done this he says the plan is "finished." Yet not one piece of material to go in this building has been assembled. The material must now be brought in (don't come of its own accord) from the four corners of the earth and prepared, cut, sawed, dried, made straight, planed,

and squared to fit in its place in this building.

It is just so with that spiritual house, whose maker and builder is God. God is the architect, God is the builder. He brings in His chosen out of every nation, kindred, tongue and people. They are brought in maybe in the furnace of affliction. The poor, the blind, the halt, all of a contrite heart. They are fitted in this building, "in whom all the building fitly framed together growth unto an Holy Temple in the Lord."

J. White.

LOVES PEACE.

Mr. John Gold,
Dear Sir:

Enclosed find money order to pay for renewal of Landmark for one year for Mrs. Alice Lanier, 411 Liberty St., Durham, N. C., J. J. Whitley, 525 Holloway St., and Miss Mildred Tilley, 1510 Morning Glory Ave., Durham, N. C.

I was in hopes of getting more subscribers for you, and hope I may be able to do so soon, as I have several promises yet.

Mr. Gold, my daddy was 87 years old the 25th of this month, and is getting feeble yet active in mind concerning his Lord, and last third Sunday being his regular meeting day when we wash feet he had a desire to have a few of his brethren to come to our home and hold a little meeting for his benefit, and he enjoyed having Elder Cobb wash his feet, and in return he washed Elder Cobb's feet, and all that were present enjoyed seeing him carry out his wishes.

Papa has always enjoyed living in peace with his brethren and still continues to plead for peace in Zion feeling that we should lay aside this war of flesh and live together in peace, one with another, and he said this morning he had a great desire that he might live and die in peace with the dear old church that he joined 56 years ago for a home, and if he was to lose this one he had no home in this world, but the hope he had was that home way up yonder where God lived with the angels.

May we all be blessed with that same blessed feeling to follow in the paths that our dear old dads have trod. May we all be blessed to pray one for another.

Your brother I hope I feel like calling you, as I know that the foundation of God stands assured, having this seal, God knows them that are His.

J. J. Whitley,
Durham, N. C.

TWO BIRTHDAYS.

To Landmark readers and others of like precious faith:
Greetings:

Recently, I've had two birthdays. On the 4th Sunday in April, I celebrated my 65th birthday with our people at Okeechobee. It was their annual meeting. I refer to this as a birthday, because it was the beginning of a new life. On my natal 85th. birthday, May 16, I was with the church near Sarasota, Fla. It was their annual meeting. Now, if I should say these things happened by chance, I fear Brother Pittman would correct me again. He does

not seem to be an advocate of the chance system. When we are corrected once, let that suffice. So I will use Bible words, and say these things came to pass. I received 21 birthday cards, only one from a blood relation, one from a friend, related in no way by blood. The 19 were from my relationship in the blood of our Lord, Jesus. I am sure these things are true. I am proud of my cards. In many ways, I am like a little child, proud of little things, and easy to cry. I received many nice presents from my children, but only one card.

W. F. Britt,

Arcadia, Fla.

ELDER GOLD'S REPLY.

My dear Mr. Gold:

Just got my Landmark yesterday and, as usual, have enjoyed same, but note that the quotation of Bro. Gold is not given in full. This is the way he replied to the other minister, "And you are one of those fellows who believe what never has, nor is, nor ever will be." I do not remember if he said what it was, but whatever it was, it was something that never had been, is not now, nor will ever be. And I must have left out a word. I mean to say, "If we had a few like him (Bro. Gold) in this day I think," etc.

Very sorry Bro. Britt is sick. Do hope it is the Lord's good will to raise him up again that he may be a comfort to His dear children a while longer.

Please find check to renew Landmark for Elder C. H. Ferrell.

With much love, I am your friend
Mrs. C. H. Ferrell.

Rufus, N. C.

WIFE OF ELDER BIGGS PASSES.

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Mr. Gold:

I am sending you one dollar to pay for the Landmark another year. With sad heart I write of my dear wife, who died about a month ago. As I wrote you last that we both were under the doctor's care. So she is gone and left me here. I don't expect to be here long. And if I never write again I hope my children will write to stop the Landmark when my time is out. I hope the Lord will bless you in the future as He has in the past.

Your friend, and I hope we are brethren,

Elder S. R. Biggs,

Spencer, Va.

AN APPRECIATION FROM MRS. ROWE.

Dear Mr. Gold:

I enclose herewith money order for \$2.00 which pays my subscription to April 1st, 1938, to Zion's Landmark.

The Landmark seems a member of our little family. May God bless our Editors and each one who contributes to its pages. And to you, dear Mr. Gold, who have been so faithful to every one connected with it. I hope God will repay you a hundred-fold. Will always feel indebted to you for your kind consideration of my dear husband. Hope you and your dear little family are well.

Come to see us if you ever come to this part of the country.

I hope you will continue to write

articles for the Landmark. I always enjoy your writing and there are so many others that esteem your thoughts very highly.

Most sincerely,
Mamie W. Rowe.

704 Deepdene Road,
Baltimore, Md.

We are publishing the above letter, for we are sure our readers will be glad to hear from Mrs. Rowe, whose beloved husband was so long a faithful servant of Christ and an able Editor of the Landmark.

May God in His mercy continue to sustain her and her dear family.

J. D. Gold.

LOVES THE LANDMARK.

Dear Mr. Gold:

I am sending you \$2.00 P. O. money order for the Landmark one year. I enjoy reading the Landmark. I do hope its publication will keep going. It has stood some years. But it still survives. I have taken the Landmark from the time before your father died. To me it is the same as it was while he was living. I have some Landmarks with your father's writing in them. It seems like his writing, and Elder O. J. Denny's writing are just one and the same thing. Just plain Bible truths. The doctrine that the Landmark stands for will stand when all things decay, is my feeling.

Wishing you and yours success.

W. S. Smith,

R. 1, Box 75,
Reidsville, N. C.

THE LANDMARK A COMFORT.

Dear Friend, hope brother in Christ:

I want to let you know how I do appreciate your sending my daughter, Alma Gooch, the Landmark. She wrote and sent one dollar after her husband died, her son was very sick, he lived six weeks, died, all her children are married. The Landmark is a comfort to her in her sad hours.

I hope the Lord will continue to bless you and yours.

I still thank you for sending the Landmark to me as long as I could keep house. I live with my children, from place to place. Three of them take it so I have read all and enjoy it so much.

Best wishes to you.

A friend,

M. N. Culey,

Stokes, N. C.

HELP THEM BUILD A CHURCH.

Dear Mr. Gold:

Will you please state in the Landmark that the Old Baptists at Elk Spur at the top of the mountain at Fancy Gap, Va., are building a new church house and the membership is small and all poor, and are asking that any one who may feel it in their hearts to do so to please help us in this undertaking? Please send it to E. B. Bunn or L. H. Hill, Fancy Gap, Va. It will be highly appreciated and applied to the church.

This church is for all Old Line Primitive Baptists.

Yours in hope,

L. H. Hill,

Fancy Gap, Va.

LOVES THE LANDMARK.

Mr. John D. Gold,

You will find two dollars enclosed for the Landmark for another year, which will pay it up until March 15, 1938. The dear Landmark is a welcome visitor in my home and I have been taking it since 1888, and I hope to take it as long as I live. I have always paid up in advance. I love to do so, for I'd enjoy reading the letters of the dear readers who write for its columns. I love peace, and I love your writings. Please write more often. Your letter in the Nov. 15th, issue was so good to me.

Mrs. Fannie Joyner,
Care W. W. Joyner,
Greenville, N. C., R. 1.

A GOOD LETTER.

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

Referring to yours of a few days ago, I am enclosing a money order for \$2.25. Two dollars to pay for the Landmark until September 1, 1937, and the 25c as a little help towards paying postage. Dear friend, please accept my many thanks for sending the dear Landmark so long without pay. I should have remitted long ago, but times are not like they used to be with us.

I have been reading the dear Landmark about forty years. I have enjoyed reading the many good letters from your dear father and others on down to this time. I can't mention all their names; but will say I hope the good Lord will enable all you good writers to continue to write on and on and tell the good things that the Lord has done

for His little children here below.

D. E. Mizzelle.

Palmyra, N. C.

A CARD OF THANKS.

Dear John Gold:

Will you please allow me a little space in Zion's Landmark for this card of thanks to the dear brethren and sisters who sent me a little money in answer to my request in the Landmark of a few weeks ago. I appreciated the little you sent me very much, and would, if I could, thank you as I should. I went to Raleigh yesterday and had my eyes examined by a specialist. He told me he could not make any glasses for me now. But said my eyes might so change within a few months that he could make me able to read again.

Affectionately yours,

W. J. Stephenson,

Lillington, N. C.

LOVE AND FELLOWSHIP.

Mr. John D. Gold,

I am sending P. O. Money Order for one dollar and fifty cents (\$1.50) to renew J. F. Hemby's subscription to Zion's Landmark for another year, from May 15, 1937 to May 15, 1938.

There has just closed a good meeting at North East. Four preachers, all preaching Christ in love, the way, truth and life. Oh that all would go back to their first love—true religion.

May God bless his children is my prayer for Christ's sake. Amen.

Yours truly,

E. F. Pollard,

Jacksonville, N. C.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder B. S. Cowin—Williamston,
N. C.

WILSON, N. C. JUNE 15, 1937

Entered at the postoffice at Wilson
as second class matter.

VOL. LXX.

NO. 15

THE GLORIOUS TRIUMPHS OF GRACE.

(The necessity and usefulness of Good Works Further Considered. Chapter IX of a booklet, "The Glorious Triumphs of Grace," by Elder W. S. Craig, of Cozad, Nebraska.)

Elder Craig requests passing on to others any booklets received which have not been ordered and paid for, and without asking special permission, I am giving the following chapter of the above named subject, which is commended to our readers.

"Such is the great importance of good works that we further notice some important purposes which are answered by them. Love to God being by the Holy Spirit implanted in the heart of a believer, he is thereby fitted for spiritual communion with Him and His people here below, and finally will be fitted for

a perfect communion with them both in the world of glory. And the doctrine he here holds to has a very great influence on his practice. It moulds his views of his Lord and of his obligations to Him. By it he measures Jesus Christ and the virtue of His redeeming blood. Hence the great necessity of the Lord's people being rooted and grounded in the truth; for if they are weak in doctrine they will surely be lame in practice, and so their duties will be more or less considered as an aid to their salvation. Sound doctrine never has nor never will injure anybody, but the lack of it has indeed spoiled the professions of many. Our Saviour so strongly warned His followers against the doctrine of the self-righteous Pharisees.

"In many places the Bible exhorts the believer to obedience. God's mercy allures obedience, and therefore he should feel that his services is really due to Him, and unless He becomes unworthy of their praise, or they become independent of His grace (both impossibilities), they should acknowledge their obligations to Him and which they cannot do and neglect His commands. They should always consider His commands as good and sufficient grounds for their obedience.

"But the unregenerate soul, being destitute of God's love, is absolutely incapable of the sweet spiritual communion, for there must be a spiritual discernment and a heavenly taste before things of this kind can be either enjoyed or truly desired. For while he continues in his natural state of enmity against

God and in love with sin, he neither has nor can have any real pleasure in approaching his Lord. Hence Jesus says, "Except a man be born again, he cannot see the kingdom of God."—John III, 3. Every subject of regenerating grace loves God, to more or less degree, 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. Others will doubt the genuineness of the profession of those who are not careful in their conduct. But by a godly walk and conversation, in which their light shines before men (Matt. V, 16), they glorify God, edify their brethren, and preserve the gospel of the grace of God from those reproaches (prove them unfounded) which the world is ever ready to cast upon it as being a licentious doctrine. By walking the paths of love and duty they express their gratitude to God for blessings received, and enjoy peace of conscience.

"The works of faith and labors of love which true believers perform, will be remembered by Jesus at the last day—those done to the poor and despised members of Christ, and for His sake. These will be mentioned at that most solemn time as fruits and evidences of their love and union to Him, and will distinguish the sheep from the goats. (Matt. XXV., 31-36.) But none of these works though pleasing in God's sight, is a condition of Salvation, or will constitute any part of that righteousness by which they are justified. Such is not the de-

sign of good works, for they are very imperfect at best. The most obedient "are unprofitable servants; we have (only) done that which was our duty to do." (Luke XVII, 10.) They should be very careful to distinguish between the foundation of their acceptance with God and practical godliness in this life. For their sole grounds of redemption is Jesus Christ, and this foundation is already laid. So they should not try to perfect His work in any way "for other foundation can no man lay than that is laid, which is Christ Jesus." (1 Cor. III, 11.) They should not attempt to place their works in the place of His work, their obedience in the place of His obedience, or their duties in the place of His saving grace. They must keep these things separate and distinct in order to hold to sound doctrine, and walk in orderly practice.

"One very pointed and practical part of "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James I, 27.) It pleases the gracious Lord to bless His people in their obedience. All their ability to obey comes from Him, and they should carefully use the ability given. They should often pray God for strength, guidance and grace while traveling through this sin-stained world. Fairness and honesty should characterize their dealings with all men, and people will give them respect for this noble trait. They should always be very careful with their tongue, and re-

member that uncurbed, "it is an un-
ruly evil, full of deadly poison."
(James III, 8.)

"The sin of "covetousness, which
is idolatry" (Cor. III, 5), surely is
much overlooked by many. People
in general seem to think it but a
trifling fault, but it is strongly con-
demned by the Bible. "For the love
of money is the root of all evil;
which while some coveted after,
they have erred from the faith, and
pierced themselves through with
many sorrows." (I Tim. VI, 10.)

"Surely they who claim to be fol-
lowers of Christ, should be very
careful to manifest the sincerity of
that claim by suitable conduct in
this life. The Bible contains many
exhortations, commands, and direc-
tions to the Lord's people for right
living, and these should be carefully
heeded. The morality of the
Bible is in plain sight, so that even
the unregenerate may see and un-
derstand, and of course should care-
fully try to live morally upright.

"So it will be seen that we do not
lay aside good works, but press the
performance of them. And while
many of these are quite fitting for
those who make no religious pro-
fession whatever, but to the true
followers of Him "who went about
doing good" (Acts X, 38), these
things are indispensable to a life
here that will praise and honor the
God of their salvation. And there-
fore they should live soberly, right-
eously and godly in this world. (Tit.
II, 12.)"

Comment — Elder W. S. Craig,
Cozad, Nebraska, has compiled a
Brief History of the Primitive Bap-
tist Church, which is largely made

up of quotations from other emi-
nent ministers, encyclopedias and
historians, which can be purchased
at a very reasonable price, and, too,
he has published a full text of the
London and other Confessions of
Faith, with notes and comments on
the same, which I am pleased to
recommend to all who desire to
know what the several confessions
set forth, and with the notes by El-
der Craig it is a useful document
for any Primitive Baptist's library.
This latter work can be bought
from Elder Craig for 25 cents.

O. J. Denny.

EXTRACTS FROM HASSEL'S CHURCH HISTORY:

What method shall be taken with
a member who shall rend himself
off from his own church and join
another?

Answer: We think it is disorderly
for a member to rend himself off
from his own church, and disorderly
for a church to receive him.

Should the churches ever allow
the Association, or any body of men
formed by their combination, to dic-
tate to them against their consent?

Answer: It has ever been held
that their liberties in such case will
have passed away, and they become
no longer churches of Christ, but
tools of tyrants. A church of Christ
has ever been considered, by genu-
ine Baptists, the highest ecclesiasti-
cal power on earth.

We believe that every church is
independent in matters of disci-
pline; and that Associations, coun-
cils and conferences, of several min-
isters or churches, are not to impose
on the churches the keeping, hold-

ing or maintaining any principle or practice contrary to the church's judgment.

O. J. Denny.

BAPTIZED TWO MEMBERS.

Dade City, Fla.
May 26, 1937

Dear Brother Britt:

I am still very nervous, though I have improved I think, at least 90 percent. While I am going on crutches, but left them in the car Sunday and walked out into the lake and two subjects of grace, I believe, and baptized them. The dear Lord has so wonderfully blessed me my life to live almost exempt from sickness and physical suffering, I know I should not complain, but get very faint-hearted at times, and my suffering abates so slowly. But letters of kind remembrance from loved ones like you, help me much. I promised the brethren at Miami in January, to attend their yearly meeting the 2nd. Sunday in June, if the way was open. I am to go, if I don't get any worse but hope to be much better by that time. I got a letter this A. M. from Brother C. J. Harden of Okeechobee, that the church made an appointment for me and Elder Mathis to preach at the church Wednesday night before, on our way. I will stop off for the meeting I suppose, though I do not know who authorized it, unless Mathis did. Should be glad to meet you and Mrs. Dent at Miami. I do not believe I could enjoy even "chicken pie" when I have eaten a hearty meal, though I might relish a cone of ice-cream. I was reading today, about Demus

forsaking Paul, having loved the present world better. It looks like his love for Christ and His kingdom was only skin deep, and if I could feel your regard for me was no deeper, I do not feel I would lament if you forsook me, and never write me again.

M. L. Gilbert.

Arcadia, Fla.
May 28, 1937

My dear Brother Gilbert:

Thou knowest I love thee. And possibly I get more out of it than you do. For "He that loveth, is born of God." With this in mind, I try to dispel many doubts and fears. If I could rid myself of self, possibly I would get along better. Possibly an ice cream cone would help me at times. I'm growing old and dyspeptic. Can't eat as much as I once did; and more choice in what I eat. Sixty-five years ago, I was like a young mocking bird, opened wide my mouth and swallowed everything dropped in. Not so now. For years I have been in Miami the 2nd Sunday in June. This year, Denty and I plan to go on Friday before. I kill two birds with one stone. I go to see two young ladies who are my great granddaughters, and to be with our people at their annual meetings.

W. F. Britt,
Arcadia, Fla.

G. W. BARNES

He was a man of God, following after righteousness, Godliness, faith, patience, meekness, fighting the good fight of faith, laying hold of eternal life whereunto he was called, and has professed a good profession before many witnesses.

He has always endeavored to keep the commandments without spot, without re-

proach, until called home by his Lord who only hath immortality dwelling in him.

He hath endured hardness as a good soldier of Jesus Christ, hath fought a good fight, finished his course, hath kept the faith and received the crown of righteousness laid up for him unto that day.

He is survived by a loving wife and mother and nine children.

Calmly, calmly lay him down:
He hath fought a noble fight,
He hath battled for the right,
He hath won a fadeless crown.

Memories, all too bright for tears,
Crowd around us from the past;
He was faithful to the last,
Faithful through long, toilsome years.

All that makes for human good,
Freedom, righteousness and truth—
These, the objects of his youth,
Unto age he still pursued.

Kind and gentle was his soul,
Yet it had a glorious might:
Clouded minds it filled with light,
Wounded spirits it made whole.

Calmly, calmly lay him down:
He hath fought the noble fight,
He hath battled for the right,
He hath won the fadeless crown.

Written by his daughter
Mrs. W. M. Roberts,
Simpsonville, S. C.

MRS. ISAAC JONES

Sallie A. Bennett, daughter of J. A. and Elizabeth Bennett was born January 31, 1931, was married to Elder Isaac Jones, January 6th, 1915, died February 27th, 1932.

Sometime after her marriage she joined the Baptist Church at Wolf Island, and was a faithful and consistent member thereafter.

She was a woman of rare charm of personality, loyal to her church, her friends and her people.

She was very industrious and one of the neatest persons I ever knew. She was of a kindly and sympathetic nature.

Her devotion and tender care of her mother and father in their declining years was beautiful to see. Her mother went first and even after her marriage she stayed with her father to the end, then she went to her husband's home in Pender county, and was a kind and gentle step-mother to his little children, and was truly a help-mate to her husband. She nursed him faithfully through a lingering illness, and after his death came back to Rockingham county, to live among her people and while they were all glad to have her, she

was never happy any more, though she never burdened others with her sorrow. I have heard her say that the greatest pleasure she had was attending Baptist meetings. She died at the home of her sister, Mrs. W. J. Roberson. Her funeral was held from the Reidsville Primitive Baptist church, conducted by Elders O. J. Denny, King and Stadler. She was laid to rest in the Bennett graveyard under a mass of flowers.

She leaves one brother, W. S. Bennett, of Memphis, Tenn., three sisters, Mrs. W. J. Osborn of Guilford County, Mrs. W. J. Roberson and Mrs. J. H. Meador, of Rockingham County, and many other relatives and friends.

Those who loved her should be glad that she is "Where the wicked cease from troubling and the weary are at rest."

Written by one who loved her.
Mamie Bennett.

MRS. F. G. HARDEE.

On Thursday night, April 15, 1937, the righteous hand of God laid final grasp upon and took into His eternal keeping that devoted follower of His, Mrs. F. G. Hardee of Shallotte, N. C. A slowly increasing illness lay upon her for sometime before her death. She was 78 years, 6 months and six days old when she died. She was a devout Christian and a loyal member of Bethel Primitive Baptist Church. She was loved and respected by all who knew her. She was laid to rest Saturday morning, April 17, 1937, at Cedar Creek Cemetery in Horry County, S. C., beneath a beautiful bed of flowers. She is survived by her aged husband, eight children, forty-nine grandchildren, nine great grandchildren, one brother, five sisters, and a host of other relatives and friends.

Dear grandmother, thou art in joyful sleep;

Yet human weakness doth bid us weep.
We know thou art gone to eternal rest;
But of all our friends, you were the best.
Your life with us was nobly spent
To keep us in joy and content.

And when the death-bell our Father rang,
Of your coming the angels sweetly sang.
So well did that tender love from you,
Which was nothing but Heaven's own dew,
Succeed to make our little hearts warm
And guide our feet away from harm,
That no mortal soul could dare to say,
"Christian love from her was far away."
May thy virtuous life which now is past
Be an inspiration that will ever last.

Glide on, dearest one, to that bright and sunny shore,
Where we all shall meet to part no more.

Her grandson,
W. W. Vaught.

CHRISTINE ANN DE BRULER.

It is with a sad heart I try to write the death of our dear beloved mother, Mrs. Christine Ann DeBruler, who was born March 11 1859. She died on May 5, 1937, making her stay on earth 78 years. Her illness lasted for 6 years, but she bore her suffering with joy and put her trust in the Lord. All was done that loving hands could do, though nothing can hinder the hand of death. The good Lord knows best and we have to be reconciled to his will. We miss her more and more every day. We have in memory her sweet and cheerful smile, her tender and loving voice which will always linger in the days to come. At times it seems more than we can bear, but the Lord will not put any more on us than he will enable us to bear.

She is survived by her husband, J. F. DeBruler, six children, two daughters and four sons, as follows: Miss Maggie and Mrs. Lewis Browning, daughters, and E. J. J. L., A. T., and D. L., sons.

The funeral service was conducted by Elder W. C. King and Elder J. W. Gilliam. After which her body was laid to rest near her home, in the presence of a very large number of friends and relations and from us has been taken a voice which we all loved and a place was made vacant in the home which never can be filled. Farewell, dear mother, we will not forget thee in our hearts. Thy name shall dwell till we all shall meet in glory. For the Lord doeth all things well. Dear mother, the Saviour has taken you with him and may we all be prepared to meet you in that happy world above.

Her daughter-in-law,

Maggie DeBruler.

MRS. MARY ANN ROGERS

Sister Mary Ann Rogers departed this life on the third Saturday in March, 1937, and according to the best information was in her eighty-third year.

Sister Rogers joined the church at Bear Grass Friday before the third Sunday in August, 1892, and was one that showed her faith by her works, for she did not let little things keep her away from her meetings until about 8 years ago, when she became too feeble to keep house any longer and moved to her daughter's to live the rest of her life, and did not visit her church any more. But she was still strong in the faith as long as her mind would permit.

She was twice married. The first time to William Lassiter, and to this union five children were born. The last marriage was to Bisco Rogers. No children were born to the last marriage. Both husbands and three children preceded her to the grave. She leaves to mourn their loss, two daughters, thirty grandchildren, thirty-four great grandchildren and two great-

great grandchildren, together with a host of relatives and friends.

We feel that she fought a good fight, she kept the faith, she finished her course, and as one of old has said, "Not passed from life unto death but from death unto life, to be with Him who is life eternal."

Done by order of Conference Saturday before the third Sunday in April, 1937.

Elder B. S. Cowin, Moderator
W. S. Peele, Church Clerk.
Lavinia Ayers, Committee.

RESOLUTIONS OF RESPECT

Resolutions of respect of the Roxboro Primitive Baptist Church, Roxboro, N. C., in loving remembrance of our deceased Bro. J. M. O'Briant who passed away May 26 1937. He united with his church May 9, 1908. Very soon after the church saw in him the qualifications of Deacon and he was ordained to that office May 6, 1916. He filled the office to the satisfaction of all. Therefore be it resolved:

First: The Primitive Baptist Church of Roxboro has lost one of its dear and loving members and the county one of its best and most useful citizens.

Second: We assure his dear wife, his children, and grandchildren, our heartfelt sympathy in the death of your husband, father and grandfather. We feel that our loss is his eternal gain and we humbly hope that God will enable you by his grace to bear all your trials and troubles in this life and when you must die that you will die in the triumph of God as Bro. O'Briant did, and on the resurrection morn we hope that you will meet him around the Great White Throne and hear that welcome voice of God say, Come ye blessed of My Father and inherit the kingdom, prepared for you from before the foundation of the world.

Third: That a copy of these Resolutions be recorded on the Roxboro Primitive Baptist church book, and a copy sent to Zion's Landmark and one to our county papers for publication.

Done by order of Conference, June 5, 1937.

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

STAUNTON RIVER ASSOCIATION

The Staunton River Primitive Baptist Association will be held with Cane Creek Church, near Ringgold Depot on the Richmond Division of the Southern Railway Company, 5 miles East of Danville, Virginia, preaching to commence at 11 o'clock A. M., on Friday before the Second Sunday in August 1937, and continue three days. All of our faith and order are invited.

R. L. Dodson,
Church Clerk.

Please Read Carefully

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

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

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

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

The mailing list is corrected only once a month.

Agents Wanted

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

Our Publications—

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

THE DAILY TIMES:

Published every day except Sunday at One and Five o'clock P. M. Associated Press dispatches, market reports, general and local news.

Price per year -----	\$6.00
Price 6 months -----	\$3.00
Price for 3 months -----	\$1.50
In a club with the Landmark, both papers send for one year -----	\$7.00

THE SEMI-WEEKLY TIMES:

Published Tuesday and Friday, carries summary of the news of the country and the world, local news, county correspondence and market reports.

Price for 12 months -----	\$1.50
Price for 6 months -----	.75
Price for 4 months -----	.50
Clubbed with the Landmark, both papers sent for one year for -----	\$3.00

Sample copies of all three publications sent on request.

Agents Wanted—Liberal Commissions.

ADDRESS

P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXX.

JULY 1, 1937

NO. 16

AHAZ WAS AN IDOLATER.

Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the Lord, like David his father.

For he walked in the ways of the kings of Israel, and made also molten images for Balim.

Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

He sacrificed also and burnt incense in the high places and on the hills and under every green tree.

Wherefore the Lord his God delivered him into the hand of the king of Syria: and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

For Pekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day, which were all vallant men; because they had forsaken the Lord God of their fathers.—2d. Chron. 28:1-7.

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.

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.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

**"ALL THINGS WORK TOGETHER
FOR GOOD TO THEM THAT
LOVE GOD."**

Dear Brethren:

I have for the past twenty-one years been a reader of Zion's Landmark and for several years the Signs of the Times, and have heard brethren discuss their different views on religious thoughts and points of doctrine, and it has been interesting to note the vast difference in opinion and yet we are claiming the same God and in His revelations.

For there is but one supreme being, named God, and one doctrine taught by Him, one baptism, one faith and one hope as ye are called in one hope of your calling. I have often thought I wish I could be inspired by our God to write and at that do as well as some others, but my impression has been along the line of neutrality, not contending for the word absolute or the word conditional, but for Christ and His power, and in so doing I feel that you would find that matters of all kinds are fixed and come to pass as they do. Solomon says to everything there is a season and a time, to every purpose under the Heaven.

Paul says and we know that all things work together for good to them that love God, to them that are the called according to His purpose. A God that does not control according to His will and glory,

and for the best interest of His church is no God, and is no value as to the saving of His church. We hear it said, I believe that what is to be will be and a brother and highly esteemed Elder says he believes what is to be will be because it do be; for instance if something comes to pass that is very dreadful does that mean that our God brings it about or sees for sure that it will take place. Listen, Paul says the creature was made subject to vanity, not willingly but by reason of Him that subjects the same in hope. Now in order for him to have an experience of grace he must be a sinner quickened into divine life and that by our God, and have his sins pardoned and enjoy sweet deliverance that arises in his soul that causes him to praise God from whom all blessings flow, and then he feels that all is well, no more sin. But to my surprise I found that I had just begun to have the knowledge of the meaning of sin and real joy of communing with God. No my dear brother, God does not bring it about, but in His all-wise plan He did have the foreknowledge and you must admit that for Him to have the foreknowledge of a thing means it surely will come to pass.

One time, about 12 years ago, I was in the company of some brethren and sisters and two of them were discussing the difference in foreknowledge and predestination.

I did not take any stock in the conversation for I did not know, but I did take it under deep meditation and prayer to God and in about four days as I was walking the street in Wilson these words were spoken to me plainly. How could God have the foreknowledge of an uncertainty? So I say that would be impossible; then the Light I feel came that they were not separated so far as matters coming to pass, but yet they had their difference, one was the knowledge of God and the other was the act of God. But to say God has the foreknowledge of things we must say for Him to stop it, He would have to change His mind, so if there is no change of mind who is to put a stop to its taking place? If it is a good matter God would not let satan stop it and if it was bad then satan for the world would not stop it.

So, dear brethren, let's not squabble over these matters, for brethren are going to differ over them, let's not strive only to see how sound we may be over doctrinal points, to the hurt of each other, but let's examine ourselves and see if we really are in the faith and if our experience is sufficient, if we were called to die.

I have been accused of being hard and been accused of being soft, but neither moves me for I can only be honest and believe what I hope I do believe and sometimes I question the fact "Do I really believe what I try to preach?" But, dear brethren, when I am in the spirit there is no question then, for I feel sure. I wish to further state that when troubles arise some write

and talk, "Let's fall at each other's feet and confess our faults one with another." I can't help but think who is going to start that? Instead of writing why not just begin the things we are giving instructions to others to do, for there are not many of us but who have enough to ask forgiveness for. But listen, the Book says, "My people shall be willing people in the day of my power," and know ye not it is the goodness and mercy of God that leadeth them to repentance when it pleases our God to work in us both to will and to do of His own good pleasure then we do these things and not before.

My breast burns lots of the time for fear that I am not what I should be. I am better acquainted with my affairs than others are and only wish that I could be as I see others. But our God knows the hearts of all men and it is His will He changes them and they are not changed otherwise. Sing His praise, give Him all the glory, for salvation is of the Lord.

Written, I trust in love to the household of faith.

E. L. Cobb.

A GOOD LETTER.

Mr. J. D. Gold:

I am enclosing a very good letter from Elder W. E. Jarrell, Lexington, N. C., Route 2. It was such a comfort to me to get such a letter, I want all the brethren and sisters to share the joy with me. Another encouraging letter from Mr. J. W. Simpson, Lubbock, Texas. Another sweet letter from Sister Azubah Lee, Four Oaks, N. C., Route 3. A card from uncle and brother in the

church, J. J. Thorn. I appreciate their good news to me and want them to write me again. It makes me feel glad. I read all the letters I get to Sister Alecie Baker and all my best friends. I hope the Lord has guided my mind in writing to comfort someone who feels an out-cast in spirit.

God works in a mysterious way,
His wonders to perform.
He plants his footsteps on the roll-
ing sea,
And calms the raging storm.

He made me willing to write
To the children of the light,
And after doing my duty, I always
find,
Rest and sweet peace of mind.

Mrs. Charlie H. Wiggins,
Elm City, Route 3.

Mrs. C. H. Wiggins,
Dear Sister:

I have just gotten my Landmark, and with much joy and with shedding of tears I have read and re-read your good letter in the Landmark. It was a feast to my poor soul to read such writing. I feel like the God of heaven guided your hand to write on the subject of the tares of the field and the good seed. It was wonderful to me to read. I can endorse your writing. Just keep writing such letters. If I only thought that I could write you something that would be as comforting to you as your writing was to poor me, it seems I would not mind writing. But I am so little and full of sin, until I am afraid to attempt to write, sometimes. Yet I have been blest to write lots. I feel

like my God has guided my pen. I have been blest to compose lots of hymns. I have one book written with one hundred hymns in it, and another book with ninety-nine hymns in it. They come to me with power. I have never seen a hymn nor heard one just like them. I have said I hoped the good Lord would bless poor me to write one more anyway, to make a hundred in each book. But I do not have them printed yet. I am thinking of having some of them printed. The brethren and sisters have asked me lots of times to have a book made so they could buy them. And I have been blest to write one book with seventy pages in it, on the doctrine of God our Saviour, and one on the experience that I hope my Lord has given me, with seventy pages. But I have nothing to boast of. By the grace of God I am what I am.

I haven't ever done anything for the Lord yet. But I hope, dear sister, the Lord has done lots for poor me. I do not claim any glory or praise at all, as I cannot give it to God, for He already has all praise and glory. He gives it to me, though, I hope, and makes me stand on the pulpits of wood and declare that He is God, and besides Him there is no Saviour.

I feel like, dear sister, I need a whole and a complete Saviour, one that came all the way to me. I did not have to meet Him part of the way at all. He came to me in an unexpected time and struck me down and made me beg Him for His sweet mercy. I did not know what praying was. There wasn't anyone

at home except my companion and her mother when I was struck down, and I just begged my God to have mercy on me. That was about seventeen years ago, and they said to me, well you did some of the onliest praying we ever heard a boy do. I thought to myself I did not know this is praying. If this is praying I have been praying all my life, but not as hard as I have this time. Dear sister, I cannot remember when I called on my God for the first time, but I can remember when I was five or six years old, of having serious thoughts about if God took me out of the world what would He do with me. I can remember when I was a small boy, when I began to plow. I would get to a lonesome place in the field, and I would holler out and say God have mercy on me, and I am still begging my God. I lay on my bed at night and beg my God to have mercy on poor me, and all the little children from the rivers to the known end of the earth, and for my God to show me where I am needed to go and declare the truth to His little ones, and He always shows me where to go, and I get letters to come to the churches and it makes me feel burdened until I have to go. Fire gets in my bones and His word is sharper than a two edge sword, and it pierces my bones, even into the marrow of my bones. Then I have to leave my little family, companion and four children and go.

Sometimes I am on a row of appointments and stay a week or two, and when I get my appointments all filled, where my good brethren have made for poor me, I want to go

home just as bad as I wanted to start. The fastest way of getting home seems too slow for me. I fully believe if a preacher doesn't love his family he doesn't love God's church much, because the scriptures tell us if a man knows not how to rule his own household, how shall he take care of the church of God. I want to be submissive to all the churches I go to, whether I am serving them or visiting them. I want to be at their feet. We must remember that preachers are under the churches not over them.

I love to go and see how the children are getting along. Every Sunday I get hungry to see them. I love to find them in peace and love, esteeming each other far better than themselves. Let us, if the Lord will bless us to see the beam in our own eye instead of trying to pull the mote out of our brother's eye. And if one does wrong, which we all do, if we are offended at a brother or sister, let us go according to gospel steps, as Matthew, the 18th chapter, teaches us to go to him alone and see if we can gain him, and if he will hear us, we have gained a brother, and if he or she won't hear us, then take one or two more. Then if he won't hear us, it is time enough to take it to the church. May we walk as dear children as we are taught in the 5th chapter of Ephesians. Be ye therefore followers of God as dear children, and walk in love as Christ also hath loved us, and hath given Himself for us.

Then in our homes we need order, as we are told in the same chapter, 22nd verse, "Wives, submit your-

selves unto your own husbands, as unto the Lord." 25th verse, "Husbands, love your wives, even as Christ also loved the church and gave himself for it."

If our home is out of order, it isn't much of a home, and if our people are out of order, we haven't much happiness. When we meet together at the meeting house I pray God's richest blessings will rest upon the churches, as much so as it can meet His will, and if wolves have crept in we hope the church will get them out, because the church of God, their hope is the church, and it is a glorious church without blemish or spot or wrinkle or any such things. It is a city that is set upon a hill, that cannot be hid. O Lord, give us sustaining grace and knowledge to live in peace with each other, the ones that love the doctrine of God our Saviour. Dear God, make us and enable us to stand for the truth as it is in Christ Jesus, our Lord. O Lord, grant us prayers to pray for each other. O Lord, bless thy poor servants that Thou hast called and qualified to preach the gospel. Bless them, O Lord, with health and strength to go to meet thy dear children, and O dear God, may it be Thy will, when we meet the church, to sing and talk about Thy goodness and mercy, singing and making melodies in our hearts with spiritual songs. O God, forbid that we be caught out joking, two and three at the time, and whispering about each other. If we have anything that is worth talking about, may, O Lord, it be Thy will to lead and guide us to talk to the church. Lord, bless us to come together in love.

While we meet in the church, O Lord, bless us with all spiritual blessings and make us sit together in heavenly places. O Lord, if it can meet Thy will, bless us in our home. Bless our little children, dear Lord, to live in honor to father and mother. Bless them to mind. O Lord, we know we cannot teach them grace at all. Our arms are too short. O Lord, we know the grace is all in Thy hands, and we cannot preach it. But, dear God, we know if it is thy will thou can bless our children to walk in father's and mother's tracks, in Israel. O Lord, bless us naturally to teach them to live morally and keep out of the trouble of jail houses and prisons here in this world. We know, O Lord, every good and perfect gift and blessing naturally or spiritually comes down from thee.

Well, I must stop, dear sister. Do whatever you think best with this writing. If any good, God has all the praise. If no good, charge it to me and throw it in the waste basket. Answer soon. From a poor little mourning brother in hope of mercy in this world and in heaven when I am done with this world. I hope to meet all of God's loved ones in Heaven, and a mortal glory where there will not be any troubles or sickness and death, or pain or persecution, where we will be enabled by Thy grace to sing praise, equal and undivided praise with all of the children of God in that world that shall never end. Amen.

Elder W. E. Jarrell.

Lexington, N. C., R. 2.

COMMUNICATED.

(Republished by request.)

Wilson, N. C., July 5th, 1881

Mr. R. Hardenbrook,

Lucy, Shelby County, Tenn.

Dear Brother:

Considering your question a truly important one, I have today taken the time needed for other duties in order to prepare myself to answer it correctly and reliably.

I have no other object in writing but to give you the truth; as I have no prejudice either for or against feet-washing.

I have the fullest and newest library on the subject of Church History that I have ever seen; and, after a fresh consultation today of a large number of the highest English, French and German authorities, I am able to say that there is not now existing in the world the slightest evidence of feet-washing having been practiced as a church ordinance in the apostolic or the sub-apostolic age, that is for the first two hundred years of the Christian era though occasionally practiced as a holy usage. From about 200 to 300 A. D., pedilavium, or feet-washing, was practiced, either just before or after baptism, in the Catholic "Churches" of Milan, France, Spain, and Africa; and it is still practiced by some Baptists, by the Mennonites and the Moravian brethren; and it is practiced by some Episcopal and many Catholic "churches" once a year, on what is called "Maunday Thursday" of Holy Week. On that day Catholic Popes, Cardinals, sovereigns, bishops, and abbots, in a pretense of humility, wash and kiss the feet of

a certain number of poor old men and women, generally twelve, in memory of the twelve apostles.

The act is mentioned twelve times in the Bible, 8 times in the Old Testament, and 4 times in the New, as follows:—Genesis 18:4, 19:2; 2:32; 43:14; Exodus, 20:19, 21; Judges 19:21; 1 Samuel 25:41; Luke 7:38, 44; John 13:5-14; 1 Timothy 5:10. Of the eight Old Testament references, one, that in Exodus, alludes to it as a part of the Mosaic Ritual; and all the other passages mention it as a simple customary Oriental mark of hospitality. Of the four New testament passages, three (including the two in Luke and the one in Timothy) plainly refer to domestic duties. In fact, only one passage in all the Scriptures, that in the 13th chapter of John, can be reasonably thought by any one to refer to a Gospel Church ordinance. It is clear that the act of Christ herein recorded was of a symbolical nature; and was "designed in the first place to set forth the necessity of daily repentance and purification from the pollution which still cleaves to the regenerate and baptized; and secondly to impress upon the disciples the important study of humble, self-denying love. The sandals without stockings worn in the east could not keep out dust from the feet; hence washing them was usual before either dining or sleeping." Not long before the Last Supper the disciples, expecting an early and grand development of Christ's kingdom, had been disputing by the way which should be greatest in that kingdom. Matt. 18:4; Mark 9:34; Luke 9:46,

And thus had manifested ambition, jealousy, and pride. Christ touchingly rebuked their carnal aspirations by setting a little child in their midst, and telling them that, unless they were as humble as that little child, they could not enter the kingdom of heaven.

It is probable that the very act of taking their seats at the Passover table stirred up in the minds of the apostles similar disputes about precedence, and the Lord Jesus, in this most solemn and final interview with them, while in the flesh, administers a reproof which neither they nor any others of His followers could ever forget. "From the walk which they had just taken along the hot and much frequented road from Bethany to Jerusalem, their feet must have been covered with dust, and doubtless the party would have been much refreshed for the festival by the washing of their feet after putting off their sandals. But to wash the feet was the work of slaves; and, as no one had offered to perform the kindly office, Jesus Himself, in His infinite humility and self-denial, rose from His place at the meal, and performed for them the menial service which none of His disciples had offered to do for Him. And thus, in the most beautiful and affecting manner did He teach them an indelible lesson of humility and love,—that His people were never to hesitate to perform the lowest needful service for the welfare of each other; that love dignifies any service; that all his high and proud thoughts are no less unchristian than selfish; and that the sole

ground of honor in the church of Christ is meek, gentle, self-forgetting benevolence."

"The ancient church understood Christ's injunction of imitation to relate, not so much to the outward act as to the inward disposition." Of 90,000 Primitive Baptists in the United States, about two-thirds, so far as I have been able to learn, practice feet-washing, and one-third do not; so that it should never be made a test of fellowship with us. Skewarkey church, of which my father was, and I am a member, discontinued the practice some 40 years ago. Yet my father, whenever he was with a church that practiced it, always took part himself. I never witnessed the ceremony but once, and I then participated in it. Our churches generally in North Carolina do not practice it, but a few do. Our churches north of this state do not, while those south of us do practice feet-washing. It cannot be denied that the act and command of Christ seem to answer the conception of a sacrament; but it has not, in general, been so regarded by the church.

Yours in love,
Sylvester Hassell.

MY DREAM OF THE JUDGMENT DAY.

Several years ago, I had a dream which today seems as vivid in my mind as when I dreamed it. I feel a desire to try in my weak way to put it on paper. I was worried over my soul's salvation at that time so much (and still am) and felt to be one of the most sinful sinners on the

face of the earth. Would try to pray and all I could say "Lord have mercy on me." I felt that if I died in this condition hell would surely be my doom.

I dreamed I was standing facing the family cemetery at home and the East, it seemed a noise as of thunder from the Heavens, then a song was being sung from up in the elements singing, "In the Final Judgment Morning." I saw the fire beginning in the East and quickly spreading over the whole sky; while from each and every grave of the cemetery was emerging as of vapor and white as snow, the immortal bodies of the dead. As they came from the earth they were joining in the song and their voices reverberated all over the earth. I had the most terrible feeling that I had to escape from all this as I was not ready to go with them, I turned around and started to run, but I had a load on my shoulders that made it impossible for me to move but a little at a time. I was so burdened down with that weight I felt that it would overtake me at any time.

I finally came to a place and asked if I was on the right path to go home, and the reply was that I had come too far and took the wrong path. I was wandering around trying to find where I had missed my path and knew I would have to turn around and go back in the direction of all that I was trying to leave behind and felt sure it would overtake me. Oh, I was in so much trouble about it, and at this place I awoke. It seemed as tho it was really true. I got up and went to the window towards the

East and looked out to make sure. Everything was as usual. I lay awake for a long time feeling that I was indeed a lost and ruined sinner. I tried so hard to pray for the dear Lord to remember me before it was everlastingly too late. I felt like I would die before morning, but I finally dozed off to sleep near morning. It seemed that I was in the same dream, except that I had gone back and found the place where I should have turned in my first dream, leading to the right; a narrow little path as bright as the sun. I followed the path and found my way home, ever guided by the narrow path that shone so brightly in the darkness on each side. After I had crossed over on the other side I turned and looked back, and said, "Thank the Lord I have found the right way at last."

I awoke the next morning feeling so much better, the sun shone so much brighter and the little birds were praising their Maker sweeter than ever I had heard before. I, too, felt like and did sing in my heart. I was made to say that My Redeemer lives.

Mrs. C. W. Adams.

LIFTED UP.

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

Dear Sir:

I am sending you a check for \$2.00 for a renewal of Zion's Landmark from July 1, 1937 to July 1, 1938, for I don't want to miss a single copy; for they are a lot of pleasure and comfort to me. The last one I received was May the first, and it is worth the price for

the whole year to me. Elder Cobb's letter to Elder O. J. Denny expressed my feelings better than I could tell it myself. The answer Elder Denny gave him did me a lot of good; it seemed to lift me out of a low state I had been for a good while. Elder Cobb's letter expressed my feelings so well, then Elder Denny's answer was so good it just made me feel like it was all for me. You see I am afflicted with rheumatism or arthritis and have been for twelve years. I haven't walked in about eleven years, or stood on my feet for 8 or 9 years. I can't get my hand to my head, am almost perfectly helpless, but my general health is right good a part of the time. The good Lord has blessed me in so many ways. We have ten children who are mighty good to me, and so far I have been blessed with servants that are good and kind to me. Best of all I feel like the good Lord visits me occasionally but not as often as I would like for Him to; for I get mighty low down in spirit sometimes and wonder if I have ever known the Lord. I am so far from my home and loved ones (the church) I don't get to see them often. My children take me to my church which is Healthy Plains about once a year. I have good neighbors and friends here where I live, but I think we, my husband and myself, are the only Frimitive Baptists in this county; and if I know myself I love every one of them wherever they are.

Sister Mary E. Gardner (if I may call her sister) wrote the sweetest piece on love I most ever read.

I don't reckon I ought to be trying to write this, but it has been on my mind so much that I decided that I would make the attempt. I want my friends and loved ones to pray for me to hold out to the end.

Sometimes I have a little hope that when my time is ended here in this sinful world the good Lord will take me to a home not made with sinful hands where all will be joy, peace, and love. I know I suffer here, but that is all right if I could know I was suffering with Christ. We need not expect to reign with Him if we do not suffer with Him. I try to ask the Lord in my weak way to keep me humble and at the feet of Jesus. I desire the love and fellowship of all of God's children everywhere. I know I must stop this poor scribbling. It is the first time I have ever tried to write anything for the paper, but am trying for relief of my mind; so please pardon me and excuse my weakness and mistakes. I am just a poor and sinful worm of the dust, hoping for a better place beyond the grave. Pray for me and mine.

Your little sister, I hope,
Mrs. W. P. Bullock,
Seaboard, N. C.

ORGANIZED CHURCH AT SEA LEVEL.

On Saturday, May 29, 1937, we met at Sea Level, N. C., and after sermons by Elder Leonard Raper and Tilman Sawyer, a conference was called for the purpose of organizing a Frimitive Baptist church here.

Elder Leonard Raper was ap-

pointed Moderator and John D. Smith, Clerk.

Conference was opened by a hymn of praise, followed by prayer by Elder Sawyer.

1. On motion the letter of dismission from the Hunting Quarter Church was called for and read.

The names of those called who had asked for dismission are as follows: Washington Fulcher, Jno. F. Hamilton, Casander Cullipher, Sabra Taylor, Mrs. Maltby Taylor, Emily Paul, Mary E. Willis, Lula T. Mason, Mary E. Taylor, Delilah Lupton, Riley E. Salter, Alice Lupton, Polly A. Hamilton, Alexina Hamilton, Nellie Williamston, Hannah F. Taylor, Cordelia Hamilton.

2. Moved and seconded that we take a vote of all the Primitive Baptists present to organize under the presence of three witnesses, Elders Leonard Raper, Tilman Sawyer and their former deacon, which was carried.

3. Moved and seconded that the moderator stand and declare it an organized church as a member from the Hunting Quarter church to be known as Sea Level church, which was done by him.

4. Moved and seconded and unanimously carried that Brother John F. Hamilton be ordained as deacon on the morrow.

5. Moved and seconded and carried that Brother Hamilton be ordained at ten o'clock and that Elder Raper deliver the charge to him.

6. Conference adjourned in order.
Elder Leonard Raper, Mod.
John D. Smith, Clerk.

8TH. CHAPTER OF ACTS.

I have been thinking much of late of things recorded in the 8th. chapter of the Acts of the Apostles. Here, I think, both the true servant of God and a false believer are spoken of—Simon and Philip. Simon, I think is a peculiar character. I do not know of another like him, one that believed and was baptized, and yet was told by Peter he had no part in the true worship of God. Now, my readers, what about this? I would like to understand what is taught here. Sometime ago I felt I was like this Simon and it gave me some trouble and caused me to read the chapter over and over for a part of what Peter said to Simon I felt was true in my case, for instance his heart was not right in the sight of God.

Now, my dear brethren, when I think of my life I have to write bitter things against myself. I just feel there is none like me, none so vile. Oh how I have to groan and weep and try to pray God to forgive me. This Simon had for a long time deceived the people of Samaria with sorcery and witchcraft and they thought it to be of God. I think the religion of the world today is much like it was then. So many are bewitched, but yet seem satisfied with false doctrine, but at that time it was tested and yet all did not follow Jesus. No one in this day can do what the apostles did. They could heal the sick, cast out devils, but yet I believe we have both the gospel and false doctrines preached all over our land.

The wheat and the tares must grow together, and we are taught

we cannot separate it. We want our children and our loved ones to come and join what we think is the true church of God, and truly worship Him, but what can we do to even help to bring this about? Nothing. I wrote some a few days ago about the good Samaritan, recorded in the 10th chapter of St. Luke. I often hear ministers make use of a portion of the chapter to fight the chance system, showing that the Priest and Levite by chance passed him by and did him no good. So I think of what I see—what the good Samaritan did for him. Teaching us, I think, what we should do for some of our brethren and sisters that are half dead to us, made so by some one that has attacked them and robbed them of their good name and raiment and left them half dead or in disorder, not in full fellowship with us. Should we leave them in this condition and pass by on the other side, or should we act the part of the good Samaritan? Let us read over this 10th chapter of St. Luke, and see what our duty is toward our loved ones that are separated from us in these divisions. I hate to see the Primitive Baptists in this condition. I wish I could write something that would help and comfort the children of God, in my declining years, but what I write I feel is so imperfect I often want to write on some subject again and again, for I have learned we cannot exhaust the scripture, it is so full of the promises of God that His loved ones need never to lack for spiritual food when we are permitted to drink of that living water and to sit at the

King's table that is laden with all we need. Indeed, if our names are written in heaven all things are ours when we come in Jesus' name.

O how glad I would be to see our loved ones, the church of God, united, of one mind, watching over one another for good.

Now, in conclusion, I wish to say if any brother sees faults in this article do not pick at them. I know they are here, but try to have love enough for me to cover some of them. Now I think Jesus was teaching something here we should know. Read the chapter and see if you can tell what these different characters represent.

R. L. Dodson,
147 Broad St., Danville, Va.

LOVES TO BE AMONG THE PRIMITIVE BAPTISTS.

Dear Readers of The Landmark:

I will attempt to write just a short piece as I have had a desire a long time to write, but never could feel worthy to do so. I am so little among the rest in my feelings.

I joined the church at Stump Sound seventeen years ago, but I have never felt like I was worthy of anything. But I love to be among you all and enjoy the preaching. It seems like there is nothing like it, but I feel so downcast. I desire the prayers of you all.

There was a rejoicing in me the last third Sunday, quarterly meeting in Wilmington, when my older daughter gave in to the church. I felt so overjoyed and I hope the Lord will guide and keep her and all of His little ones in His keeping.

May the good Lord bless us all.
Verona, N. C. Mrs. Z. King,

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.

WILSON, N. C. JULY 1, 1937

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VOL. LXX. NO. 16

GOSPEL STANDARD

1835-1935.

In August 1835, Mr. John Gadsby launched the Gospel Standard or (Feeble Christian Support) publication. Like other publications, it has weathered many storms, with enemies within and without; but it goes on trusting in the sovereign grace of the trinity, God the Father, Son and Holy Ghost.

In August, 1835, the Editors said in part: "In our labours, we hope ever to keep in view the following things, and to vindicate them, in all their bearings, whether men will hear, or whether they will forbear:"—"That there are Three Persons in the One Undivided Jehovah—the Father, the Son and the Holy Ghost; equal in prayer, and in love to the church; the love of the Father being displayed in Election,

the love of the Son in Redemption, and the love of the Holy Ghost in Regeneration and the glorious things arising therefrom, and connected therewith."

"But while it will be our privilege ever to adhere to these God-glorifying sentiments, our pages will not be altogether closed against fair and candid discussion, that will tend to the instructing, comforting, or edifying of the flock of Christ."

"In the hands of the Divine Master, we desire to leave ourselves, and we trust we shall be enabled to give Him the glory."

We fully endorse their position, and the spirit they manifested, and hope that Zion's Landmark may be, a medium for publication of such matter as may be of comfort to the children of God.

We give a few of the sentiments that were published in their first volume.

"The Ministry not without trials." Extract April 1835. "The true ministry desires to be guided by the great Head of the church, yet often is very low in spirit, in grace, and still more about his preaching, and has to confess to his hearers that he sometimes feels it is presumptuous to stand before them in the name of the blessed Lord."

"Though a minister may feel that every mark and evidence seems to be against him, yet few are seldom without one mark; that is, passing through evil report, for often such reports are circulated, without the least foundation; which makes one think that the father of lies is an open enemy, and enables them to say with David, "Let them curse but

bless Thou O Lord." "Many talk about Christ, and the doctrine of grace, who are strangers to the power of godliness; have a name to live and are dead." "I find the ministry a trying work, and often feel desirous of giving it up, but having put my hand to the plow, I through mercy continue." "The Lord at times encourages me in my soul and sometimes I hear of the word being blessed through me; but I wonder how it can be so, feeling so full of sin, and often so destitute of spiritual life." Ministers today witness these truths written by this able man of God.—O. J. D.

The children of God are heaven born. We read, "Like a crane or a swallow, so did I chatter: I did mourn as a dove; mine eyes fail with looking upward; O Lord, I am oppressed; undertake for me." (Isa. 38:14) Of such God hath said, "Yea I loved thee with an everlasting love, therefore, with loving kindness have I drawn thee." (Jer. 31:3). Thus brought to a knowledge of these things you can, in some measure, trace the almighty love of God the Father in your election, of God the Son in your redemption, and the Holy Ghost in His quickening, enlightening, teaching, sanctifying, and anointing and sealing power and enables you to say, "This God is our God forever and forever and will be our guide even unto death."

"How should God deal with us?" "Good days we cannot bear, seemingly-evil we cannot endure. If God giveth riches, we become proud, if He giveth poverty, we are dismayed, impatient and murmur

against him." All that will live a Godly life, in Christ Jesus, must suffer persecution." Jesus said, "The disciple is not greater than his (Lord) master." "They persecuted me. They shall also persecute you."

Heaven born subjects are called by a holy calling.

"Who hath saved us, and called us with an heavenly calling, not according to our works; but according to His own purpose and grace which was given us in Christ Jesus before the world was." (Ed. Tim. 1:9.)

Salvation is before "calling by grace." "God the Father saved, or secured, the elect in Christ before the foundation of the world." Hence, Paul says: "Sanctified by God the Father, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestinated us unto adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein he hath made us accepted in the beloved." (Eph.1:4-6.)

"Not by works of righteousness which we have done, but according to His mercy he hath saved us, or as the text has it "Who hath saved us, and called us with an holy calling, not according to our works; but according to His grace, etc." O the wondrous love of God which calls with an holy calling saying, as it were, "Come ye, poor, sin-oppressed, guilt-smitten, law-wrecked, world-despised, satan-hunted, self-condemned, heart-tortured, self-loathing, sinner, hope thou in the

Lord, for with all thy fears and faintings, misgivings, staggerings, stumblings sighings, and groanings, by and by, the dear Lord will manifestly put His arms of everlasting love under thee, and raise thee up."

The sinner in due time is made to feel that though a sinner, he is made free and free indeed. What then; shall I sin that grace may abound? God forbid! Shall we sin because we are no longer under the law; but under grace? God forbid. (Rom. 6-1, 2, 15) Thus he is called with an holy calling, by an Holy God, to holy things; in time, and, at last, shall be called to heaven, when and where it shall be fully manifest that he is called to an holy end. "Everlasting life, with the bridegroom rejoicing over the bride and as He doth rejoice over her so shall thy God rejoice over thee."

We will say no more at present; but may again refer to some of the gospel truths, so plainly taught, and believed in that age, long past.

May the same spirit of tolerance so manifest in our early English Baptists, be shown amongst our dear people in America.

O. J. Denny.

SINS OF OMISSION.

A certain man, who has been taught of God, and believes and loves the apostolic doctrine, though he does not belong to the church that contends for it. This man attends the Primitive Baptist service here at 11 a. m., and his denomination meeting at 7:30 p. m.

On Monday after the fourth Sunday in April, at the close of his preacher's sermon that night, he said, "I told him I had heard two of

the best gospel and scriptural sermons today I ever heard. Elder Gilbert this morning, and you tonight." I asked him, what was the text of your preacher? He said "It was sins of omission." I then asked if he told where it was recorded in the Bible? He said he did not tell. You have said it was a great gospel and scriptural discourse. I am wondering how it could be scriptural or gospel, as no such sins are mentioned in the inspired Book. Paul says: "For where no law is, there is no transgression." Rom. 4:15. John says in 1 John, 3:4, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of law." How can one sin who has not transgressed any law in word, deed or thought? While sins of omission was never used by men of God, yet the word "omitted" is used one time by the Lord: "Woe unto you, scribes and Pharisees, hypocrites! For ye tithe of mint and anise, and cinnamon, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Matt. 23:23.

"If any man speak, let him speak as the oracles of God." 1 Peter 4:11.

How good and pleasant it would be if our people could be satisfied with the goodness of the Lord's house, and cease to contend for mere opinions and think so, using Bible expressions in word, doctrine and order, doubtless nine-tenths of confusion, strife and division would be seldom heard of among our people.

M. L. Gilbert.

ROBERT ALONZO BAILEY.

Robert Alonzo Bailey was born in 1871 and was the son of Warren G. and Mary Ann Bailey. He united with the church at Robersonville between 25 and 30 years ago and was baptized by Elder M. T. Lawrence and ever thereafter lived a life consistent with the profession he had made.

He was elected clerk of the church after Brother J. C. Roberson and after the death of Bro. W. H. Daniel, our Union Clerk he was elected clerk of Skewarkey Union. In both positions he served faithfully until his death which occurred March 5th, 1937.

Bro. Bailey was the writer's life-long friend and companion. We had many heart-to-heart talks in which we related things we did not make public, and discussed various topics dear to our hearts in which I was able to get a full measure of his deep and heartfelt convictions.

He was wise as to doctrine and discipline and sorely grieved at any departure from the landmarks our fathers have set. He was a sound counselor, lovingly devoted to the church, the Union and Association and gave liberally of his substance to enhance the cause so dear to his heart.

His chief delight was singing with his brethren the dear old songs of Zion, and he never tired of demonstrating in song his heartfelt devotion to his precious Redeemer, who had called him to glory and virtue.

His devotion to his church and friends was firm and unchangeable, for when once his mind was made up nothing but a "Thus saith the Lord" could change him, and one of the most admirable traits of his noble character was his strict devotion to what he firmly believed to be the truth as it is in Jesus. His family life was beautiful and his wife was one of the most lovely and devoted Christians the writer ever knew, and her death seemed to unbalance his mind, and he never appeared to be himself again.

The individual churches, the Union and Association have lost a true lover of truth, an untiring worker and a true friend; our country has lost a patriotic citizen; the business world an honest man. Many owe their place in business life to a generous loan from his kindly hand.

Now in our sacred assemblies his cheerful voice is not heard, his pleasant face is not seen, his hearty handshake is no more felt, but the good Lord knows his own as no hoof will be left in Egypt when Israel goes to her reward, nor will the bodies of His faithful ones be left in the graves when Jesus comes the second time without sin unto salvation.

All the chosen of the Father,
All for whom the Lamb was slain

All the church appear together
Washed from every sinful stain.
Blest state beyond conception
Who its vast design can tell
May it be our blissful portion
With our Saviour there to dwell.

For Union at Hayes Swamp,
B. S. Cowin.

A. B. WOOD

Brother A. B. Wood was born May 17th, 1870. He was married to Miss Lucinda Young, March 28, 1894, and to this union were born 10 children, six girls and four boys, all married and all good honorable men and women and prospering well in life. Brother Wood was a successful farmer and while he never amassed a large fortune, he worked out a good home and a comfortable living for his family and himself in his declining age. For about five or six months before he died he suffered intense pain from arthritis and inflammatory rheumatism. He spent some weeks at Hot Springs, Arkansas, and just as he was recovering from these troubles he developed pneumonia and died in a few days. He bore his sufferings with much patience and humility and seemed at all times to want to be resigned to the will of God.

Brother and Sister Wood each found in the other the elements that make a happy union which enabled them to spend their lives happily together for forty-two years. Both he and his good wife united with old Juniper church in September, 1917, and about a year after he was chosen Deacon which position he held until his death, March 22nd, 1937. Brother Wood may indeed be referred to as one of God's noblemen; but the elements of his greatness did not consist in his achieving any greatness more than the noble traits he inherited. Not great that he won the plaudits of the public but that he held to a high standard of ethics of duty pertaining to his noble life; great in that he was sincere in every relation of life to his fellow man; great in that he fought sham wherever he found it, without fear to any man or any set of men; great in that he possessed an honest and wholehearted desire and purpose to make life worth while to his fellow men. He sought no praise, and such was abhorrent to him, so we leave the praise, if any is given him to those who were less familiar with his life for flattery than myself. He was honest to the point where he put principle and honesty above all else.

Therefore, it is hereby resolved, that we, the Church at Juniper, at conference assembled, bow in humble submission to God's will concerning the removal from our midst of our beloved brother; :

And that a copy of this resolution be

sent to Zion's Landmark for publication, a copy furnished the bereaved family and a copy spread upon the records of our church.

Done by order of the church in conference on Saturday before the first Sunday in June 1937.

G. E. Parker,
David B. Dodd,
O. S. Young,
Committee.

Angier, N. C.

THOMAS HAYES GOOCH.

In this life we have many sad events to pass through. So it was with the family and friend of the passing of Thomas Hayes Gooch, at eleven o'clock p. m., May 20, 1937. God, who is good and kind, took Tom's spirit with Him above, where sorrow is unknown. So rest on, Tom, with Jesus. We hope when our suffering and sorrows of this world are over, we too will be blessed to be with Jesus in the bright heaven above.

Tom, as he was called by us, was born May 25, 1920, lacking five days being seventeen.

He leaves a devoted mother, Sister Alma Gooch, and five sisters and one brother, and three half sisters and two half brothers, an aged grandmother Sister M. M. Currie, with uncles and aunts and many cousins and friends to mourn his departure. We all feel his passing keenly, but not without hope for Tom.

Tom's half-brothers are S. C. Gooch, of Durham, N. C., W. B. Gooch of Durham, N. C.; half-sisters are Mrs. Nannie Grimmer, of Speed, N. C., Mrs. Odie Norris, Goldsboro, N. C. and Mrs. May V. Clark, Greenville N. C.; his own brother, Mr. T. L. Gooch, Norfolk, Va., and sisters, Mrs. W. F. Pendergraft, Smithfield, N. C. Mrs. J. P. Johnson, Rocky Mount, N. C., Mrs. H. C. Howard, Rocky Mount, N. C., Mrs. J. H. Carter Tarboro, N. C., and Mrs. C. L. Carpenter Tarboro, N. C.

Tom's father preceded him to the grave April 6, 1937. Tom was in bed and very sick for a week before his father's death.

It was first said by the doctors he had malaria, which went into typhoid. All was done for him that a good nurse and doctors, mother and friends could do, but the Lord's time had come to call him from this world, and we must stand still knowing He makes no mistakes. The Lord has wonderfully blessed his mother in her bereavement of, husband and son. He gave her faith and strength to do her duty and be reconciled to the will of the Lord.

Tom bore his sufferings with great patience. Before his passing he asked his mother had she ever known any one hurting so bad to be happy. He said, "I am hurting, but I am happy, happy." This leaves a bright hope to us for Tom.

His funeral service were so sweetly conducted in the Tarboro Church by our pastor, Elder J. D. Fly, and Elder J. S. Corbett, also Mr. Alexander made some beautiful remarks, as he knew Tom so well. The pallbearers were his first cousins. He was quietly carried out in the old churchyard and laid to rest beneath a mound of flowers to await until the resurrection morn. Oh, glorious thought, the grave does not hold the dead always.

It was my privilege to be at Tom's bedside very much. He seemed to think much of me and called me, "Sister Lula," and Aunt Lula at times, and by request of his mother I have written this in sympathy for the family.

Lula Overton Hyman,

Tarboro, N. C.

UPPER COUNTRY LINE ASSOCIATION.

The Upper Country Line Association will be held on Saturday, the fourth Sunday, and Monday following in July, 1937, in the Smothers Warehouse in Reidsville, the Association being entertained by the Monticello Church. A cordial invitation is extended to our correspondence and friends.

Reidsville is located on Federal highway No. 70, and is intersected by state highways 54 and 158.

We hope to have you publish our Minutes for the Association.

Very truly yours,

J. W. Gilliam Jr.,

2t
Danville, Va.

Association Clerk.

LOWER COUNTRY LINE ASSOCIATION.

I desire to say to our correspondence through Zion's Landmark that the next session of the Lower Country Line Primitive Baptist Association will convene, the Lord willing with the Church at Shiloh in Person County eight miles out from Roxboro, N. C., on highway No. 501. Those traveling by railroad will get off at Wooddale, N. C. The Association will be held in Bethel Hill High School with plenty of camping space, beginning at 10:00 A. M., July 17th and continuing three days.

Correspondence cordially invited.

J. J. Whitley, Asso. Clerk,
Durham, N. C.

Please Read Carefully

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

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

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

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

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These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXX.

JULY 15, 1937

NO. 17

DEAL MERCIFULLY AS THE LORD DEALS WITH YOU.

And Zichri, a mighty man of Ephraim, slew Maaselah the king's son, and Azikram the governor of the house, and Elkanah ^{J^r} was next to the king.

And the children of Israel carried away captive of their ^{J. E. Johnson} brethren two hundred thousand, women, sons and daughters, and took away much spoil from them and brought the spoil to Samaria.

But a prophet of the Lord was there, whose name was Oded: ^{1870 37} he went out before the host that came to Samaria, and said behold, because the Lord God of your fathers, was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up into heaven.

And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bond women unto you: but are there not with you, even with you, sins against the Lord your God?

Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord is upon you."—2d Chron. 28:7-11.

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.

ZION'S LANDMARK



Devoted To The Cause Of Jesus Christ

THE WORD OF GOD TO ISAIAH.

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

Dear Mr. Gold:

I have been impressed for a long time to write for the Landmark; but what shall I write? It seems there is nothing more than the word of the Lord to the prophet, Isaiah. The voice said cry, and he said what shall I cry? "All flesh is grass and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, but the word of our God shall stand forever."

No wonder then, brethren and sisters and kind friends, that it has been said that every man at his best state is altogether vanity. Nay, but a man. Who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?

I know not why I write these things. I have been an invalid for over three years. I have suffered the loss of an index finger, a lacerated hand and a broken wrist. It seems I have been down to the bottom of the sea with poor old Jonah and the seaweeds wrapped about my head; and by an eye of faith seen Job in his sorrows and afflictions and, too, been brought low enough in feelings to eat grass with the King Nebuchadnezzar and the ox, yet I don't feel fit to be compared with any of them.

Though this seems to strengthen my hope and I somehow take courage and sing with the poet:

When I in heaven with God appear,
There I shall Him adore,
Destroyed shall be my sins and fears,
And I cast down no more.

Let us not cast a reflection upon the word of our God that stands forever. I feel to say that this was the same word that St. John had under consideration when he said in the beginning was the word, and the word was with God, and the word was God. 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.

I feel too little even to claim this grace; but Paul said unto me, who am less than the least of all saints is this grace given.

Paul said again, "By grace are ye saved; not of yourselves lest any man should boast." I freely agree with Paul here for I have tried works and made a failure, and without His sweet mercy I could not live here. My hope would be turned to utter despair.

Let me say a word about hope. When I had been in the hospital about 5 or 6 days a lady came in and asked me if I were a Christian.

I said lady I hope I am. She says, what, don't you know you are a Christian? I said, lady, I am sorry that I haven't been that far, but I said if I had, then I would have no anchor, for one writer said hope was the anchor of the soul, both sure and steadfast. Then, I said, you remember when John got shut up in prison he sent disciples to know of Christ was he the Christ or look we then for another. I said he did not send them back to John and say, yes, John, you know I am he and your soul's salvation. But he said, go show John again these things, that the dumb speak, the deaf hear, the lame walk, the lepers are cleansed, and the poor have the gospel preached to them.

Let me now quote the 130th Psalm:

"Out of the depths have I cried unto Thee, O Lord.

"Lord hear my voice. Let Thine ears be attentive to the voice of my supplications.

"If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared.

"I wait for the Lord. My soul doth wait, and in His word do I hope.

"My soul waiteth for the Lord more than they that watch for the morning: I say more than they that watch for the morning.

"Let Israel hope in the Lord, for with the Lord there is mercy and with Him is plenteous redemption and He shall redeem Israel from all his iniquities."

In this short chapter David spoke of hope twice—not the knowledge.

I guess I had better stop here. I do not want to weary you good folks with my ignorance.

If you think this not competent of a space in your Landmark, ram it in your wastebasket, and add instead, "C. L. D., your foolishness is not fit for publication." I won't be mad. On the other hand if you find it will pass publication, please correct as many mistakes as you can for my education is very limited. And, too, I would like to say as I close, my wounds are not healing very fast and I would like to have a visit from any brother, sister or friends, or a letter.

In my feeling an unworthy brother, in hope,

C. L. Dupree,
Willow Springs, N. C., R. 1.

I thing the above is the expression of an humble contrite heart, and I wish to commend it to all.—
J. D. Gold.

A FAMILY REUNION.

Dear Readers of the Landmark:

I have wanted to write to you for sometime and relate a little concerning the family reunion of my dear mother's people, the Powell family connection, at Cedar Grove the first Sunday in May. But I have been feeling so unwell I put it off from day to day.

It seemed that the weather was in our favor, a pretty day, loved ones long separated by time and distance assembled together exchanging greetings, so glad to be with each other again, even for a short duration.

About eleven o'clock services

began in the house. Soon all the seats were filled, and about as many more remained on the outside, as quiet as we could expect on such an occasion. The congregation was of good behavior the entire day. A splendid sermon was preached by Elder E. C. Jones, of Willow Springs. We mingled our voices together in songs of praise, and bowed our heads humbly as we hope at a throne of grace. The old song of "Amazing Grace" floated on the air, bringing back to our minds, as it were, echoes from the other shore, as it seemed we could almost hear the voices of some that are gone who once feasted on heavenly manna there. But the sadness was cheered with the sweet hope and confidence that those dear ones are basking in the smiles of their great Redeemer and singing the song of Sweet Deliverance.

Then the dinner hour came. It appeared that each tried to help bear the burden of preparation, and no one need to have gone away hungry, for enough fragments were taken up to have fed the same crowd again.

A book was placed at the end of the table for all who wanted to register. It was found that twelve counties were represented, Wake, Granville, Franklin, Nash, Edgecombe, Johnston, Harnett, New Hanover, Durham, Guilford, Person and Iredell. There were twenty-four different postoffices given, with various rural routes. Not a jar of discord was heard that I know of, and all seemed to enjoy the day together, many expressing the wish for the reunion to be held

annually. But we will probably choose a different date for our next one.

There being two other ministers present, services were held in the house again in the afternoon by Elders T. F. Adams, of Willow Springs and O. C. Hawkins, of Hurdle Mills, and was enjoyed and highly appreciated by many, especially by some who rarely have the privilege of hearing the old time doctrine proclaimed. For, as many of you know, Cedar Grove is just a little Primitive Baptist church up among the hills, a good distance from any other church of the same faith. We thought all her membership was gone, either by death or moved by letter. And services there had ceased for a long time. But upon investigation it was found that one member was still living who had never moved her membership. She is sister Emma Lowry Ray, and we were informed that she lives at Clayton. She is an old lady now, and if any one who reads this knows her please pass the paper on to her if she is not a subscriber. Many of us remember her with love and sympathy, and would be glad to see her or hear from her again. I would be pleased for her to write to me. And if we have another reunion we want her to be present if possible.

By looking over the old records it was found that Cedar Grove church was organized one hundred years ago the coming September. My grandfather, Wiley Powell and grandmother, Ailsy Peebles Powell were members there. Also my father and mother (W. T. Hines

and wife) two sisters, three uncles and three aunts, and several cousins. So is it any wonder then that the place is loved and cherished by me? It was there when a school girl I found sweet fellowship, and was received into the fold, feeling so unworthy, thirty-nine years ago the 2nd of July. I have lived a long distance from there several years, thirty-five or more, and it is seldom that I can go back there, but the place is often in my thoughts. With pleasure I remember the friends and kindred who once formed the congregation there, and if we meet no more this side of eternity may we meet on the heavenly shore, where parting is no more, in the land where they never grow old.

Affectionately submitted,
Mrs. L. D. Hinton,
Benson, N. C., R. 2.

LET THERE BE LIGHT.

My Dear Mr. Gold:

As I am sending you renewal of my dear son, Lee A. Jones, who is a member with us at Lawyer's Spring, and a regular subscriber of the Landmark. I also desire to say that Sister Louisa Edwards (now since Mr. Coffey's death, and her present husband Elder C. H. Ferrell) have both come to our church and again living in the sweet fellowship of the orderly Primitive Baptists. Elder Ferrell is a good preacher and Sister Louisa is an old occasional writer to the Landmark.

On yesterday at Lawyer's Spring our pastor, Elder W. C. Edwards, delivered a most wonderful and

soul-cheering sermon from these words of scripture, "And God said let there be light; and there was light." I have never heard better preaching fall from the lips of man. We are also very much pleased to learn that Elder S. Gray of the White Oak Association, at Kinston, N. C., has promised to spend the two first weeks of August among the churches of the Bear Creek Association. Elder Gray will get to attend Annual Communion meetings at three of our churches. We hope the dear Lord will bless his coming and preaching to our people.

With love and best personal regards.

Yours sincerely,
J. W. Jones,
Peachland, N. C.

RECOVERING FROM ILLNESS.

Dear Mr. Gold:

I hope you will pardon me for not sending in my remittance sooner, but when my time expired I was sick in bed, not expected to live, but thank the Lord I am up on my feet again. I can walk around in the house some, but haven't been outdoors since the last of December. I am so thankful the good Lord has spared me a little while longer.

I wish you much success in the future to keep the good old Landmark going. It is so much company for me in my lonely hours of affliction. Hope all of the readers of the Landmark will remember me in their prayers.

Yours I hope if one at all,
Mrs. Mary A. Shelton,
Danville, Va., R. 3, Box 82.

LOVES THE LANDMARK.

Dear Mr. Gold:

As it is time for my subscription to be out, I thought I would send you word, as I haven't the money to subscribe again.

I am an old woman 84 years old and have been sick for several months. I love to read the dear old Landmark. I read in there where people send money to the Landmark to send to people who are not able to subscribe for it. So if there is any way you could I would appreciate it if you would continue to send it to me. If you can't do that it will be all right. If I ever get the money I will subscribe again.

May God bless you.

Your little sister,

Mrs. Camelia Shields,
Chatham, Va., R. 5.

We are sending you the Landmark from the fund sent in. This is nearly exhausted as we have many calls.—P. D. Gold Pub. Co.

ENJOYS THE LANDMARK.

Dear Mr. Gold:

Please pardon me for letting my subscription expire before renewal. It may be that if I could write as well as others I would not wait so long, for I really enjoy their writings. They are so good. I really enjoyed reading the letter that Brother Osborne wrote Sister Rowe. I always enjoy Sister Annie Hooks' pieces and many many others, too numerous to mention. Dr. Craw-

ford writes very good pieces. I always enjoy them, and yours, too, and do wish that I could write something worth while.

I'm sending you a two dollar (\$2.00) money order for the Landmark for another year, which will be to June 15, 1938.

With best wishes to you and yours,

Mrs. A. J. Whitley, Sr.,
Smithfield, N. C., R. 1.

GLORY TO HIS HOLY NAME

Dear Brethren and Sisters:

I have been a member of our happy band but a few months, yet am very much impressed to write, but am so nervous I can't express the joys that have been mine since the hour I first believed. Can't think to count the blessings. Neither can I praise God enough for the good things manifested to my soul, all through His love and kindness.

Bless the Lord, Oh my soul and all there is within me. Bless and praise His holy name. I wish that everybody could know the rejoicing I have felt since first I knew the Lord in all of His majesty and purity. It has all been so wonderful, but the best promise is He forgives our sins and blots out our iniquities, and wipes all tears from our eyes.

All glory to His holy and righteous name, forever and ever, world without end. Amen.

Mrs. A. E. Roper,
Fairfield, 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.

WILSON, N. C. JULY 15, 1937

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1ST. JOHN 3:1-4.

"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 1:1.)

Every word is a sermon. "From everlasting having chosen us, and chosen us in Christ, His dear Son, given us to Jesus, predestinated us to the adoption of children to Himself in Jesus, called us by His grace in Jesus, and accepted us in Jesus, and called us Sons of God in Jesus."

Oh, what love, yea, what manner of love. The election of grace, shown in our effectual calling, and that at a time when the whole world lieth in wickedness, gives it the full conviction of God's sovereignty.

How striking the words of Jesus

to this effect, "Unto you it is given to know the mysteries of the kingdom of heaven; but unto them it is not given." (Matt. 12:11.)

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like Him, for we shall see Him as He is." (1st John 3:2.)

"Now are we the sons of God." Though carrying about with us a body of sin and death, as we do, yet, by regeneration, being quickened, we are partakers of the divine nature, having escaped the corruption that is in the world through lust. (2d, Peter 1:4.) Hence we are now to all intents and purposes, the sons of God. But of the glory, yea, the eternal glory, to which we are begotten and called by Christ Jesus, there are no images or similitudes with which we are acquainted here below, by which we can explain it.

Nay, eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the nature nor extent of the glory to be revealed.

"And every man that hath this hope in him purifieth himself, even as he is pure." (1st. John 1:3.)

The purity here spoken of must be derived. No man can purify himself, much less make himself pure as Christ is pure. But the sense is, that, being, by regeneration, quickened into a new and spiritual life the child of God that hath this hope in him, beholds himself pure, as Christ is pure. He considers himself accepted before God in the Belove And he pleads on this well grounded and assured hope, for a com-

plete justification before God. "Being justified (says the Apostle) freely by His grace, through the redemption that is in Christ Jesus." (Rom. 3:24.)

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." (1st. John 1:4.)

Sin is a transgression of the law, and that transgression is of the devil. Where sin is found, whether in men or Angels, the damned in hell or bad men on the earth, sin is sin, wherever it is.

Jesus recovers His people from the veil of it, and blessedly proves the scripture which says, "As sin hath reigned unto death, so it is grace, alone, that reigneth through righteousness unto eternal life, by Jesus Christ, our Lord." (Rom. 5:21.)

God's children may, and God's children do, by the devil's artifice and seduction, fall into sin, but the children of the devil follow sin by the natural bias of their nature. Jesus said, "Whosoever committeth sin is the servant of sin."

"God's children are the devil's servants and drudges." Sometimes wear his livery, and delight in his work, while in a state of unrenewed nature; but they are not his sons, neither is there any relationship between them. Whereas, in the other, there is an affinity between the serpent and his seed; so that their actions cannot but correspond. Hence, Christ said to the Pharisees "Ye are of your father the devil, and the lusts of your father will ye do." (John 8:44.)

The Lord Himself hath beauti-

fully explained this in the parable of the good seed and the tares. (Matt. 13:36-40.)

"What is said of the seed of Christ and their inability to commit sin, is wholly in reference to their spiritual nature. For thus the Bible expresses it, 'Whosoever is born of God, doth not, cannot sin.' The new birth, or being born of God is wholly spiritual. The body of sin remains, as it is, corrupt, sinful, with its daily tendencies to corruption." (Hawker)

Paul confessed his sinful tendencies, by saying, "When I would do good, evil is present, that the good I would do I do not," etc. In other words, Paul, like all honest men, who have like experiences could but confess, that with his mind he desired to serve the Lord; but with his flesh he served the law of sin, and was brought again and again into a state of self-loathing, and said: "O wretched man that I am; who shall deliver me from this body of death."

There is but one who can or doth deliver. To Him be all the praise. Of the children of God, it is said: "I will pour my Spirit upon thy seed, and my blessing upon thine offspring." And in his promise of redemption, we read: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." "As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy

seed's seed, saith the Lord from henceforth forever." (Isa. 59:20-21)

Peter admonished his hearers or readers to a life of faith and good works, not of their own; but as the fruit of the Spirit, and we close with his exhortation: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ." This shows the source of all saving knowledge and faith in God. And to them he said, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. Note, it was grace and peace, not works and confusion. Not according to the teachings of men; but "according to His Divine power (He) hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises; that ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Well might the apostle say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God."

O. J. Denny.

FAITH.

"Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. This we know is the Biblical or inspired definition. By this we learn that faith is evidence, itself, and does

not depend on teaching to believe. Let us quote the Calvinistic definition of faith: "We shall have a full definition if we say that faith is a firm and sure knowledge of divine favor to us, founded on the truth of a free promise in Christ, and revealed to our minds and sealed in our hearts by the Holy Spirit. That assent itself is more a matter of the heart than the head, of the affection than the intellect."

Paul did not use half so many words to tell what faith is, as did Calvin; but both assert if one has faith it is a revelation of the Father through our Lord Jesus Christ; for as to that matter everything that pertains to spiritual life and salvation emanates from the Three-One-God.

When faith works by love it magnifies the Lord God above everything else. Thus the promise made to faith cannot be based upon creature acts, they are "all in Him, yea, and in Him amen unto the glory of God by us." 2 Cor. 1:20.

Paul says: "But without faith it is impossible to please Him; for 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. How surely do these words prove that if a man has saving faith it is a gift of God, through Jesus Christ, as everything pertaining to spiritual life and salvation emanates from the Three-One-God.

The Son of God, the Child of the Virgin Mary, was the only person who ever kept the law of God perfectly; and He kept it in His people and for His people, which could

never have been kept by them; as, "Yea, thy law is within my heart; and I delight to do thy will, O my God." Psalms 40:8.

It is the function of faith to know, "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. Being a rewarder of them that seek Him. But many with the faith of God's elect are so hampered with unbelief, which they cannot dislodge, which makes them fear, from their experience of coldness and darkness. But the word of truth says, "Now abideth faith." 1 Cor. 13:13.

On the other hand there are ten to one who are enlightened with natural or historical faith, possess neither fear nor love of God, that verily expect to be rewarded here and in the world to come for good deeds and acts, not knowing, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. 9:16. Only those who have the living faith shall be tried, suffer great tribulations, like righteous Joseph shut up in prison for years, from no just cause, and John the Baptist; but Jesus said of all such "shall be recompensed at the resurrection of the just."—Luke 14:14.

True "faith is the substance (the realization) of things hoped for, the evidence (assurance) of things not seen." The church has the fruits of the Spirit confirmed in them, while millions of the Lord's children in the Arminian and modern Protestant religious world say that faith is an act of the creature, and

that all the race could be saved if they would only believe. I will make no protest against the condition, "if they will," but the greater part have not the will. Let Jesus give the reason: "But he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God." Next He tells why they did not and could not believe: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:18, 19. "Ye believe not, because ye are not of my sheep." John 10:26; "Because ye are not of God." John 8:47. When God gives faith to people they are joined to the Son forever; now being created in Christ Jesus then they are in Christ Jesus. "Ye are the children of God by faith in Christ Jesus." Gal. 3:26.

None come to Christ without this faith; but they cannot come until the Lord gives them faith, then they come as poor trembling sinners. This proves they are new creatures. When born again they have spiritual life and faith in the Lord; for "Whosoever believeth that Jesus is the Christ is born God." 1 John 5:1. Children of men or of the flesh are sometimes born dead, but none that are born of the Spirit or of God, are born dead but are alive, and shall never die.

M. L. Gilbert.

NOT A SLAVE.

I am not a slave to my family, but I love them from the youngest to the oldest, and whatever service

I can render them is as free as the water from the well or the sunshine that illumines the world.

I am not a slave to my work, but love it, and as I go forth to it I despise everything that hinders me or keeps me from it, and I go to it just as eagerly as I do to my meals or to my bed to rest.

I am not a slave to my country but love it, and obey its laws not because I am afraid, but because I love civic righteousness as well as spiritual and desire to keep all its laws as though they were the laws of God.

I am not a slave to my brethren but love them devotedly, and when I can serve them it affords me the greatest pleasure. I love to meet with them anywhere to shake their hands, exchange cordial greetings with them as I know in a world filled with people, that there is none like them.

I am not a slave to my church but love it sincerely, and it is the wayside inn where there is rest and repose, where there are my best friends and spiritual kindred, there we have friendly greetings, songs, prayer and spiritual communication with our great High Priest, who in the form of the Good Samaritan found me half dead by the wayside, and after both priest and Levite had passed by and looked upon me, and they not thinking I was worth their attention seeing I had been robbed and there was nothing they could get from me for their service, the Good Samaritan not only looked upon me, but dressed my wounds, pouring the oil and the wine, set me upon His own

beast and carried me to the inn (church), told the innkeeper to take care of me, gave him twopence, and told him (the minister, whatsoever you spend more than these when I come again I will repay thee. Luke 10:33.

We get the idea that ministers often work without pay, they spend and are spent for their brethren are often cast down, discouraged and sometimes at the point of giving up the fight, when Jesus comes back again and makes them feeble they are more than amply rewarded for the great sacrifices they have made just to feel in His blissful presence once more.

I am glad to feel to be a servant of Him who made the worlds and all things contained therein, for "I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." Isaiah 64:10.

B. S. Cowin.

GEORGE W. C. HALL.

At the request of my sisters I will try to write a short obituary for our brother, George W. C. Hall, who was the second son, and the third child born to Elder J. C. Hall and his wife, Elizabeth O. Hall. George was born on March 27th, 1861, in Franklin County, Va., and passed away at his home in Roanoke City, April 23rd, 1937 at the age of 76 years, one month and 25 days. I feel that those who have been with him in his latter life could have written a more suitable obituary of his life than I can, for I had not seen him for thirty-three years yet there is entwined that around our lives that makes his memory very dear to me. We as boys were much together in our labors on the farm for it devolved on us to carry on the work of the farm, as father was away a great part of the time.

After he grew to manhood, he left the farm and clerked in a general store for some time, afterwards engaging in the mercantile business for himself and later worked in a furniture store in Roanoke for a number of years. He married Miss Mollie Meadow, (but the date I have not

at hand), and to them were born two daughters, Miss Eula Hall of Baltimore, and Mrs. Minnie Ayers of Roanoke, Va. To say that he was a good, kind husband and father is no vain eulogy, for it was his nature to be kind and considerate of the happiness and pleasures of others, and his concern was to raise his family to be honorable, upright and a credit to themselves and to their parents. His wife preceded him in death, lacking five days of ten years. After her death he was much broken up and of a sorrowful heart, and had many heart aches and mournful lamentations, yet he was not one to complain unjustly of the Lord's dealings with him for he had been led into a full belief that God is a Sovereign and works all things after the counsel of His own will. After the loss of his wife, and the children had set out for themselves he spent much of the time with his sisters, Mrs. Fanny Nash and Mrs. Octavia Jamieson, and their families in Franklin County and was said to be very energetic, kind and lovable, humble and God fearing.

As to his religious life I can only write of what he has expressed to me in his writings to me. After the loss of his wife, he said, "I was lying on my bed one night, and suddenly the room was filled with brilliant light that filled my heart with love for I thought it was the spirit of my wife come to me." From that time he had a love for the people of God and rejoiced in hope of Salvation through the sufferings and death of Him that came to save sinners, but he always felt too unworthy to offer himself to the church, and when I would admonish him to do his duty that was his excuse, although he said "Often I have held on to the bench with my hands to keep from going.

While he was living with his sisters, he often attended Baptist Meetings and Associations and enjoyed the preaching very much. After listening to some Christmas Anthems he said that they were beautiful, but liked the melody that comes from the heart. He said, there is one song that I think is a wonderful prayer. "Come thou fount of every blessing." That is, come Lord Jesus and dwell in our hearts. Then, "Come tune my heart, (not my voice) to sing Thy praise." Then, "Teach me some melodious sonnet, sung by flaming tongues above." Then in speaking of preaching, when I had told him of there being only two preachers at our Association, he said that if a preacher was given the spirit to preach, it did not matter about the size of the congregation.

His last sickness was of short duration. He had his teeth extracted and poison set up in his jaws, causing him intense suffering and pain, throwing him into convulsions and into unconsciousness until he peacefully fell asleep on the above stated

date. He was laid away in the beautiful cemetery in Roanoke on Sunday following his death. There was no funeral sermon or singing but Elder Helm read the 14th chapter of St. John, and Elder J. E. Davis, of the Missionary church offered a very consoling prayer to the family. He leaves besides his two daughters, four sisters, three brothers and one grand-son, Raymond Ayers. One brother and two sisters preceded him in death. All of the living brothers and sisters were able to be at the burial except myself. It grieves me that our family are passing on, and it is a mercy that I am spared to live, if not blessed to mourn at the grave side of them that pass away, but can we that are living and his two children have any doubt that our brother and their father is now at rest where there is no sorrow, pain or suffering, after the evidence he has given us of his trust in Jesus, and the life that he lived in the enjoyment of hearing the true Gospel preached.

W. L. Hall,

808 S. Park
Independence, Mo.

JOSEPH DUNCAN BROWN.

My father was born in Onslow County, May 10th, 1859, the son of John William and Emily Canady Brown. He is survived by four daughters: Mrs. O. C. Hill and Mrs. W. Albert Brown of Wilmington, N. C., Mrs. John D. Grant of Salisbury and Miss Olive Brown of Durham; three sons, G. A. and T. L. of Wilmington and J. Arthur Brown of Newport News Va. Also two brothers, J. L. W. and J. T. Brown, of Wilmington.

He was married in 1887 to Emma Evelyn Williams, who preceded him to the grave on Christmas day six and a half years ago.

Papa joined the Primitive Baptist Church at Yopps, September 11, 1908, later moving his membership to Wilmington where he served as deacon 23 years.

His wife, two daughters and one son are members of the same church.

My dear father's faults were so little in comparison with the goodness and sweetness of his nature. How beautiful those hands looked to me clasped in death, when I thought of how long and hard he toiled with them for his wife and large family, what a loving heart and understanding he had that caused him to go many miles to visit the sick and distressed. I thought of the church he loved so well, anxious moments about each member, never too tired after working from day break until nine at night, to sit up and nurse his children, wife or friend if he thought he was needed.

God will say, "Well done, my good and faithful servant, enter into the joys of the great life I have prepared for you."

We can not tell it like it is felt, like the sweet religion that he had; the half has never been told.

"Today," said Jesus as He hung on the cross, "shalt thou be with me in paradise."

The following poem was found in papa's purse after his death. He had composed it in memory of my mother one year after her death and had carried it with him since. We feel that in some mysterious way mama and papa are united.

December 23, 1931

Today I'm sad and lonely, there's no rest here for me,
All the world is drear and empty and no other way can be,
For my darling wife has left me, her spirit's gone to God,
While her body now is resting beneath the Oakdale sod.

Forty years and over we have struggled side by side,
To raise our little family, which was our greatest pride.
We had our many sorrows as we journeyed along the way,
We also had our pleasures I am thinking of today.

I oft go home to rest as I oft before have done
But there's no comfort there for me, my darling now is gone
But in all our troubles, sorrows and pleasures by the way
The good Lord has blessed us, I remember that today.

But though friends may gather around me and try my heart to cheer,
Perhaps they never parted with the one they love most dear.
They say that God is merciful, His ways are always right,
And some time in the future He will surely bring to light.
They say that in the glory world, we will meet again, but how
Can I ever be reconciled, Oh my heart is lonely now.

Cheer up, dear brothers and sisters. I know how you feel, so does the great Healer of all wounds. He says our sufferings here are nothing to compare with the greatness and grandeur of what He has prepared for us in the hereafter. Neither is anything here so enjoyable, beautiful or sweet as there is in eternity where we expect to be with Him, be like Him and be satisfied.

Mary Brown Hill.

Wilmington, N. C.

RESOLUTIONS OF RESPECT.

Whereas God in His infinite wisdom has called from us by death our beloved brother and Deacon, D. N. McCain, who departed this life February 14, 1937.

Brother McCain united with the Primitive Baptist Church of Newport River, March 20, 1897. He was baptized on the following day by Elder W. W. Brinson. Brother McCain was faithful to the cause and never missed a meeting unless providentially hindered. The church looked upon him as a model member and sought his counsel in questions of controversy on anything pertaining to the order of the church.

The funeral services were conducted at his home by his pastor, Elder W. W. Roberts, assisted by M. L. Simmons and C. H. Gray. These brethren he loved and held in high esteem.

We pray Almighty God will be with the bereaved widow to comfort, strengthen and enable her to bear her loss with patience.

Therefore, be it resolved: first, that we bow in humble submission to Him who doeth all things well. We trust that God will in His infinite grace and wisdom fill the vacant place in his church; second, that a copy of these resolutions be entered on the church record, a copy be sent the bereaved widow and a copy be sent to the Landmark for publication.

Done by order of Conference Saturday before the third Sunday in March, 1937.

W. W. Roberts, Moderator
M. L. Simmons, Clerk.

RESOLUTIONS OF RESPECT.

Whereas God in His infinite wisdom has removed by death our dear old sister in Israel, Sister Sarah A. Herrington, who answered the call of the Great Reaper on March 18, 1937. She united with the Primitive Baptist Church of Newport River at the December quarterly meeting, 1866. She lived to the ripe old age of more than 98 years and was faithful to the cause which she loved so well. Even though she lived to be so old, it is still hard to say Farewell. Enable us to say and feel "Thy will, Oh Lord, be done."

Funeral services were conducted at the home of her daughter Mrs. P. P. Garner, by M. L. Simmons.

Therefore, be it resolved: first, that we bow to Him from whom all of our strength cometh. We trust that God will give us grace sufficient for the day of our trial; second, that a copy of these resolutions be entered on our church record, a copy be sent to her children, and a copy be sent to the Landmark for publication.

Done by order of Conference, Saturday before the third Sunday in March, 1937.

W. W. Roberts, Moderator,
M. L. Simmons, Clerk.

DEACON W. N. McCAIN

By the request of the bereaved widow I shall try in my weak way to write a short sketch of the life of our highly esteemed brother and deacon, W. N. McCain, who closed his eyes in death on February 14, 1937. He was born December 7, 1870, the son of David and Susan McCain. He grew to manhood bearing the marks of an honest and honorable boy.

On January 26, 1890, he was married to Cora Garner to which union were born eight children, three of whom preceded him to the grave.

He was convicted of sin in early life and received a sound hope in Jesus and offered to the Primitive Baptist Church at Newport, North Carolina. On March 20, 1897, he was received and baptized on the following day by Elder W. W. Brinson. The church realizing his wonderful gift, called for his ordination as Deacon, which office he filled faithfully until death. His wise council was sought in questions of controversy or anything pertaining to the order of the church. He was a faithful husband and father and held several positions of honor in the walks of life.

Funeral services were conducted at his home by his pastor, Elder W. W. Roberts, assisted by M. L. Simmons and C. H. Gray. These brethren he loved and held in high esteem. His body was laid to rest in the town cemetery. Kind and dear friends and loved ones leave him there to await the second coming of Christ.

We all miss Brother McCain, but he has only crossed the wall to enter the glory world where sorrow and suffering will not be known. But, there he will see King Jesus as He is and be like Him. He will be satisfied.

May the good Lord continue his blessings on his bereaved widow and children together with all that are dear to him.

Written by his brother, I hope,
M. L. Simmons.

LEWIS T. ALLEN.

Whereas, Almighty God has been pleased to remove from our midst our Brother Lewis T. Allen, who was born April 18th, 1875, and was the son of the late William C. and Rebecca Allen. Brother Allen joined the Primitive Baptist Church February 25, 1930, and was baptized soon thereafter by Elder E. F. Pollard. His membership was with the church at the Bay. He was faithful to attend his church meetings, and seemed to manifest a deep love for his brethren.

We, the Bay Church of the White Oak association in Onslow County in the state of North Carolina, will greatly miss Brother Allen, but we, together with others, do not mourn his passing as those without hope; while we feel our loss, we believe that his spirit now basks in the

bright light of God's unspeakable peace, and the hope within us by the grace of God anticipates the day when we trust we shall meet him in that bright and happy world where parting shall never be known.

Brother Allen's death came on February 19th, 1937, and was somewhat a shock as he was sick only a few days.

Therefore be it resolved:

1st, That we bow in submission to the will of our Heavenly Father "who worketh all things after the counsel of His own will."

2nd, That we extend our sympathy to all those who were dear to him by the ties of nature, and we would that the Lord reconcile them to Heaven's will, giving them grace for their every trial in this life, and afterwards, peace and joy in the presence of Jesus.

3rd, That a copy of these resolutions be kept among our Church records, and a copy sent to Zion's Landmark for publication.

Done by the order of the Bay Church in conference on Saturday before the third Sunday in March, 1937.

Elder E. F. Pollard, Mod.
E. J. Pollard, C. C.
F. W. Rhodes, Com.

RESOLUTIONS OF RESPECT

On January 16, 1937 the death angel visited the home of Dr. R. L. Savage of Rocky Mount and removed from his home our dearly beloved sister, Anna Mizelle. Sister Mizelle was born April 1864 and died January 16, 1937, making her stay on earth seventy-two years and nine months.

All of us loved Sister Mizelle so much. She is missed by us at church. She always attended when she possibly could. Her afflictions for several years kept her from her meetings, but we felt that her desire was to be there. She had been a member of Little Creek Primitive Baptist Church for over forty-five years.

Therefore be it resolved:

First: That we, the church at Little Creek, deeply feel our loss, but we hope to be reconciled to the Lord's will in removing from us our dearly beloved Sister Mizelle.

Second: That we also sympathize with the loved ones of Sister Mizelle; especially her niece, Mrs. Savage, with whom she made her home.

Third: That a copy of these resolutions be placed on our church book; one sent to Dr. and Mrs. R. L. Savage; and one sent to Zion's Landmark for publication.

This done by order of Conference Saturday before third Sunday in March, 1937.

Elder J. D. Fly, Moderator
C. C. Dawson, Clerk,
Ella Bulluck, Committee.

RESOLUTIONS OF RESPECT.

Whereas it has pleased God to remove from our midst by death March 24, 1937 our highly esteemed and much loved Brother Frank Brown, age 65 years. He united with the church at Autrey's Creek, N. C., in 1892. He was chosen church clerk in 1892 and deacon in 1899, and proved a faithful and useful member, always serving the offices of the church.

Therefore be it resolved:

1st. That we bow in humble submission to that all-wise God who doeth all things well, believing our loss is his eternal gain, and that he has departed from this life of trials and strife to enter that eternal celestial city, whose builder and maker is God.

2nd. That we extend to his bereaved family our greatest sympathy and pray God's richest blessings may abide with them.

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

This done by order of the church in a conference Saturday, May 1st, 1937.

Elder J. C. Smith, Moderator,
J. F. Eason, Jr., Church Clerk.

DEATH OF FATHER AND MOTHER.

It is with a sad heart that I attempt to write about father and mother.

Father was born February 8th, 1866, and died May 18th, 1918 and mother was born April 10th, 1864 and died June 20th, 1936. They both were born in Hyde county and lived there until their death.

Father and mother both joined the Baptist church and were strong believers as long as they lived. Mother was 72 years, two months and ten days old when she left us. She is survived by four children, two girls and two boys as follows: C. Williams, C. R. Williams, Mrs. Minnie Carawan and Mrs. Daisy Roper, and 19 grandchildren and 16 great-grandchildren. Mother was in poor health for a year before she died and was very sick about four weeks before her death. She did not complain but bore her suffering with patience and waited willingly for the summons to come for her to go. All her children were at her bedside as she passed away. It was very hard to see her go. We did all we could to keep her but the Lord loved her best and called her home where she could be at rest.

Oh, how we miss you, dear mother, and we pray that we may all meet again with you and daddy where there will be no more parting, no more pain and no more sorrows and farewells but be home in your happy abode where all is joy.

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.

Sleep on, dear mother and father. Sleep on till Jesus comes to call you up above to abide with Him in the heavenly home.

Written by a heart-broken daughter,
Daisy Roper.

MARY FRANCES HARRIS

On February 27th, 1937, the Lord saw fit to remove from our midst our dear sister, Mary Frances Harris. We feel that our loss is her gain. She joined the Primitive Baptist Church at Flatty Creek when she was young and lived a true and faithful member, filling her seat when she was not providentially hindered.

Her husband preceded her to the grave. She was the mother of several children, whose names are not all known to the writer, but she lived with her children, making her home with her son, Watson Harris when she died on Saturday night of the above date and her body was taken to her church, Flatty Creek, on the following Tuesday where her funeral was conducted by the writer and Elder B. S. Cowin in the midst of a large crowd of relatives and friends with a beautiful floral offering.

Then her body was taken to Elizabeth City and planted beneath that mound of clay to await the resurrection day, when he shall come and awaken the sleeping dust and gather them home to be with the just.

Done by order of Conference Saturday before the 4th Sunday in April, 1937.

A. B. Ayers, Moderator
W. W. Eves, Clerk,
A. B. Ayers, Committee

SISTER EMMA LUTON

On January 30th, 1937, the Lord saw fit to remove from our midst our dear Sister Emma Luton. She was born in Pasquotank County in the year 1869. She was married to William Reed Luton in the years 1889, and to this union six children were born. Two preceded her to the grave and four are left to mourn the loss of their mother.

Sister Luton united with the church at Flatty Creek the fourth Saturday in April, 1901 and was baptized by her pastor the late Elder Chas. Meads, and lived a faithful member and loved the doctrine of God, our Saviour. She was a great sufferer but bore it with much patience.

The writer visited her in the hospital a short time before she died and she said she was not afraid to die, expressing her confidence in God as Job of old, saying "Though He slay me, yet will I trust in Him."

She was removed from the Hospital to her daughter's home in Weeksville, where she died on the above date, and her body was taken to her home church, Flatty Creek, where her funeral was conducted by the writer and Elder W. E. Grimes, in the midst of a large crowd of sorrowing relatives and friends with a beautiful floral offering that bespeaks love to her by those who knew her, and her body was laid to rest in the family cemetery.

Done by order of Conference, Saturday before the fourth Sunday in February, 1937.

A. B. Ayers, Moderator,
A. B. Ayers, Committee.

SAMUEL G. ANDREWS

Our heavenly Father has again taken from us another of our dear brothers, but we do not think of him as dead, but one that has fallen asleep in the arms of Jesus, where he is now resting from all his labors. He was born September 19, 1859 and died June 3, 1937. He was married April 6, 1887 to Miss Allie Roebuck, and to this union four children were born, one preceding him to the grave several years ago.

Brother Andrews joined the church at Flat Swamp Saturday before the first Sunday in July, 1910 and was baptized on Sunday by Elder G. D. Roberson. He was a dutiful member and possessed such a loving humble spirit, always esteeming his brethren better than himself. He was steadfast in the doctrine and showed his faith by his works, and was ever ready to talk about the goodness and mercies of God. He always filled his seat unless providentially hindered. Brother Andrews had been in feeble health for several months, but was only confined to his bed a few weeks before he died. He was conscious part of the time and told his dear wife just a few minutes before he died that he was going home that it was only a little ways and asked her wouldn't she come, and he talked a lot more but was so weak she couldn't understand what he said. Brother Andrews always bore his afflictions with patience, never grumbling, or complaining. He was always trusting in that God who has promised to take care of his little ones.

His funeral was conducted at Flat Swamp church by his pastor, Elder W. E. Grimes, assisted by B. S. Cowin and A. B. Ayers, with a large crowd of sorrowful relatives and friends present.

Brother Andrews was a devoted husband, loving father and good neighbor. Therefore we truly hope the good Lord will be with his family, and especially his companion and cause her to rejoice in a hope beyond this vale of tears.

Be it resolved that a copy of these resolutions be placed on our church book and

a copy sent to his family and one to the Landmark.

Done by order of Conference, Saturday before the first Sunday in June 1937.

Elder W. E. Grimes, Moderaor,
E. C. House, Clerk,
D. H. Whitfield and wife,
Committee.

MISS LAURA VIRGINIA JOYNER.

In loving remembrance of our sister, Miss Laura Virginia Joyner, who entered eternal rest, on May the 3rd 1937, at the home of her sister, Mrs. Paul Cherry, near Scotland Neck, N. C., with whom she had made her home for several years.

Sister Laura was the oldest daughter of the late M. D. and Hester Gray Joyner, the oldest of eleven children. She was born February 3rd, 1867 and died May 3rd, 1937, making her stay on earth 70 years and 3 months.

She was a devoted daughter and a loving sister. She was never married, but devoted herself to her parents until their deaths. She was a woman of strong character and upright morals, conscientious in all things, and always ready and willing to help any one in trouble. She was a loving sister and a great help to all the family usually staying in the home where she was most needed, especially in case of sickness. We had two sisters who died and left small children which she cared for as if they were her own as long as she was needed in their home. She lived a life for others, deeming nothing too hard when she thought it her duty. "A good name is rather to be chosen than great riches; and loving favor rather than silver and gold."

She was a strong believer since early womanhood, but always seemed to feel so unworthy. She joined the church at Kehukee the 3rd Sunday in September, 1929, and was baptized the following afternoon by her pastor, Elder A. B. Denson. She dearly loved her church, the brethren and sisters, and was always in her place when she was able, and was happy to attend the Unions and Associations when it was convenient. The Landmark was a great comfort to her, and she enjoyed reading it as long as she lived.

She was in poor health several years, and was only confined to her room three months, but bore her suffering with patience and cheerfulness to the end. We miss her and grieve for her, but we feel that our loss is her eternal gain; for we feel that the Master meant such as she, when He said, "Well done thou good and faithful servant; enter into the joy of thy Lord."

She leaves three sisters, Mrs. Paul Cherry and Mrs. J. B. Bradley, of Scotland Neck, N. C. and Mrs. Linnie J. White of Richmond Va., and two brothers, R.

Leon Joyner of Scotland Neck and Paul H. Joyner of Weldon, and a number of nieces and nephews.

Her funeral was conducted May the 5th at 3:30 o'clock at the home, by her pastor Elder A. B. Denson, assisted by the Rev. R. S. Fountain, of Weldon. Active pallbearers were her nephews. She was laid to rest in Kehukee Church cemetery, there to sleep until we by the grace of God, meet her in a happier land where there is no more parting and no more tears. The Lord giveth and the Lord taketh away, blessed be His Holy Name.

Her loving sisters,

Mrs. Paul Cherry.

Mrs. Linnie J. White,

RESOLUTIONS OF RESPECT FOR SISTER LAURA JOYNER.

Whereas it has pleased our Heavenly Father to remove from us our sister, Laura Joyner, May 3rd, 1937. We humbly bow in submission to His will and while we lament our loss we believe her soul has gone to God who gave it.

Resolved:

1st. To extend our sympathy to her loved ones.

2nd. That a copy of these resolutions be placed on our church book.

3rd. That same shall be sent to Zion's Landmark for publication.

Done by order of Conference at Kehukee, May 15, 1937.

Elder A. B. Denson, Moderator
Mary D. White, Clerk.

IN MEMORY OF MOTHER.

I would like you to publish these few loving, sacred, composed verses in memory of my mother, as she was a member of the Primitive Baptist church. I have missed her so much. She spent 62 years on this earth and suffered many afflictions. She was kind and true and especially in the latter part of her life she seemed to love to fill her place in the church. I believe she was prepared to go. She spent about 40 years of married life on this earth, and then departed from us.

I love to read the Landmark myself, and hope you will find space in it for these verses:

A dear mama from me is gone,
I believe she is resting with the
right with God's eternal throne—
The place I long to be.

I hope to meet her some day,
Some day in the skies
Where I'll ever be with her,
To a place where no one dies.

Oh, how we miss her!
Lord, what will we do?
I'll take my grief to Jesus,
The only thing to do.

Oh why did she have to go,
And leave me here behind,
Longing to with her go,
To meet them and thine?

If you were in the churchyard,
A night where mama was laid,
In the star light
Mingled with moonlight shade.

But that meek, loving spirit
Now is descended away
To an unseen world,
For billions of years to stay.

Pure, dumb, silent tongues
Lying lingering in the grave,
Speechless in unspeakable joy;
Our God deserves the praise.

On the brink of a hill,
Behind the church still
Where her funeral was preached
To a place no longer rich.

Thousands of years to roam
Singing praises in a melodious tone,
Thousands of years there are,
No more to mourn for her.

Lindsay Williams,
Bladenboro, N. C.

ABBOTT'S CREEK ASSOCIATION

The one hundred and twelfth session of the Abbott's Creek Union Primitive Baptist Association will be held with the Gaine's Grove Church, Chatham County, N. C., commencing on Saturday before the fourth Sunday in August, 1937, and continue through Sunday and Monday.

The church is located about five miles west of Goldston, N. C.

Elder H. S. Williams, Moderator
Spencer, N. C.

Jesse Trogdon, Clerk,
Asheboro, N. C., R. 3.

7-15 and 8-1-15.

ABBOTT'S CREEK ASSOCIATION

MEETING NOTICE.

The Abbott's Creek Primitive Baptist Association will be held, the Lord willing, with the church at Pleasant Hill, Iredell county, North Carolina, about six miles south of Statesville, N. C., on old Highway No. 10 sand and clay road, to commence on Saturday before the fourth Sunday in August, 1937 and continue three days.

All lovers of peace are invited to attend.

T. R. Freeman, Clerk
Steeds, N. C.

Please Read Carefully

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

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

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

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

The mailing list is corrected only once a month.

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You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

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Write for particulars and sample papers of these publications.

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WILSON, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXX.

AUGUST 1, 1937

NO. 18

CAPTIVES CLOTHED AND FED AND RESTORED TO THEIR HOMES.

"Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war.

And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord already ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel.

So the armed men left the captives and the spoil before the princes and all the congregation.

And the men who were expressed by name rose up among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees to their brethren: then they returned to Samaria."—2nd, Chron. 28:12-16.

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.

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\$2.00 PER YEAR

The Purpose of Zion's Landmark

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

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

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

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

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

NOTICE!

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

PEACE.

To the God-Fearing and God-Loving Men That Compose the Churches of Jesus Christ:
Greetings:

Much has been said about peace. There is a way of peace, and there are ways of confusion. Peace means when things are quiet, at rest, agreed, harmony, concord, absence of war, love and it being manifested. The Primitive Baptists have had trouble heretofore. For instance, when the doctrine of general atonement, but a special appreciation on conditions was brought in by Andrew Fuller and others. Fuller preached for eight years a special atonement for a special people before bringing in the other, and it caused a general confusion until 1832 as most historians know when a declaration was made which gave peace to the people believing in a special atonement of Jesus Christ's blood for the elect of God, obtaining eternal redemption for every one of them.

How can two walk together except they be agreed? And peace is to be agreed, concord, harmony. When God's family who are agreed on doctrine and practice come together, it is not hard to reconcile personal differences and matters of discipline. I want to see all of the Lord's people who believe the same doctrine to live and travel together here in the church, and serve the Lord in love, patience, kindness,

humbleness, preferring one another better than themselves, bear one another's burdens, and fulfill the Law of Christ to serve the Lord is to serve His children. And the people who do not believe that a church or her members is blessed in doing what the Lord said, go their way. The truth of the matter is this. Some preach there is no blessing in obedience, nor chastisement for disobedience, and they are not agreed with the ones that preach that there are blessings in obedience and chastisements for disobedience to the Church and her members in this life. How can peace be established when such is going on?

The scripture is true and surely ought to be recognized as such. This is the way it looks to me. That God made man of one blood for to dwell upon the earth, and that where He placed him, and he, by his acts brought death and degradation on himself and all of his offspring, which we are. The God of Heaven knew that he would violate His law and knew at the same time He could keep His law, or He is not all wise. He knows what will not happen as well as what will happen, and He knows what He is going to cause to happen and what He is not going to cause to happen. They hated Jesus without a cause, and God did not cause that cause. And as God saw what fix man was going to get himself in, He made a remedy for sin,

and He did not make sin and the remedy both. By man came sin, but by God came the remedy which was the blood of Jesus Christ. And as God saw all of Adam's family as well as Adam himself doomed forever if He did not give them a remedy and He loved somebody of Adam's family and He purposed to save them, and he determined to carry out His purposes later, by sending Jesus Christ into this world to redeem His loved ones—elect and that by purchasing them out from under the law of sin and death by His own blood, and qualify them to live with Him in glory. The destination of man (mankind) would have been forever banished from God's face in glory if it had not been for the act of God, giving somebody grace in Jesus Christ and He brought that to them which changed their destination from woe and misery to heavenly joy, which is the doctrine of the Primitive Baptist Church—always has been and always will be. Pre means before heretofore ordaining or set apart the destination of His elect family. He did not cause the destination of non-elect for sin caused their destination, and by man came sin. God did not cause the wicked acts of wicked men to take place. If so then he caused sin and sin caused confusion, and the scriptures say God is not the author (or cause) of confusion. I had rather believe God's word than man's. God righteous, and in Him is no unrighteousness. Can unclean things come out of something clean? No. Neither can clean things come out of something unclean.

Now if wickedness came from

God (caused it) then you accuse the Good Spirit God of making the wicked spirit which is the devil. The scriptures are silent as to where he came from. God said he would be destroyed with all his work. I crave to know Jesus Christ and Him crucified. Man, before God gives him his spirit, is dead in sin, and is not related to God for he is an alien, and if an alien, which means someone not related, foreign, the Lord told how that was when He said "Ye must be born again." If the sinner was related to God spiritually why was it necessary to be born again? Relationship is established by being born naturally or spiritually, and no other way is known. The spiritual relationship between God and His regenerated family was established by birth. That which is born of the flesh, flesh is—that which is born of the spirit, spirit is. The child of God comes under a law of God when born into the family of God, and that Law is written in his heart and in his mind printed. This is done by the spirit of God and the unregenerated man is the carnal man, and has not this law written in his heart, for out of a carnal heart arises carnal thoughts. The carnal mind is not subject to the law of God, neither indeed can be. Paul did not say he was not under any kind of a law. He was under the law of the land in which he dwells, moral law, natural laws, such as if Nature is abused he will suffer such as exposure, carelessness, dissipation, which we will suffer right here in this life. Our body will wear out with the best of care soon enough. You may pick up a hot iron, and thinking it is not

hot will not ease the pain any
Carelessness is no excuse for such.

God's children have two lives in one body. Spiritual life, the inner man, the Adam nature, the old man—natural life. As natural life gives man a natural conscience, spiritual life gives them a spiritual conscience. And your conscience is a moral principle in man (natural man), determining that which is right and wrong in spiritual things. Your conscience either excuses or accuses, and some have their conscience seared as of a hot iron, and does not have much feeling at all. It behooves us to live quietly and peacefully among the world, for the world does not care for the things of God nor His church. The spirit does not lust or envy, is not jealous, not soon to anger, is truthful, kind, and loves one another. Have you ever done anything for which you were sorry, and your conscience was lashing you, and go and make amends and your heart was at ease. Your conscience controls your feelings.

The scripture teaches blessings in obedience and chastisements in disobedience. And the spiritual conscience of God's children teaches the same. They both agree for they come from the same source. Anybody who accuses God of being the cause of all the wickedness and crime, vice, adultery, prostitution, and white slavery, that is going on, and you will read of it in the newspapers, he certainly does not have a spiritual conscience or it certainly is seared over and has no feelings for it does not agree with the scriptures, and does not come from the same source. Out of the same

mouth proceedeth blessings and cursing. My brethren, these things ought not so to be. And if God's children have two lives, natural and spiritual, then we have blessing and cursing coming one from a good source and one from an evil source, but not both from the same source. So can no fountain both yield salt water and fresh water. Then accusing God of being the source of wickedness as well as goodness is the same wisdom spoken of by James. He says in 3:15 "This wisdom descendeth not from above, but is earthly, sensual, devilish." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits without partiality and without hypocrisy. And the fruits of righteousness is sown in peace of them that make peace."—James 3:17, 18.

When Baptists want to settle down on these principles, I surely will support and gladly try in my weak way to help for it is time all Baptists who believe the same thing ought to be together. Peace on peaceful principles is real peace, and it will last.

Submitted in love.

Your little brother in hope,
C. M. Mills,

133 W. 1st St.
Charlotte, N. C.

ACT OF CONFERENCE.

In compliance to an act of May, 1937 Conference of Black River Church, Dunn, North Carolina, the following Elders to-wit: G. W. Hill, A. B. Barham, P. E. Johnson, M. F. Westbrook, L. A. Johnson, Xure

Lee, W. E. Turner, and E. C. Jones met with said Church on Sunday morning, July 18th, 1937, for the purpose of setting Brother L. W. Turner apart to the full work of the ministry.

(First) Elder E. C. Jones was chosen Moderator of the presbytery and Elder W. E. Turner, Clerk.

(Second) Brother L. W. Turner was presented to the presbytery by Deacon G. O. Godwin of the Church.

(Third) Inquiry into the calling and qualifications of Brother L. W. Turner's gift.

(Fourth) Elder L. A. Johnson read from 1st. Timothy, 3rd. chapter.

(Fifth) Prayer by Elders Xure Lee and M. F. Westbrook, and the laying on of the hands by the presbytery.

(Sixth) Charge was delivered by Elder E. C. Jones, then adjourned.

Elder E. C. Jones, Moderator,
Elder W. E. Turner, Clerk.

Done by order of the Church this July 18th, 1937. A copy to be attached to church minutes and a copy to be sent to Zion's Landmark for publication.

MAY THE LORD TURN AGAIN THE CAPTIVITY OF HIS PEOPLE.

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

Dear Sir:

The last article I wrote, appearing in the June 1st issue of Landmark, was written with pencil, because I had not a pen at hand. And, too, I was physically nervous. Therefore my manuscript was not plain, and when I read the article I felt like there were some mis-

takes which could have been due to the printer not being able (fully) to determine all the words by reason of faulty writing. For if I did say all as it reads, then I said some things wrong, because talking, writing, or preaching either about spiritual things is such a sacred matter we dare not trifle with it. We had better not say anything than to give the wrong impression by using words out-of-place.

The letter reads in part: "But perfect in our desire and striving to occupy in decency and order, according to and agreeable with that law written in our hearts and printed in our minds, etc." Now, it seems I left the impression in this language that this perfection consisted (partly) in our outward performances of the things that pertain to the Lord's house. But when the apostle said: "That the man of God might be perfect, etc.," embraced first of all the proper knowledge of these things, for it matters not as much about the particular method of how we should observe or perform as it does the spirit in which it is done. (That is the secret.) Sure, the Lord has given laws and regulations by which the militant body should execute the verbal or outward law such as dealing with or treating each other, etc., and dealing with offenders, etc., which must be done according to the scripture, if legal. But the apostle means more than that; to-wit: There must be that spiritual knowledge to comprehend as well as the desire to do, working in us both the will and the do. And it is always according to the scripture rule, for the Lord has given no rule

since the apostles. So, the apostle embraces all things that pertain to the church here, both moral and spiritual, which presses our obligation the more to study the scriptures.

When the apostle says, "Be ye holy for I am holy," the same thought is presented, perfect knowledge, perfect desire, perfect spirit, that arises in and springs out of the life and mind of Christ in us, that is in perfect conformity to the written word of the scriptures, when properly comprehended. And I continued—"But the other law condemns, which Paul found in his members warring against the law of his mind etc." Here again I have things mixed up, for the law that condemns us when we do wrong is not the law warring against the spiritual mind, for the apostle affirms that, this law which condemns is spiritual "But I am carnal, sold under sin, etc." It is God's holy law that does not excuse sin in us, that condemns us when we do wrong. So the apostle means that since the Lord is pleased to deliver the holy oracles together with the testimony of the prophets and apostles unto the church in this now, the gospel day, and it agrees to a jot and tittle, to that wrought in us—to-wit: our own experience. Therefore, we have no excuse to misjudge those matters, but should be perfect in this judgment and execution of same, judging with righteous judgment, etc. And when we fail we find it out sooner or later, for this holy, righteous law will condemn us. And we, by reason of our transgressions often bring ourselves under the fiery indignation of this law and we grind

with a condemned conscience, the merits of Christ also being hid from our view at such a time, which renders our chastening almost unbearable, for the time being. But afterwards, it yields the peaceable fruits of righteousness unto those that are exorcised thereby.

I have only hinted at this matter, but a hint to the wise is sufficient. I do not believe the hypocrite has those experiences. True, they may and do discern things, but they do not discern them properly, for the root of the matter is not found in them. Head knowledge may hold them up for a long time here, and fool God's people quite a while, but it will not stand the trying test of the Lord's fire. May the Lord turn again the captivity of His people.

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

ENJOYED HIS VISIT.

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

Dear Friend:

Appreciating to the extent that words cannot express or convey, the kindly and courteous reception of myself by your dear people in the South, I feel to acknowledge, as briefly as I can my heartfelt appreciation of the same. But I must give praise to our God for this especial blessing extended me. "Bless the Lord, O my soul, and all that is within me, bless His Holy Name."

Somehow, I feel my visit may be and has been profitable from many angles. I do hope good may emanate from many of my observations, conversations and references and judgments of others, which these

perilous times are developing in the church. I cannot but feel these things are of the Lord, and eventually all will end well to His praise and glory. I have studied and reflected upon many things which have evolved from our conversation, and I hope the future will strengthen and upbuild your paper. The Landmark, in the south country and increase the membership among us in the north. You could do no more, nor no better than to reprint an article written by your dear father published in the Landmark, July 15th, 1900. Also a warning written by Elder L. H. Hardy, March 15th, 1926. These articles are timely to my mind and perhaps may be picked up by preachers both sound and unsound. God is not mocked, and those who are not called of and by Him to preach the unsearchable riches of Christ may eventually suffer the rebuke of Annanias and Sapphira. God is still ruler in the army of heaven and among inhabitants of earth. In my humble opinion it is surely the duty of each Church to clean their own house and set themselves in order, if they would have peace, the peace of Christ within their midst, but instead, they cry peace when there is no peace. Truth and error will not compromise or mix, and if a "branch of the vine" insists upon being led by a man or so-called preacher, regardless of order, discipline or otherwise, then they will eventually end in Arminianism within their ranks. For example, a preacher who can and will accept a call by the Church with one or more, in some cases fifteen or more silent or against him, that man is nothing more nor less than a wolf

in sheep's clothing, which Paul prophesied with tears night and day, "that after my departure shall grievous things enter in among you, not sparing the flock, also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Your position as publisher of the Landmark, as a man, must be neutral, but it is essential you should have one or more Editors sound in Doctrine of God our Saviour, to conduct, censor and be altogether responsible for all matter written for Landmark, from the religious or spiritual standpoint. The prospectus of the Landmark as established by your dear old father, P. D. Gold, should be followed strictly to the letter, and if so, I hope and predict it will enlarge in circulation mightily. I desire from my heart to see it survive, as also the Signs of The Times, hoping they may continue to be the "Household of Faith" in the homes of His elect until time shall be no more.

I am sending you subscription number one—myself. This is the beginning of the promise I made regarding the increase of the circulation of the Landmark, and while I support and subscribe to the Signs and the Old Faith Contender (Bro. Berry is a qualified Editor, in my opinion, on religious topics), I will do all I possibly can to support the Landmark and increase its circulation, if it be consistent and the will of the Lord is in the matter.

Again, I hope I am grateful and appreciative of your courtesies and kind treatment of an old sinner, and hope prosperity may be the Lord's will in your favor, and that

the several churches the states over may be brought to their senses and restored to spiritual love and prosperity, but, it would seem the purging of them must be effected very soon, those who are not of us, will eventually go out from us, because they were not of us in the beginning. This is God's work, He right now cleaning His threshing floor of the chaff, none but He can do this, man cannot, the little band of Gideon is strong enough to acquire this. We must stand still and see His salvation or deliverance. Be still and know that I am God.

Hoping some day again to visit your country, to mingle with your people, my people, our people, we are all one, and the Lord is leading us all. He is in the same cloud, by day, and the same pillar of fire, by night. But sometimes we do not realize it.

You have one good man and neighbor there in Bro. Cobb and his good wife, fine people and he is a sound preacher, I think. He is not afraid to declare the "whole counsel of God," in its purity.

Ever your friend, I hope,

J. B. Miller.

Newark, Del.

BY GRACE ARE YE SAVED.

Since reading the writings of several on the ten virgins, my mind has also been moved to write a little on same.

I hope it is of the good Spirit so to do, and I don't think it is for controversy, and if I felt it was, I would not write at all. I will admit however, that I do not understand it as some who have written on it, and I hope to be enabled to con-

vince some by the plain word of God, that my view is in harmony with the scripture. We note that five were wise, and five were foolish virgins. All were virgins to be sure, and so were Abraham's seed, and all Israel, but they were not all children. There were a mixed multitude that came up out of Egypt. "In Isaac shall thy seed be called." I understand this Isaac to be our spiritual Jesus, and if this be so, then spiritual Israel is composed of all those given in Christ before the world was, just as Ishmael should not and could not be heir with Isaac, so can not the foolish virgins be heirs with the wise, or the true Israel of our God.

Now I will undertake to prove by direct scripture references, that they have no part nor lot in the matter at all, except that they are nominal professors only. We note they all, both wise and foolish, slumbered and slept, and at midnight there was a cry made, "Behold the bridegroom cometh, etc." We also note they had no oil and like all nominal professors, set out to buy; but while they were buying the others went in and shut the door. Last of all, the foolish came and knocked for admittance and the answer was, "I know you not." Now don't you know Jesus knew His people both under the law as well as the gospel? I hear Him saying, "Abraham rejoiced to see my day, and he saw it and was glad." And then tell me that Jesus didn't know His people under the law dispensation! I can't believe it. I verily believe He just as perfectly knew them as He knows those under the

gospel and all were and are saved by the same faith in Him.

Jesus had just concluded His remarks about "Where then is a faithful and wise servant," and then warns that He will come unexpectedly and will cut that unfaithful servant asunder and appoint him his portion with the hypocrites. And the margin says cut him off. Doesn't sound a bit like a true and faithful servant, does it? Now a direct reference, Matt. 1:21-23, "Not every one that sayeth unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but they that do the will of my Father in Heaven." Acts. 8:24: "Then answered Simon, and said, Pray ye to the Lord for me that none of these things which ye have spoken come upon me." Verse 21: "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God." Rev. 22:11: "He that is unjust let him be unjust still: and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." We note that Simon had offered to buy the gift of the Holy Ghost from the apostles. The very same thing is clearly demonstrated in the going to buy oil by the foolish virgins. Oil here, to my mind represents grace or eternal life, which cannot be bought, neither can it be attained unto by any effort on the part of the individual, and in as much as the foolish virgins and Simon had that idea of it, neither of them had any part or lot in the matter, so says the apostle Peter and I prefer to believe what he says about it in preference to my notion, or any other man or set of men.

Luke 12:35: "Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their Lord when He will return from the wedding, that when He cometh and knocketh they may open unto Him immediately."

How can those who have no oil, keep their lights burning? Ezek. 14:20: "Tho' Noah, Daniel and Job were in it, as I live, sayeth the Lord God, they shall deliver neither son nor daughter, they shall but deliver their own souls by their righteousness." This last reference is in rebuttal of the request of the foolish virgins when they said give us of your oil, and the wise said "Not so, lest there be not enough for us and you." I have never known one that had any to spare, except those who have it for sale, and their name is legion, for we hear it on every hand. "Give us the money and we will take the world for Christ and then even go on to tell how much it costs to save one soul, etc., and so, don't you see where the foolish went to buy oil?

We note that when they applied to the wise for oil, they were told to "Go ye rather to them that sell and buy for yourselves."

Now, then, who is the "them" who claim to have it to sell or spare? You will notice there are more than one, as I said a while ago, "Their name is legion, for they are many." Oh, yes, they have it in plenty, for sale. Why didn't the wise sell it to them. Well, they couldn't, and if they could, they didn't have it to spare. John 10:26-27: "But ye believe not, because ye are not of my sheep as I said unto you. My sheep hear my voice, and

I know them, and they follow me."

I cannot see any difference in not having oil and not being known of or by Christ. Jesus says here, "My sheep hear my voice, and I know them." He doesn't say that He just began to know them under the gospel, nor does He say that He began at all to know them. He has ever known them. There is no time with God. It is today, one eternal day with God, no yesterday, nor tomorrow. "Now is the day of salvation." God's people have ever been known of Him. "In thy book, all my numbers were written before there were any of them." And "Because I have loved thee, with an everlasting love, therefore, with loving kindness have I drawn thee." Again, "Here am I, and the children which Thou has given me."

According to the scripture, God did not begin to love His people, but has loved them from eternity, and just so sure as He has done this just that sure has He known them from eternity.

"Now then, He says, "I know them, not a part of them, but the whole family in heaven and earth. 1st. Cor. 8:3. "But if any man love God, the same is known of Him. Mark you, Jesus said of the foolish virgins, "I know you not."

Another direct quotation, Isa. 33:14, "The sinners in Zion are afraid, fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Not those who offer money for the gift of God, nor those who have no oil, which is also the gift of God. But those that walketh righteously, and speaketh uprightly.

These are they, who love God, and are known of Him, and they have oil in their vessels with their lamps. And so, they are ready to go into the marriage feast to enjoy it in its fullness along with the blessed bridegroom. "But outside or rather, without, are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Now what I have written I hope, has been for the truth's sake, and I trust, in love and in much fear and trembling, and in much weakness, and I hope all the dear Lord's people who may read it, will be blessed to cast a mantle of charity over my imperfections, and if you see any error, will you not attribute it to an error of the head and not the heart. And if any one gets any good out of it, give God all the praise, as I hope I have been guided by the good spirit, in all the truth I have written.

Obe Tingen.

Apex, N. C.

A GOOD LETTER.

Dear Sister Pryor:

I hope we are sisters in the Lord. I read your letter in the Landmark, and I can sympathize with you and all with such troubles as yours have been. I have trouble similar to yours, but I hope it will all end in blessing. The Lord chastens them He loves, and scourges whom He receives. We should be thankful for it.

I love the Landmark too and am sending check for you to pay for it one year. May the blessings be yours.

Mrs. Martha Walston

R. 2, Jacksonville, N. C.

ZION'S LANDMARK

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

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WILSON, N. C. AUG. 1, 1937

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REV. 21:2-3.

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 they shall be His people, and God himself shall be with them, and be their God."

We often hear the question, "What of the church?" Some say it is losing its influence, etc., etc.

The true Church of God, is an invisible kingdom, that no man can number, and it cannot, will not, fail. God is at the helm. The Zion of our God is of Him and to Him will be all the praise.

When John was enabled by faith to behold the church, new Jerusalem, coming down from God, out of

heaven, the sinless place, we can but conclude that what is meant is the change wrought by grace in the hearts of the Lord's people, when called out of darkness into light, or when they are made conscious of their having been translated from the kingdom of darkness into the kingdom of God's dear Son. We read, "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2d. Cor. 5:17.)

Where, and everywhere, old things are passed away and all things are become new, God and His Christ and the Holy Ghost are in the midst.

Isaiah saw, by faith, the coming of the Kingdom of God to the Gentiles, His dwelling with them, and said, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." "For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee." (Isaiah 60:1-2.)

Heaven, the dwelling place of God, or His sanctuary, is high, holy, and sinless; yet, though sinless, God beheld sinners, loved them with an everlasting love, and in the appointed time sent His Son to suffer, to bleed, and to die, for his people, and to redeem them out of every nation, kindred, tongue and people, and to present them before Him, as the bride adorned for her husband, spotless, clean and white, made so by the cleansing power of Jesus' blood and righteousness.

The spiritual life, love, grace, mercy and truth, coming down from

God, out of heaven, very blessedly shows the source from which all spiritual blessings and comfort cometh.

David believed in God as the refuge of all saints, God as their dwelling place, and said: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." (Though all this may come to pass) Yet, as surely as God lives, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles (the dwelling places) of the Most High. God in the midst of her; she shall not be moved: He uttereth His voice, the earth melted. The Lord of Hosts is with us; the God of Jacob is our refuge." (46th Psalm.)

Though high as heaven is above the earth, yet He hath condescended to become our sin bearer, our elder brother, and was tempted in all points as ye are tempted, that He might make a way of escape, yet he was ever without sin, He being righteous, altogether, yet tabernacling in the hearts of men.

No wonder the poet wrote, "How condescending and how kind, was God's beloved Son." Due to His condescension, He, as the sent of God, maketh His people to rejoice in His mercy. We read:

"Come ye disconsolate, where'er you languish,
Come to the mercy seat, fervently kneel;

Here bring your wounded hearts,
here tell your anguish,
Earth has no sorrow, that heaven cannot heal.

"Joy of the comfortless, light of the straying,
Hope of the penitent, fadeless and pure;
Here speaks the Comforter, tenderly saying:
Earth hath no sorrow that heaven cannot cure."

Christ, the equal of the Father, in knowledge, love, purity and power, yet dwelling in the hearts of his people, and to whom it said: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1st Cor. 16:17).

No wonder it is said: "Come now let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18.)

The Lord demonstrates His love, and the exceeding riches of His grace, in His coming down, with condescending love, and mercy, dwelling in and with sinners, saved alone by his grace; thus displaying his wonderful love and mercy in their redemption, preservation, resurrection and eternal glorification of His people.

As Elder Gold said some fifty years ago, "It is a part of God's very nature to forgive, and repent as He did when the Ninevites re-

pented and turned from their evil way, and sought the mercy of the Lord."

We do not like to suppose things, but the eminent Robert Hawker said in substance, "The coming of the Lord into the hearts of men was an act of unequalled grace, it being the only way to show forth His peerless mercy. For supposing God had first made us holy; yea, had He so ordered, that we had never sinned, and taken us to heaven at once, we should indeed have had to have loved Him for His love, admired Him for His wisdom and praised Him for His power; but then we should have lost, yea, never known, one sweet and precious attribute of our God, namely, His mercy. Whereas the scripture most sweetly, and blessedly teaches us, that the Lord delighteth in mercy." (Micah 7:18.)

How then, or by what means, could the Lord show forth his delight in the exercise of mercy; but upon objects of misery? Therefore, the Lord delighteth in mercy, and delighteth to be known by those He loves, in the free, and full and everlasting exercise and revealing of His blessed mercy. For, we read: "God, who is rich in mercy, for His great love wherewith He hath loved us, even when we were dead in sins, hath He quickened us together with Christ." (Eph.2:5.) "In whom we have redemption through His blood, and forgiveness of sins according to the riches of His grace." (Eph. 1:7.)

Thus God, who is rich in mercy, displays the great riches of His mercy, the exceeding riches of His grace, in bestowing the aboundings of His mercy, to overwhelm and do

away with the aboundings of sin, that: "Where sin abounded, grace did, and shall, much more abound, even so as sin hath reigned unto death, even so shall grace reign, through the righteousness of Christ; unto eternal life." (Rom. 5:20-21.)

Though it is said: "God will dwell with them, and be their God and they shall be his people," yet, how well His people know that when He seems to have gone, from them, their hearts become as empty walls, and it is blessedly true.

For when we have nothing, are nothing, and can do nothing; yea worse than nothing, stripped of all (self-righteousness), no chair to sit on, not a table to eat upon, nothing, yea nothing to put on it, no script, no purse, no money that will purchase the favors of God, with souls fainting, yea sinking to the very floor of sorrow, nothing left but hope, cast down; but yet not fully destroyed, then to behold, by faith, the Lord's coming down, with love in His heart, and a fullness of grace in His hands, supplying all we need, in Himself, and from Himself, in His rich bounty, when we can behold the truth and blessedness of all this sovereign reign of grace, who would not be, or wish to be, stripped, emptied of everything, that Christ may come into our lives, take possession of our souls, and be our God, our all, and our portion forever.

Our God must and will be glorified forever. His Son must, and will see of the travail of His soul, the purchase of His blood, and as surely as He, the Spiritual head, so will all the body, the Church of God, be gloriously saved with an

everlasting salvation, world without end.

In this glorious kingdom, God is everything. In nature, in providence, in grace and in glory, creatures can add nothing, can bring nothing, can offer nothing, that will add to the greatness or glory of God.

As we brought nothing to our first creation in nature; so neither can we bring anything to our new creation in grace. "If the tabernacle of God is with men, and He will dwell with them; it is all of pure, free, sovereign love, and grace.

The last verse of Revelations says; "The grace of our Lord Jesus Christ, be with you all. Amen."

No richer blessing can we ask than that, "The grace of the Lord Jesus Christ, be with and abide with the Church of God." This blessed grace embraces the Father's love, the atoning merit of Christ, in life, in death, in the resurrection, the eternal glorification of His body, the Church. All grace can only be in Christ, can only come from Christ, and all the actings of faith upon grace cometh by or from the grace given us in Christ, therefore, of His fullness may we all receive, and grace for grace.

Poor unworthy thought I be, I believe what is set forth in this imperfect writing, and may we not conclude with Jude, in saying: "Now to him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour be glory and majesty, and dominion, and power, both now and forever. Amen."

O. J. Denny.

LOVERS OF THEMSELVES.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." II Tim. 1:5.

There is no doubt but what this prophecy is fulfilled in this generation, for if this great apostle was living now, he could not any more fully describe it than he did in these few words.

What a terrible indictment this is, as we know we are living in perilous times that are getting more perilous every year, and they are not caused by any lack of natural blessings of God in withholding the rain, sunshine or dew, but in a land of plenty. The great and expensive highways built to gratify the desires of a pleasure-seeking generation, have proven to be death traps, often for the innocent and the inoffensive, and the many other blessings have been turned into a curse by that class of people whom the apostle describes as lovers of themselves, even those who disregard the rights and privileges of others, and would gather all the fruits of the earth and exercise lordship over the entire earth in order that they might quiet conscience in their last days in building colleges and hospitals, called after their own name, that they may

be glorified by their bequests done in the name of "charity."

Love is the greatest and most ennobling virtue of Christianity, but it is not the class of love we bestow upon ourselves, but love to God, the church and all the graces of purity shown in the glass of gospel truths, the light of God which shines more and more unto the perfect day. Prov. 4:18.

Our Saviour commanded us to love one another, to love our enemies and pray for them, even those who despitefully use and persecute us, but not one word does He drop even in a careless manner commending that spirit of bigotry in us that is prompted by self love.

The love of self prompts us to put a false estimation upon ourselves in thinking more highly of our own person than we ought to think. Rom. 12:3. It puffs us up with foolish pride and vanity, leads us astray from the path of rectitude and duty, and destroys our usefulness in our churches, community and in our homes.

The love of God does not mix with self-love. The love of God is ennobling while the love of self is degrading, it divides, separates, scatters asunder, builds walls and bulwarks around us and our pet notions, grieves, torments, troubles and distresses and has no abiding place in the church which our Saviour said He would build upon the solid foundation of the same spiritual revelation by which Peter knew He was the Son of the living God.

"The love of God in the heart of men and women does not divide them, does not grieve nor distress them, but perfectly unites them in

the one great family of God, and inasmuch as they are begotten all by one Spirit, they in turn are all actuated by that spirit to "keep the unity of the spirit in the bounds of peace." Eph. 4:3.

While we have no gods fashioned by men's hands that we bow down to worship it is a sad thought we have when we read the first few verses in the chapter quoted above, that people should bestow more affection on self, pleasure, goods, chattels or anything except the God of heaven, who is the only true and living God, in whose presence we must all soon appear to give an account of the things done in the body. 2nd Cor. 5:10. What good will all those things the Apostle mentions be unto us, as nothing impure or unclean nor anything that worketh or maketh a lie will ever enter the new Jerusalem where God and His redeemed ones will live and dwell forever.

B. S. Cowin.

GOD FORGAVE THEM.

(P. D. Gold, Feb. 15, 1878)

A friend requests my view of Jonah 3:10,

"And God saw their works, that they turned from their evil way; And God repented of the evil that he said he would do unto them; and he did it not."

Jonah had a bitter trial and a gracious deliverance before preaching to the Ninevites. Surely he was prepared to preach the preaching the Lord bid him, after that experience in the depths. And when was ever such preaching in vain? Does not the word of the Lord always accomplish that which he pleases, and

prosper in the thing whereunto he sends it? When did the Lord ever send a prophet or an apostle to preach to a people and no one believe it? The fact that the Lord thinks enough of a people to send them a prophet shows he has a people among them, and will show mercy. If the Lord had no mercy for this people would he have sent them a prophet to warn them?

The Ninevites believed the word of the Lord and that produced repentance. They feared exceedingly, and proclaimed a fast, and besought the Lord.

The Lord had mercy or manifested mercy. He never does manifest his mercies until there is a humiliation or repentance on the part of the sinner. He has mercy in store before, but it is not manifested.

He comes first in thick clouds or darkness, and in warnings. This produces fear and trembling on the part of the sinner who believes the word of the Lord.

The Lord repented of the evil he said he would do unto them, and he did it not. The word "evil" is used in different senses at times in the scriptures. For instance, When the Lord repented of the evil he was about to do in destroying Jerusalem, 2nd Sam. 24:16, it is not used as when, in 1st Kings 16:26, it is said, "But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him." Evil is opposed to good. The Lord cannot do evil in the sense of doing wrong—Evil is used in the text in the sense that the Lord would reward their evil (wicked) deeds with punishment or evil because they deserved it, or reward according to their works. Job said, shall we receive

good (favor) at the hand of the Lord, and shall we not receive evil, (correction or punishment for our sins?) Men do evil or do the things which procure suffering, punishment, etc., and the correction of them according to their deeds is sometimes called sending evil upon them. But God is righteous in all this.

In the case before us the Lord repented or changed his course, and did not inflict the punishment he said he would do. Does not the Lord always show mercy to the repenting? It is no weakness, vacillation or changeableness in his character. If when the Ninevites repented he had not shown mercy, it would have shown that he had changed. His uniform, invariable character is to manifest mercy to the repenting. Whenever was it otherwise? If you can show me where he did not, then I will confess that such is an exception to God's character.—The fact that one repents shows there is mercy for him. Whether it relates to temporal matters one repents about and receives a temporal salvation; or whether it is the salvation of the soul, the law is the same.

Even where the word of condemnation in a holy law comes to you death is in you, and idolatry is overthrown, according to the word of God, and you die. But the Lord changes his administration to you, and you find mercy in his sight. But idolatry is overthrown. If you had not repented you would have been overthrown. If Ninevah had not repented it would have been overthrown. But the Lord repented (changed his course) and did not

the evil which he said he would do unto them. This is a precious manifestation of the Lord's pity, and is in perfect consistency with itself and with the Lord.

(Reprinted by request. Fully endorsed by O. J. Denny.)

RESOLUTIONS OF RESPECT

Whereas God in His infinite wisdom has seen fit to remove from us our dear beloved brother, Willis Alford Lassiter, therefore be it resolved: 1st. That we bow in humble submission to Him Who doeth all things well, yet we feel in the death of Brother Lassiter, who was a faithful member 48 years, that the church at Clement has lost a good and faithful member. 2nd. That we extend to his family our sympathy. 3rd. That a copy of these resolutions be spread on our Church minutes, one sent to the family and one sent to Zion's Landmark for publication.

Done by order of Conference the third Saturday in May, 1937. Read and approved in Conference July 19, 1937.

ELDER T. F. ADAMS, Moderator,
J. E. STEPHENSON,
BERTHA LASSITER,
VONNIE MASSENGILL,
Committee.

BLACK RIVER UNION

The next session of the Black River Union meeting with be held with the church at Hickory Grove in Johnston County, near Peacock's Cross Roads, about seven miles east of Benson, N. C., on the fifth Sunday and Saturday before in August.

All lovers of the truth are invited.

Lester E. Lee, Ass't. Clerk of
Union in Conference.
Elder Xure Lee,
David Godwin,
Lester E. Lee, Comm.
Elder Xure Lee, Moderator,
Lester E. Lee, C. C.

SALEM ASSOCIATION.

The next session of Salem Association will be held, the Lord willing, in Winston-Salem, North Carolina, in the South Side Ball Park; beginning on Saturday before the third Sunday in September, 1937, and continue three days.

The Ball Park is located in South Winston-Salem, on Waughtown Street, near South High School.

A cordial invitation is extended to our brethren, sisters and friends to meet with us, and a special invitation to the ministers.

W. L. Teague, Moderator.

UNION MEETING AT FELLOWSHIP.

The next session of the Angier Union is appointed to be held with the church at Fellowship, Saturday and Fifth Sunday in August, 1937.

Elder F. W. Rhodes is appointed to preach the introductory sermon and Elder T. F. Adams is alternate.

Fellowship church is located about nine miles east of Angier and about one-half mile south of State Highway No. 210. Anyone desiring further information may communicate with Brother J. C. Langdon, Church Clerk, Coats, N. C., R. 1.

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

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

SEVEN MILE ASSOCIATION

The next session of the Seven Mile Primitive Baptist Association will, the Lord willing, convene with the church at Oak Forest, Johnston County, North Carolina.

Oak Forest church is located 6 or 7 miles east of Benson, N. C., near Blackman's cross roads.

A cordial invitation to Primitive Baptists and friends to attend.

L. W. TURNER,
Assistant Clerk.

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ZION'S LANDMARK

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VOL. LXX.

OCTOBER 1, 1937

NO. 22

LEVITES SANCTIFY THEMSELVES, AND HEZEKIAH
MAKES A COVENANT WITH THE LORD.

"Also they have shut up the doors of the porch and put out the lamps, and have not burned incense, nor offered burnt offerings in the holy place unto the God of Israel.

Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble and astonishment, and to hissing as ye see with your eyes.

For lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity to the Lord God of Israel,

Now it is in mine heart to make a covenant with the Lord, that His fierce wrath may turn away from us.

My sons be not now negligent: for the Lord hath commanded you to stand before him, to serve him, that ye should minister unto him, and burn incense.

Then the Levites arose and they gathered their brethren and sanctified themselves, and came according to the commandment of the king, by the words of the Lord, to cleanse the house of the Lord.

—2d. Chron. 29:7-15.

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

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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

I STAND AT THE DOOR AND KNOCK.

"Behold, I stand at the door, and knock:
If any man hear my voice, and open
the door, I will come in to him, and
will sup with him, and he with me."

—Revelations 3:20.

These words were spoken to John, while in the isle called Patmos, and is a part of the message given him to be delivered to the seven churches in Asia, and is in the conclusion of these messages to the various churches, the last of which to be addressed was the church in Laodicea. Of the seven there is a special fault found of five of these, each one differing from the other, yet these five were found fault with and rebuked for their inconstancy and failure to live and worship correctly. The church in Smyrna and the one in Philadelphia escaped reproof and rebuke since they had kept the faith, his word, and had not denied his name. But the message to each of the seven churches were concluded with the same words, viz: "He that hath an ear, let him hear what the Spirit saith to the churches." Our conclusion in this matter is, that it is good for us to observe this word of the Spirit, even though we may be still earnestly contending for the faith once delivered to the saints, and careful to observe that "Pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their affliction,

and to keep himself unspotted from the world." James 1:17. Which if we do, we do well. And it behooves us to look well to our ways. The virtuous woman, "Looketh well to the ways of her household, and eateth not the bread of idleness." Prov. 31:27. And "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Psalms 1:1. We should give ourselves to a careful reading of the scriptures, studying to show ourselves approved unto God, that we may be a workman that needeth not to be ashamed. (2nd. Tim 2:15) To take heed to ourselves and the doctrine and continue in them. (1st. Tim. 4:16) And to observe those things for which the Lord has rebuked His people for doing in every age and time, and to shun them, shunning the appearance of evil. To repent from every evil word and work, and look to Him who is the Author and Finisher of our faith, and seek Him to not lead us into temptation but to deliver us from evil. To seek the kingdom of God and His righteousness first and foremost of all else. These two churches with whom no fault was found were told with the other five with whom fault was found, to "hear what the Spirit saith to the churches." So we see, even if we are still in the right way, having not removed the landmark of our neighbor, those ancient land-

marks which the fathers have : it is good for us to hear whatever the Spirit has to say to the churches. Often times the correction of one pupil in school tends to cause others to maintain their former good deportment. Paul told Timothy, "Them that sin rebuke before all that others also may fear." So it behooves us to seriously consider the rebukes, reproofs and chastisements administered to the erring one lest we also come into the same condemnation and receive the same chastisement, which is sure to follow. Titus was told to sharply rebuke those at Crete that they may be sound in the faith, that they not give heed to Jewish fables and commandments of men, that turn from the truth. And it was for this cause that Paul left Titus in Crete, that he should set in order the things that were wanting. (Titus 1:13-14). Since all scripture is given by inspiration of God, and is profitable for doctrine, reproof, rebuke, correction and instruction in righteousness, that the man of God be perfect, thoroughly furnished unto all good works, (2nd Tim. 3:16-17) it behooves us to carefully study that which it teaches, observe its rule and commandments, exhortations and admonitions, and make it the rule by which we try to live. The church at Laodicea was affected in a different way from any of the erring ones. A peculiar ailment indeed, yet one with which many churches, also individual members are afflicted. For whatever can be truly said of a church is true of some or all of its members, for it is the individual members that make up the body. It seems clear that

this message, of which the subject under consideration is a part, was directed primarily to the Laodiceans, and is therefore applicable to the church or individual members when ever and where ever found enveloped in this sad state. That of being neither hot nor cold, but luke warm, and because of this, "I will spew thee out of my mouth." This church was still alive, but in her incipience and lethargy she was unmindful of her gospel privileges, liberties and duties. We often see such characters. Those who have been zealous for the cause at one time, warmed to a vehement heat, a flame of love burning fiercely for him who, "Came to seek and to save that which was lost." A light that once shone brightly, that others saw and glorified God the Father. But now that light has grown dim even to a flickering flame, love has waxed cold and the former zeal is superseded by indifference, not knowing that they are wretched, miserable, poor and weak and naked. A luke warm state, sickening and disgusting. When one is thirsty, to be given a glass of luke warm water is not only unsatisfying but unpleasant as well. A cup of hot water is often very satisfying as also is cold water refreshing, satisfying and pleasing. The state of the Laodicean Church being that of luke warmness the Spirit expressed His dissatisfaction and declared he would spew her out of his mouth. Nothing satisfying about her condition to the Spirit. And what He had to say to her because of her condition is also addressed to the other churches as a warning and admonition and exhortation to

continue in their chaste walk and conversation. One fatal mistake often made by many is to believe these words are addressed to the dead sinner, and that in order to have life, light and salvation it is necessary that the dead sinner open the door of his heart and receive Christ as a guest and by so doing he may become a child of God and an heir to immortal glory. This is a gross error and not to be countenanced for one moment. All these messages were and are to the churches. Visible organizations of believers who have professed a hope in Christ, acknowledging him to be the Son of God, the Saviour of sinners. Men and women that have been born again, quickened by the Spirit, and not dead sinners besought by Christ for an entrance into their heart and life that he may save them. Some of these seven churches had gone off into spiritual wickedness, following unsound doctrine, giving heed to seducing spirits and doctrines of devils, (1st. Tim. 4:1) worshiping contrary to that which they had learned from the Apostles. Led away by men who had crept in unawares to spy out their liberties, as also by men of their own selves rising up speaking perverse things, drawing away disciples after them. These were rebuked for their wrongs for two reasons, viz: God loved them, and they had gone astray. They were expressly told to repent of their evil way or else He would come and remove the candlestick. We have seen the churches go into error, either in doctrine or practice or both, and the candlestick of the Lord removed and they are left to go down. "O

Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not, behold your house is left unto you desolate." The church at Laodicea was not rebuked for the same things that the other churches were, for her wrongs were of a different sort, but nevertheless sufficiently grievous to deserve chastisement as represented by being spewed out of His mouth. It is evident that this church was in the clutches of that Pharisaical spirit of which the Saviour warns us to beware of and which he sharply rebuked during his ministry as a man among men. Just see how vile she appeared in the mind of the Spirit and to all who see with an eye single to the glory of God, fitting to be classed as vomit spewed out on the ground. The Lord loved this church as He also did the other six, and which is typical of the whole or complete church in all time.

Had He had no love for them He would not have corrected them by rebukes and chastisements. But He is very pitiful and tender of His people and therefore deals gently with them and calls them to repentance and does not allow them to go beyond the limits of His love. We often, and more likely than not, think upon repentance as coming only once in our life, the same idea is also erroneously true of conversion. The Apostles were continually exhorting to repentance those who had already brought forth fruits meet for repentance, upon

which together with their confession of faith in Jesus as their Saviour, were baptized believers, visible members of the church. Teaching them to repent, or turn from sin and unrighteousness, from false doctrine and worship God and Him only. After Peter had been three years in the Apostleship, and an immediate follower of Christ, intimately associated with Him in a mutual ministry, highly favored with wondrous revelations, after all this, Jesus tells him, "When thou art converted, strengthen thy brethren." Luke 22:32. Peter had a great confidence in his own ability to do as he would, and he must needs be converted from this error. And when he had realized his own weakness, and the Saviour's power and love to keep him and not he himself, he was to strengthen his brethren, which he could not do while depending upon himself. Self aggrandizement has no place in the catalog of the broken and contrite heart, but the preaching of Jesus as the only refuge and hope; does have, and no man can preach Jesus as the only Saviour until he has been reduced to a realization of his own weakness and depravity. Peter was to strengthen his brethren, not dead sinners, but fellow members of the Apostolic order and discipleship. So we see that conversion and repentance are matters that should and do follow the child of God all through life, and not a first act essential to becoming a Christian, but the very acts are those of a Christian, one who is born again, which state must precede repentance.

The Spirit gave good counsel to the church, that is, to seek her riches in Him, to discard her self-

righteousness and become aware of her dependence upon Him for all things. She being in this lukewarm condition she was insensible to her needs. A medium heat, or lukewarm is pleasant to our natural faculties. And spiritually this is a very dangerous place to be in. It makes us satisfied with ourselves. It genders carnal security and fosters indifference. When we are either hot or cold we are more or less active. If our love and spiritual desires are at a heat we are zealous of the cause of Christ, our faith is in lively exercise, and we are careful to maintain good works which are the fruit of the Spirit, which is, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and against such there is no law." Gal. 5:22-23. With coldness we bestir ourselves to get warm, for this is an uncomfortable state to be in. And we cry with her of old, "Awake, O north wind; and come thou South; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden and eat his pleasant fruit. (and here we have the answer to this cry because of the cold north wind) I am come into my garden, my sister, my spouse." Songs 4:16.

But the Laodicean church was neither hot nor cold, just plain lazy, too lazy and indifferent to enter in to spiritual activities. The Spirit arrests her attention, first by the word spoken, "Behold." This is the work of the Spirit and not of man. Man may preach but unless indited by the Spirit and attended by the Spirit it is as the seed that fell by the wayside. These members are not dead, but alive and capable of hear-

ing and understanding. The Spirit is speaking, and calls this stupefied church to fix her eyes upon Him. To wake up to her needs, which can alone be found in Him. The impossible is not demanded of her, but rather that which she could do at the bidding of the Spirit. God does not demand or command the impossible, but our enemies and persecutors do. "Wherefore let him that thinketh he standeth take heed lest he fall, there hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Wherefore my dearly beloved, flee from idolatry. I speak to wise men; judge ye what I say." 1st Cor. 10:12-15. She is directed to fix her eyes upon Him who is in the midst of the seven golden candlesticks, upon Him who holds the seven stars in His hand, Him whose eyes were as a flame of fire, keen and piercing, whose snow white hair denotes age and purity, whose voice was as many waters, from whose mouth went a sharp two edged sword, and whose countenance is as the sun, shining in his strength, terrible to behold. He is about to speak, "He that hath an ear, let him hear what the Spirit saith to the churches."

Jesus called to Thomas to "Behold" His hand and His side and be not faithless, but believing. This was enough to vibrate every faculty in Thomas to believing when he was directed to fix his eyes upon the unmistakable evidence that this man standing before him was indeed the same Jesus whom he had known and loved, and whom he

knew to have been crucified and though dead, yet alive forever more. Thomas would not believe his fellow disciples, but when Jesus commanded him to believe, it was an easy matter and one that he did at once with every fibre of his being, his whole being electrified with the unmistakable evidence that this is "My Lord and my God."

The work of the Spirit is effective, therefore the final preservation of the saints is assured. When He calls us to "Behold," our eyes and attention are fixed upon Him. This accomplished He proceeds by saying, "I stand." What an indescribable wealth there is in this statement alone. "I stand." You may, and often do lapse into a state of incipience fitting to be called vomit. You may fall from your steadfastness, but "I stand." I am impregnable, I am that Rock. I am also that house built on a rock, a shelter in time of storm. Though the storms of strife and persecution beat vehemently against me, "I stand." Heaven and earth may pass away, but My Word, and I am that Word, shall not, "I stand." He stands full of compassion and tenderness at the door and as the Door or entrance of the gospel dispensation, opened through His sacrifice, calling her to repentance, to awake thou that sleepest. He is the Door to peace and happiness. "I stand at the door and knock." To knock at the door is to call the attention of the inmates of the house. A door signifies a house, there can be no door without a house. If He stands at the door knocking it is evident that He is calling attention to those in the house. So then, this scripture cannot to any except those who

have been housed in the church, those who are born again, regenerated sinners, living subjects of His grace and not to those on the outside.

The Laodiceans were already housed in organized church capacity, but had lapsed into luke warmness. The door of the church is Christ, and here He stands calling her attention to her unfaithfulness seeking admittance within the circle, in the love and affection of His bride. It is an erroneous idea that He is going about begging and pleading with the dead sinner to open the door of his heart and let Him come in, and is much disappointed when they fail to hear and grant His desire. And yet when seen by the spiritually born as He is, there is nothing so beseeching and pleading. One look from Him brought Peter to repentance and tears. But his work is quietly done. "He shall not cry nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench." Isa. 42:2-3. There is no shouting, no physical force used in His knocking and pleading with His people. Yet there is that about Him that pleads with the sinner and the erring one. When rightly seen and understood there is blended together in Him, a masculine force—Herculean—even to omnipotence in power and strength, with a feminine beauty, iridescence and loveliness expressive of sweetness and desire toward the sinner to a superlative degree. It was once our blessed privilege to have an unspeakable revelation of Him, expressive of immeasurable strength, boundless wisdom and matchless

beauty, love and tenderness combined. Nothing yet has ever appeared to me so beseeching, nothing so pleading. Nothing has ever knocked at my door, demanding my attention as this glorious sight, which in memory still stands at the door of my better self and finer desires, begging, persuading, reproving, rebuking and exhorting me to repentance from sin and evil to a Godly walk and conversation.

In a true love match, no one would accuse the lady of persuading the man to marry her, and yet she does in very instance, though no word escapes her lips nor outward move is manifest. Her quiet beauty and many charms all unite in one mighty, forceful plea to the man to be allowed to come into his heart and there abide. And the strongest man must bend to the sway of this silent but effective scepter. It is Christ's beauty, His tenderness, compassion and gentleness that stands at the door knocking and continues until admission is granted, just as the charms of our lady love haunt our every step until she fills our heart with herself. It is this way that Jesus pleads with the sinner, and this way He stands at the door knocking. It is the force of love, the power of love that breaks the sinner's heart and bends his will and makes His people willing in the day of His power. Man is not staved against his will. We do not become members of the militant church against our desire. We are drawn to her by His reflected beauty, His love and desires. He changes our heart, renews our will; and turns our feet, toward Zion's hill. "If any man hear my voice." There is no contingency in this

"If," and the result of hearing is not optional with those who hear, they cannot resist. He says, "My sheep hear my voice" and they know His voice, and it is music to them. "It is the voice of my beloved, that knocketh, saying, open to me my sister, my love, my dove, my undefiled." Songs 5:2. "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." John 5:25. There is no contingency about this, even if we say, "If they hear His voice they shall live," since He says, "They that hear shall live." "If any man hear My voice and open the door," they that hear His voice do open the door. The knocking at the door is an irresistible plea and one that man cannot resist, and he rises up to open to his Beloved. "He shall not fail nor be discouraged till He have set judgment in the earth, and the isles shall wait for His law." Isaiah 2:5. He stands and accomplishes all his desires and will. For "He doeth His will in the army of heaven and among the inhabitants of the earth." He says "I will come in to him." Not "unto" him, but "into" him. It is Christ in you the hope of glory. He dwells "in" His people. He is come into, not merely unto His people, but into them, through the opened door of their understanding.

How wonderful it is that He is come into the life of His people. What a manifest change in one's life after He is come into them. With this and by direction of the Spirit, our life, our thoughts and acts there is a manifestation of a new creature. "Created in Christ Jesus unto good works, which God hath before ordained that we

should walk in them." Old things have passed away, and behold all things are become new. This is all according to His will, and yet not contrary to the will of the subject of this blessing, for since he is born again, not of blood, nor of the will of the flesh, nor of the will of man but of God, he is given in the new birth new desires and a new will, which are compatible to the will of God. When the Spirit is in one they have the Spirit of Christ, which is always according to the will of the Father, for like begets like. "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," John 3:9. And unto the influence of this Spirit he prays according to the will of the Father, and in the name of Christ, and therefore his desires are granted according to the riches of His grace. But we are told to "Try the Spirits whether they are of God, because many false prophets are gone out into the world. Hereby we know the Spirit of God. Every Spirit that confesseth that Jesus Christ is come in the flesh is of God." 1st John 4:2-2. So then if our actions manifest that His Spirit is come into us, in our flesh, we may know this Spirit is of God. But if by our acts there be no confession of this Spirit in us there is no evidence of having been born again. He says "I will" or in other words, it is My will to come "into" the life of all before whom I stand, at whose door I knock, for all such shall hear My voice as the voice of the Beloved. They know My voice and therefore they open the door and it is My will that I come into him.

It appears that there are those

who have closed the door against Him. Churches and individuals, wholike Laodicea of old have grown negligent of their duty to him and their privilege of worshipping him. having more time and thought for earthly riches and pleasures than for Him. They who have forgotten their first love, sleeping away their time. Like the foolish virgins having no oil in their vessels, their lamps gone out. The warmth of their love for Him has been chilled by the vanities of this life, therefore lukewarm, fitting to be spewed out of His mouth. But when it is His will He will come again into them, for where He begins a good work, he will perform it until the day of Jesus Christ. That is, he does not begin to build and leave off until finished.

When the Lord began to deliver Israel from Egypt He did not leave them in the wilderness but delivered them into the land of promise, flowing with milk and honey. They forgot Him and sinned by the way, and He rebuked and chastened them for their disobedience, though they were a faithless doubtful lot, He remained true to His promise and did not forsake them.

The church today is following in the steps of the Jews of old. They forgot God, and wandered far away into sin and idolatry. But He remained faithful to them and will also remain faithful to His church now. He returns to the work of His hands and stands before them in His beauty, charms them, awakening a new life in them, heightens their desires, ravishes them with His love which stirs them to action. Then they open wide the door, enraptured by His

presence. He comes into them and "sups" with them. He first sups with them into whom He is come. He does this by revealing himself to them as having partaken of flesh and blood, of the seed of Abraham, born of woman, born under the law, and through his flesh he knows the weakness of our flesh. Being tempted in all points as we are, yet without sin. He knew hunger, cold and nakedness. He was weary with His journey, (John 4:6), met the scorn and derision of His enemies. Here He sups with him in whom He is come, and tastes death for every man. (Heb. 2:9) He endured the cross, despised the shame. A man of sorrow and acquainted with grief. A weary wanderer with no place to lay his head. Though He was Lord of all, He became a servant to all. Though He was their Lord and Master, yet He washed the disciples' feet. There is no pain, no heartache, no sadness, no disappointment, no sorrow, no shame, no disgrace, no temptation or anything to which flesh is heir, the sting of sin included, that He did not bear in His own body, in that body prepared Him and agony untold besides. He drained the bitter cup to the last drop. In all we have to endure in the flesh, He sups it with us. Then as He sups with him in whom He is come, he alike sups with this Glorious Guest. In that, "If we suffer with Him we suffer with Him we shall also reign with Him." (2nd Tim. 2:12). As we have borne the image of the earthly we shall also bear the image of the heavenly. (1st. Cor. 15:49) Where sin abounded, grace doth much more abound. As we have been the servants of sin we

shall also be His servants, for whosoever is the Lord's free man is the servant of Christ, but if He makes us free we shall be free indeed. As He is heir of the Father, so are we joint-heirs with Him. As He is beloved of the Father, so the Father loves him in whom He dwells and therefore partakers together with Him of heavenly joys and are made to sit down with Abraham, Isaac and Jacob in heavenly places in Christ. 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). Elect according to the foreknowledge of God the Father, preserved and kept by the power of God through faith unto salvation, ready to be revealed in the last time. (1st Peter 1:5) As He sups with us in sorrow and travail of the flesh we shall sup with Him in the glory He had with the Father before the world began. Eating and drinking of Canaan's corn and wine together. Bread corn is bruised and grapes are crushed, but their products are bread and wine, and without this bruising and crushing this is impossible. Except we eat His flesh and drink His blood we have no part in Him. "He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth Me, even he shall live by Me." (John 6:56-57) There is no sorrow of the flesh unknown to him and there is no joy in heaven that shall not be known, lived, experienced and possessed by him into whom He is come, for we are bone of His bone and flesh of His flesh. To eat together was a covenant, or

the sealing of a covenant between two parties or persons. A token of lasting friendship, after Laban had overtaken Jacob as he was returning to the land of his nativity. They went into a pact of friendship and manifested it by erecting a heap of stones as a pillar. This down they two ate bread together upon this pillar, as an emblem and token of this mutual agreement that they would not pass over this pillar to do harm to the other. We have no record other than that this covenant was faithfully kept by both Laban and Jacob. This was an ancient custom between the tribes and peoples of that day. Sometimes these pacts were broken by unscrupulous men, but not so by those who had a sense of honor. This mutual eating between Christ and His people is anti-typical of this ancient custom, and pre-figures the fulfillment of that which we hope for, look for and expect. He is faithful and we can do all things through Christ who strengtheneth us. He testifies thus. "Of all thou hast given me I have lost nothing." It is His will that He sup with His people and that they sup with Him. In this eating together He takes our sins and imputes to us His righteousness. He has blotted out our sins by the sacrifice of Himself, and remembers them against us no more forever, and clothes us with that robe of righteousness which he wrought for us when he became obedient unto death. When the distance has been spanned, the journey completed and all the redeemed are gathered about the table of His bounty, "In this mountain (the mountain of Gods' love) shall the Lord of hosts make unto all people

a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees, well refined." Isa. 25:6.

"Blessed are they which are called to the marriage supper of the Lamb, and he saith unto me, these are the true sayings of God." Rev. 19:9. Then and not till then, shall we be able to comprehend with all the saints what is the breadth and length and depth and height to know the love of Christ which passeth knowledge that ye may be filled with the fulness of God. (Eph. 3:18-19) seeing and knowing these things which are withheld from the wise and prudent, but revealed unto babes. Things that eye hath not seen, nor the ear heard, nor has entered in the heart of man, but God hath revealed them to us by His Spirit; for the Spirit searcheth all things, yea the deep things of God. (1st Cor. 2:10) And by faith which is the gift of God we shall see them afar off and embrace them by this faith as being true and live in hope and anticipation of the fulfillment of that peace that passeth understanding. For as we sup with Him in the dark Gethsemane where our intolerable load of sin bows us to earth, and in the pangs of death, when the cold cruel walls of an unfeeling grave is our house, so shall we sup with Him in the resurrection of the dead and come forth in the glorious likeness of our crucified and risen Redeemer, see Him as He is in all His power, glory and beauty and be like Him, seeing and feasting upon the glory He had with the Father before the world was. Unto Him who has called us by His grace, unto Him who has washed us with His own blood, unto Him who has

redeemed us from the curse of the law, unto Him who has made us kings and priests unto Himself, and unto the Spirit who hath begotten us again unto a lively hope, unto Father, Son and Holy Ghost be all glory, power, praise and dominion forever. Amen.

F. S. Fisher,
Brunswick Road,
Gardiner, Maine.

WHY NOT OBEY THE LORD?

To The Household of Faith:

In a copy of the Landmark, date 1927, I find something new, from that date to the present I have never heard of this religious sect, or either heard this doctrine from the pulpit, although I can't agree with this religious belief. More than a month has passed, yet the desire continues with me to write, and express my feelings in regards to what is set forth here, and I have no reason to dispute it, unless there should be a misunderstanding somewhere.

This article printed in 1927 was written by a prominent minister of the gospel, deep in experience, rich with wisdom which descendeth from above, as much my superior in spiritual knowledge as the elephant is to the ant, I being the ant. So you know I feel my weakness and ignorance. But here are some excerpts from his pen, giving us a description of their faith and practice: "Received ye the spirit by the works of the law or by the hearing of faith? Are ye so foolish? Having begun in the spirit are ye now made perfect in the flesh." Gal. 3:1-3. Yes, these false teachers in their strong delusions, their lies, their deceivableness, teach that we

"began in the spirit." It was then all of grace, "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." But these perverse men wrest the scriptures, it does not suit their purpose in their deceptions, to quote the next verse: "For we are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Ephes. 2:8, 9, 10. Say they, "but we must do our duty, be baptized, join the church, go to meetings, love the brethren, and if we do we shall be so blessed, be so happy all the time we will then escape trials and tribulations, for adversities and afflictions, sicknesses and bereavements, etc., are laid upon us because we have neglected our duty and are not performing the conditions upon which all blessings are bestowed." Those who teach such stuff as this and call it the gospel are themselves self-sufficient and self-satisfied. If they do get a little behind one day they can make up for it by extra activities other days. They are physicians who heal all their little sicknesses and tell others how to heal their little maladies. Unnecessary to copy a complete description of this new religious **faith**.

This above is sufficient to prove to us it is false. I suppose they soon learned it was and turned back. This same minister offers us some truth, as follows: "The grace of God teacheth that denying ungodliness and worldly lust we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and

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."

Have you, dear child of God any sufficiency in yourself to do any of this? The above is a question I stumble over and inquire. Can't we deny ourselves of worldly lust sometimes. Can't we live soberly? At least we can try. Compare it to walking on a straight line. We may by trying, walk a few steps on the line, then we step off, and then return. If we do not try we seldom step on it. Although I feel it is our duty to try to observe its teachings, not that it gives eternal life. But do all those who have been saved by His grace obey these teachings? While some do live soberly and in part deny themselves of worldly lust, others do not. Is it sufficient to attempt to obey these teachings in themselves? Although after they obey their teachings best they feel they can or have tried to do so, then they experience vile thoughts beset with temptations of fleshly lust, their weakness, their insufficiency. It keeps us in doubts, and fears, afflictions arise therefrom. We can say with Paul, "Oh wretched man that I am, who shall deliver from this body of death."

But how about those who follow after the flesh until by their deeds they resemble the world until you can't detect the difference from the world. They visit places of amusement, picture shows, dances, go in bathing almost nude, get themselves made over in the beauty shops, etc. Isn't their insufficiency in themselves? Is their affliction

any worse than those who do try to deny ungodliness and worldly lust? The poet expresses it, "My soul be on thy guard; ten thousand foes arise." Again, "If any man will come after Me, let him deny himself, take up his cross and follow Me." Truly it is a cross to deny ourselves the lust of the flesh. Appetite, pride of life, temptations on all sides. I can't so much as entertain good thoughts. But, when we are told to deny ourselves, take up our cross, follow the Author and Finisher of our faith. If we don't try, where is the use to give this command. If we don't try there will be a reason for our seat to be vacant sometimes at church, the sick neighbor neglected. We have a good excuse, but if we expected pay in dollars and cents to discharge our duties, don't you suppose our seats would be filled, the sick and needy ministered unto much better? There is a command "Choose this day whom ye will serve." "If ye love Me, keep My commandments." If we can't try to deny self, do the best we can, why give these commands? After we try to discharge these duties, then we find ourselves poor, unprofitable creatures, ten thousand talents in debt with nothing to pay with.

All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Paul's charge to Timothy was to "Preach the Word, be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine." Isn't this a variety in the gospel? The little child does not wish to hear its parents

rebuke or reprove it in its disobedience. I expect Timothy would not be a very popular minister in this day if he obeyed Paul. But isn't this all profitable to the child of God? Does it not arouse and awaken us to our duties, while the doctrine of election and predestination feeds the poor hungry doubting child of God.

Elder B. Wood, of the Seven Mile Association about 25 or 30 years ago while visiting the home of his brother was heard to complain in sorrow of his brethren in the ministry, in having left off that part of their obligation in the ministry to reprove, rebuke, exhort, with all long-suffering. This know also that in the last days perilous times shall come: again 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. We don't like to be rebuked and reprov'd. It is not popular and will likely offend some of the congregation, if you do polish it slightly over so it will not wound the tender conscience concerning this new religious sect described by this gospel minister. I think these duties are evidences of an heir of grace, but when they are practiced, with the expectation of a reward to be so blessed, so happy all the time they will escape trials, tribulations, sorrows, etc. They take the wrong road, but I believe there is a reward in discharging our duties.

I am already curious to understand why so many of the elect family of God remain away from the fold, unless it is the behavior of some of us who are already inside the fold. Isn't this a neglect of

their duty? How many have you ever heard express their feelings that did not receive a reward in discharging their duty in baptism? And my own experience proves to me there is a reward in discharging all other duties required of us. What shall I render unto the Lord for all His benefits towards me?

He will take the cup of salvation and call upon the name of the Lord. Ps. 116:12-13. With this there is a consideration of the great things the Lord has done for him. This brings him to the point of what he shall do to express his appreciation for all the gracious benefits which have come to him from the beneficent and merciful hand of the giver of every perfect gift. He seems to find at once what he will do directly in line with the substance and sum of what has been done for him. The cup of gospel obedience, the cup that Jesus drank, the intense and extreme suffering that brought divine teaching by which he learned obedience. I will render unto the Lord and when should he make this rendering? Now is the accepted time, now is the day of salvation. What salvation? Not eternal salvation. He is already an heir of eternal salvation.

Elder P. G. Lester's pen once described this experience "himself witness." He was called to the bedside of a man who was seriously ill. Found the man wished to join the church. He made the appointment for the brethren to meet at his bedside the next evening. By that time he had been removed to hospital and had undergone a serious operation that proved fatal, so he had to call off the meeting. This man had entertained a hope for

twenty-five years. He asked him why he had not offered himself to the church. The man said he had oftentimes been strongly impressed to do so, but had been held back by the devil, he reckoned. Should he not have denied himself, resisted the devil, taken up his cross and followed Christ in baptism? I ask whose insufficiency is this? Why should not this man have rendered unto the Lord this obedience, for what the Lord had done for him.

Excuse all errors and imperfections.

Azubah Lee,
Fuquay Springs, N. C.

APPEAL TO THE MEMBERSHIP.

Ministers attending associations and at all times are requested to solicit subscriptions and renewals for the Landmark, and thus help to increase its circulation. Depending entirely on the subscriptions for maintenance, with no advertising whatsoever to pay its expenses, Primitive Baptists will understand that the paper must depend upon the church membership for support.

We allow agents and ministers twenty-five percent commission on what they collect, hoping in this way to enable them to make some money by reason of their effort, and at the same time help us to continue the paper.

If every reader of the paper will secure a new subscriber that would double the circulation which has reached the point where there is a loss in its publication.

Anticipating your interest and assistance, I beg to remain,

Sincerely,

John D. Gold.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City, Fla.

Elder B. S. Cowin—Williamston, N. C.

WILSON, N. C. OCT. 1, 1937

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VOL. LXX. NO. 22

THE LAW AND THE LAMB.

The Law of Moses is said to have been a shadow of good things to come. But it could never make the comers thereunto perfect. (Heb. 10:1.)

For, saith Paul, "Then they would have ceased to offer, because that the worshippers once purged should have had no more conscience of sins." But, "in those sacrifices there was a remembrance again made of sins every year."

There is a well grounded reason, as to why such suffering could not meet all the demands, yea, not any of the demands of the law of God, "For it is not possible that the blood of bulls and of goats should (or could) take away sins." (Heb. 10:4.)

The very existence of the shadow, implied the pre-existence of the substance. Accordingly we find Christ is said to be "The Lamb slain

from the foundation of the world." (Rev. 13:8.)

The law served as a shadow, but Christ was the substance set up from everlasting, and in all things he hath the pre-eminence.

Christ thus testified of Himself: "Wherefore, when He cometh into the world, He saith, 'Sacrifice and offering thou wouldest not, but a body thou hast prepared me: In burnt offerings and sacrifices for sin thou hast had not pleasure.' Then said I, 'I come (in the volume of the book it is written of me) to do Thy will, O God.'"

Who can doubt the testimony of Jesus as to His Messiah-ship? This man, Jesus, after He had offered one sacrifice for sins, offered Himself on the rugged Cross) forever sat down on the right hand of God. From henceforth expecting till His enemies be made His footstool. Will His expectations fail? No. For He shall see of the travail of His soul, the purchase of His blood and be satisfied.

Nothing of an imperfect nature can enter heaven. "For by one offering He hath perfected forever them that are sanctified." (Heb. 10:14.)

The Patriarch Abraham saw the day of Christ afar off, rejoiced and was glad. David lived, and died in the full assurance, that of his loins Christ should arise after the flesh. Isaiah, under the same divine teaching, cried out to the CHURCH: "Behold your God will come and save you."

Christ saith, "A body Thou hast prepared me." Thus, Christ, as God-Man-Mediator, having betrothed himself to our nature, becomes the Surety, and Sponsor to Jehovah,

for the redemption of His Bride—the Church of God.

The grace is in Him. The joy is theirs. There is a mutual connection between Christ and His people. Jesus said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, no more can ye except ye abide in me."

A document to have weight in a court of justice must have a witness. Is it not so in the court of heaven? As to the covenant relationship between Christ and His people, we read. "Whereof the Holy Ghost is a witness to us; for after that He had said before: 'This is the covenant that I will make with them after those days,' (The reign under the law) saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more." (Heb. 10:16-17.)

Blessed assurance, Saviour Divine. Their sins and their iniquities blotted out of the mind of Jehovah-God. Their sins remitted, pardoned, and we read: "Now where remission of these is, there is no more offering for sin." (Heb. 10:18.)

How blessedly the Holy Ghost is introduced as a witness to the truth of these scriptures and the promises of God. What a proof of its being, and of His Being, in Person, Godhead, and Ministry of the Word.

Who but a person can testify as a witness? Who but God can witness to His Covenant, through Christ and the Holy Spirit. His work is complete. The Covenant of Grace in the pardon of sins, is made everlastingly secure in the blood of Christ. Christ hath redeemed His

church from the curse of the law, being made a curse for her. (Gal. 3:13.) That redemption is full, free and complete. There is no more offering for sin.

The sin of the church is done away by Christ, and "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the House of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies with pure water," etc.

Let us, brethren. Holy brethren they are called, being one with Christ. Let us draw near with a true heart. There can be no access, either here, or hereafter, but in, and by Him. He hath opened the way, is the only way to God and the Father, opened it by His blood and righteousness.

The people of God, in heaven, are represented as singing: "Thou wast slain, and hath redeemed us to God by Thy blood." (Rev. 59.)

Christ set up from everlasting, as the Lamb slain from the foundation of the world is the new and living way. Under the covenant of works no flesh can be justified, the letter of the law killeth, condemneth, but the Spirit, (Christ) giveth life and immortality. Thus Jesus is the way, the truth and the life.

His way, the way of life, is a consecrated way, an holy way. For Him hath God the Father sealed. (John 6:27). Therefore, with a true heart, come boldly to the throne of grace, for it was His blood and righteousness, which cleanseth from all sin.

It is the only remedy for sin and it is of God's providing. God, Himself is the author and finisher of that living way, through which sinners may go to God in peace, in prayer and finally in person of the resurrected bodies of the Church triumphant.

So, dear readers, sinners all, when you are led this way to God, by the sweet guidings of the Holy Spirit, you may well come with boldness, to the throne of God, who hath provided a sacrifice, full and free, that will bring, by the sweet chords of His love, the whole Church of God, to the fulness and joy of heaven and eternity, where Christ, shall own His people, saying to the Father, "Behold I, and the children Thou hast given unto me." What more need be said.

In hope,
O. J. Denny.

NOT DEAD BUT SLEEPETH. GONE BUT NOT FORGOTTEN.

We have been asked to write a short sketch or obituary of the life of our dear father and brother, Needham P. Stephens.

He was born in Columbus County, N. C., March 18, 1857, and departed this life June 11th, 1937, making his stay on earth 80 years, two months and 22 days.

He was married to Miss Nancy M. Harrelson, May 1878 and to this union were born 9 children, 7 of whom, together with a host of grandchildren, relatives are left to mourn not his but their loss.

On February 27th, 1898 he united with the Primitive Baptist Church at Black Creek, Horry County, S. C., where he remained a true and faithful member until his death.

In the year 1889, he with his family moved from N. C. to Hinson Bay in Horry County, S. C., where he lived the balance of his life.

He always kept an orderly and quiet, 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 peace and comfort while they were in his home.

His mind seemed to be on the church

and he was always striving for the peace of the church. He would often go to a brother or sister whom he felt was on the wrong path, and give them admonition and advise them of their duty. On the other hand his brethren and sisters loved him and often spoke good of Brother Stephens, or Uncle Needham as he was often called.

He lived a Godly and Christ-like life of which we would all do well to try and imitate.

To the bereaved family we extend our most sincere, deepest and heartfelt sympathy.

Whereas, in the death of Brother Stephens, Black Creek Church has lost one of its oldest and most loyal members.

Therefore, be it resolved:

First, that Black Creek Church has lost a faithful and beloved member, who has been called to the heavenly mansions above to await the resurrection morning.

Second, that his family has lost a kind and loving father.

Third, that a copy of these resolutions be written in our church book for future record and a copy sent to the Zion's Landmark for publication.

Done by order of the church while in Conference Saturday before the fourth Sunday in August, 1937.

Elder W. C. Edwards, Moderator,
M. K. Alford, Church Clerk.

LOWER MAYO ASSOCIATION

The Lower Mayo Primitive Baptist Association is appointed to be held with Pleasant Grove church in Patrick County, Va., commencing on Friday before the first Sunday in October and continuing through Saturday and Sunday.

This church is located between Martinsville and Stuart, about 20 miles from Martinsville, Va.

All our correspondence and brethren invited to meet with us.

D. V. Spangler, Moderator.

CONTENTNEA ASSOCIATION

The next session of the Contentnea Association is appointed to be held with the Church at Lower Town Creek, Edgecombe County, North Carolina. Services are to commence on Friday, October 8th, 1937, at 11:00 o'clock and continue through Sunday.

The church is situated about one mile north of Pinetops, N. C.

J. E. Mewborn, Clerk.

STAUNTON RIVER UNION

The next Stanton River Union is appointed to be held at Weatherford, Saturday and fifth Sunday in October, 1937.

A cordial invitation is extended.

A. B. Keesee,

Sycamore, Va.

Please Read Carefully

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

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

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

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Write for particulars and sample papers of these publications.

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ZION'S LANDMARK

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-AT-

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VOL. LXX.

OCTOBER 15, 1937

NO. 23

AND THE PRIESTS SANCTIFIED THE HOUSE OF THE LORD.

"And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord, into the court of the house of the Lord. And the Levites took it, to carry it out abroad, to the brook Kidron.

Now they began on the first day of the month to sanctify, and on the eighth day of the month came they to the house of the Lord: so they sanctified the house of the Lord in eight days. And on the sixteenth day of the first month they made an end.

Then they went to Hezekiah the king, and said, We had cleansed all the house of the Lord, and the altar of burnt offering with all the vessels thereof, and the shew bread table with all the vessels thereof.

Moreover all the vessels, which King Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and behold they are before the altar of the Lord."—2nd. Chron. 29:16-20.

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.

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

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All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

BELOVED IN THE LORD.

The elect of God in their earthly pilgrimage are called to journey in paths that they have not known, and even while treading in the very way that the saints before them have trod, they little know and trace the way, but as the blind our God leadeth us, holding us with His hand, nor will He ungrasp His hold of us till He shall bring us safe to glory. The world knoweth us not, because it knew not our precious Christ.

It cannot understand the steps of faith that we take in our pilgrimage, and they know nothing of our destination, the city that we seek, which hath foundations whose builder and maker is God. The world can have no fellowship for God's elect, their life, their way, their end is an unsolvable enigma to the unregenerate. As I have already intimated, that peculiar spiritual pathway of the ransomed of the Lord is such that no fowl knoweth, which the vulture's eye hath not seen, the lion's whelps have not trodden it, nor the fierce lion passed by it. Job. 22:7-8, Isa. 35; Jeremiah 32:39. All is beyond what the mere natural mind of men can perceive and understand. 1 Cor. 2:14. The kingdom of God cometh not by observation. Then, dear brethren, it is no marvel if even we with our natural minds fail to comprehend the dealing of the Lord with our souls. "O! the depths of

the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out." It is only as our God gives us the spirit of understanding in the knowledge of Christ, only as the things of God are revealed by the Spirit. Only as the "Interpreter," (Job. 33:23) opens unto us the mysteries of Jehovah's providence and grace, that we can in any measure enter into divine and eternal things, and gain an assurance that we are of God, and that He is our God, our Salvation, our All. Whose life, and whose path can be more subject to vicissitudes than one's own. Thus I feel it to be, and doubtless many others of the household of God often have to say, "My soul through many changes goes." We read, "The soul of the people was much discouraged because of the way." Num 21:4. Is it then any strange thing that, compassed as we are with infirmities, and buffeted with temptations and cares we are sometimes wearier and faint in the struggle and are often filled with disquietude. "In the world ye shall have tribulation."

But when away from all dependence in ourselves, when out of our temptations and conflicts we are drawn to look up to and feel in our hearts to trust in Jesus alone, then we have peace. "In me ye shall have peace." John 16:33. We can only run with patience the race that

is set before us when our eye is upon Jesus. Heb. 12:1-4. Too often we forget that Jesus has trodden the pathway of tribulation before us, yes, we forget He is with us in all our affliction. Isaiah 62:9. Unbelief and deceitfulness of sin as a mist, or veil, hide our Companion and Heavenly Guide from our view, then as desolate wanderers in the waste howling wilderness of temptation we wend our sorrowful way. While life's journey lasts, troubles we must endure. But they will not be any more, they will not be heavier than the God of our mercy ordains. I love to ponder upon the divine truth that all things are in the hands of Jehovah. He is the almighty disposer of all events. All our times are in the hands of our Holy and Gracious God. "All things" include our trials and afflictions within and without, and of whatsoever nature they may be, they are all subservient to the purpose of our God concerning us, and His own glory shall be declared therein, and in the end we shall prove that all is well. Surely infinite wisdom, love and grace is woven throughout all the dealings of the Lord. I know this cannot be seen now, our sight is so dim, and then so much concerning us is yet imperfect; but when God shall have perfected all the good pleasure of His goodness concerning us, then "face to face," 1 Cor. 13:12, with our Redeemer in glory we shall know even as we are known. Then, in resurrection glory, death destroyed, and time no more, night and sorrow, pain and sickness, sin and anguish gone forever, they shall vex us no more.

Oh what glory is our portion in the Lord, whom we adore. But though buffeted with the temptations of the enemy, and much tried by the depravity of the flesh, yet our faith and hope is in our God. Let us search our hearts and inquire. Do I sigh over my sins, and my unlikeness in my flesh to God? Do I hunger and thirst after righteousness? Is the dear Saviour the lovely One, the much desired One of my soul. To those who hasten after the Redeemer (whom we esteem as those who are His welcome companions) Do our love sick aching hearts exclaim, "I charge you, O ye daughters of Jerusalem, if ye find my Beloved, that ye tell Him, that I am sick of love."

"O Love! I languish at thy stay,
I pine for thee with lingering smart,
Weary and faint through long delay,
When wilt thou come into my heart?
From sin and sorrow set me free.
And swallow up my soul in thee."

You, beloved of God (and I also very willingly) have to confess, that although we are poor, vile, unworthy sinners, that the things of Christ are much desired and precious. And though we are plagued with our own sinful hearts, 1 Kings 8:38, and Satan's temptations, notwithstanding we feel we have no righteousness, comeliness, and merits of our own wherewith to come before God, yet how precious is the gospel of Christ to our souls. We muse upon the precious God pardoning sinners for Jesus' sake. we say, how good, how sweet that must be. Then as we view the

meeke beautified with salvation, and arrayed in the obedience of the Lamb, they shine before the throne of God. Sweet truth! There is no condemnation to them which are in Christ Jesus. Faultless in resplendant, immortal glory, the church of Christ we view, washed in Emmanuel's blood, yes, decked with His merits, who can point with the finger at a spot, or blemish, or wrinkle, or any such thing. O Zion, the voice of thy Husband and Saviour proclaims, "Thou art all fair, my Love, there is no spot in thee." Often as an onlooker I appear to be, my heart sometimes faints with longings to be thus embraced, and included among the ransomed of the Lord, and thus to stand in spotless, immortal beauty in the presence of the King. The language of my heart's desire is, "Remember me with favour that Thou bearest unto thy people. O visit me with Thy salvation that I may see the good of Thy chosen, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance." Psalm 146:4-5.

Frederick W. Keene,
Raleigh, N. C.

EXPERIENCE.

Dear Landmark Readers:

For a long while I have desired to write my experience for you to publish in the Landmark.

I want my children to know some of the ways I have trod, so they may be more watchful than I was, and not be caught in the snares of false teaching as I have been.

I was born Sept. 4th, 1947. When I was about six years old I had a dream that just caused me to trem-

ble about my condition as a sinner.

In my dream I was by the side of a garden, in which I saw a certain beast that was after me. I was trying to get away, but the faster I went the faster he came after me.

When I saw that he would catch me I cried out, Lord have mercy upon me. As soon as I had spoken these words the beast was gone and I saw him no more.

The next day, I, with some other children, was out at play, and I left them and went off and tried to ask God to have mercy on me, a poor sinner.

After this, this feeling was not on me all the time. When it was gone I was just like, or, if possible, worse than my associates, until I was nineteen years old.

About that time the Missionaries had a protracted meeting near me, and I attended and went to the mourner's bench because I really felt the need of salvation, feeling I was a poor sinner. I went there four times and, as I thought, professed religion, but after that I felt more miserable than ever, and I saw my guiltiness before the Lord so plainly that I never gave into their church.

Soon after this, on the third Sunday in August, 1867, I attended the Country Line Association at Stories Creek. On Sunday morning Elder James S. Dameron preached, and while he was preaching it appeared that every word he said was like a sharp, two-edged sword piercing in my breast.

I folded my arms closely across my heart to keep his words out, but they went deeper in my heart, but I continued with my arms folded un-

til the end of his sermon. Then I went off into the woods and bowed down and asked the Lord to enable me to get back home.

Then my heart began to pray, and it prayed for one week, when there appeared to be a great weight let down on my head.

This continued until Tuesday night after the third Sunday in September when I was standing in the floor with the tears running down my face, and I was impressed to go and pray one more time before I died. I went out into the garden and bowed down, and said, Lord, if it is Thy will to send me down to the lowest regions of hell, Thy will be done. And for the first time in my life I was willing for the Lord to do with me as He saw fit.

From there I arose and went into the house. I was so weak that I had to pull into the door. I got in and spread down a quilt, folded my arms and laid down to die, for I did not expect to see daylight any more. Here I became unconscious for a time, sinking away in great weakness.

I do not know what time I aroused, but when I became conscious I heard a roaring sound and sweet singing in it, and a beautiful bright light, brighter than I saw the sunlight, and a part of the singing was in these words, "Free grace and a dying Lamb, one more mourner has a home at last."

I arose and the first words I remember to have said were, "Thank God, I am born to die."

My heart was full of unspeakable joy. I felt of my arms and pinched myself to see if it was really me. I looked at my clothes and they looked new and I felt new.

The next morning I walked out of the kitchen. I looked at my hands and turned them over, they looked new.

I felt a commandment to look at the world around me and everything looked new and to me all was new.

I went down the path toward the spring. The first thing I knew I was praising the Lord for His goodness.

I had a place near the spring where I used to pray. I went there but could not pray one word, for the first thing I knew I was beating the ground in praise of God, and my whole heart was full of praise.

I loved God's people and wanted to be with them.

I prayed to God to lead me to His people. That night I dreamed that I went across a field and came to a river. There was a man in the river with a cane in his hand. He stuck the cane down and came to the bank, and took me by my right hand and led me to where he had left the cane, and there he baptized me, and I came straightway out of the water.

Then he came and took me by my right hand and led me to the other side of the river and said, Go into yonder world and be baptized in my name.

There were many people there shouting and praising the Lord, but I felt so poor I could not say one word. They came to me and commenced shaking hands with me. We then went up a street that shone like the face of a new looking-glass. Before us I saw a gate which folded in the middle. I wondered how we were going to open the gate, but be-

fore we got there it opened by itself, and I saw that the street led up to a beautiful house.

When we got to the door more of these good people came and began to shake my hand and say, welcome, welcome into my Father's kingdom.

I knew nothing of the Primitive Baptists, and I joined the Missionaries, and continued with them nine years and ten months.

My feelings during these years were indescribable. My trouble was so great I often wet my pillow in tears, because I was with a people who were so unlike me that they could not have any feeling for me in my troubles, and we were not alike. I went to their meetings because my name was there, but not because I found any peace or comfort there.

At last I resolved that I would not go any more until my mind led me there. I did not go to any church meetings for thirteen months, and then instead of going back to them, my mind led me to go and talk with an Old Baptist lady. Her husband, who was an Old Baptist, told me to go and tell these things to the church and they would receive me, but I could not see how they could do so. I was so unworthy to be with such a people as they were.

Then I was impressed to go and talk with old Brother Harris, which I did, and he told me that I was living out of my duty, and that was the cause of my troubles, that if I could go to the church and tell them my feelings, I would get relief.

In a short while I went with my husband's mother to Old Ebenezer to hear Elder A. N. Hall and J. A. Burch. After preaching they sat in conference. And when the door

was opened I went to tell them how I felt, for I was unworthy of their fellowship. Elder Hall asked me if I wanted to join this church, and I told him I just came to tell them how I felt. He said, well, let us hear it. Soon after I began to talk, he began to shed tears and said, "It is enough. I am satisfied." But I was not satisfied for I wanted to tell him why I had gone before that people. To my great surprise they received me into their fellowship.

Since that time I have gone through many ups and downs and felt like the good Lord was my support.

I hope that what I have here said may be of some comfort to some one, and the Lord will lead His children out of these false religions, for there is no comfort there for His children.

Charlotte Paylor (Col.)
Per. L. H. Hardy, her pastor,
Prospect Hill, N. C.

Mr. J. D. Gold,

Please find inclosed my mother's experience for re-publication in Zion's Landmark, just as it was written by her beloved pastor (Elder L. H. Hardy) thirty-nine years ago.

As I look upon these dear old tear-stained leaves, it takes me back in my memory when I was quite a small girl, and the principal topic of her conversation was what she hoped the dear Saviour had done for her soul.

She passed away August 8, 1920.

To assure appreciation I thank you in advance.

Allie Paylor Dick,
1210 Hanover Street,
Durham, N. C.

COMFORTING LETTER.

P. D. Gold Publishing Co.,

Dear Mr. Gold:

And to all the loved ones. We have just received a good comforting letter from Sister M. J. Fulcher, at Fieldale, and we have read it with so much joy and comfort until we are willing for the rest of the dear children of God to share the joy with us. It has been a feast to our poor souls to read this good letter. So please print it in the Landmark.

Your least brother in hope of sweet mercy in this world and in hope of a home in heaven,

W. E. Jarrell.

Dear Brother and Sister Jarrell:

Will try this lonely night, in my weak way and manner, to write you a few lines as you are on my mind. I got the song book and tried to sing that song that you both can so sweetly sing, "It Is God Controls The Times And Seasons." I could not sing for crying. I went to Old Senter yesterday. I saw many a lovely face and heard some good preaching, but oh, dear brother, how I wanted to hear you preach and pray and sing. It seemed like I could hear you praying. Dear brother, pray on. The battle will soon be over. Brother Jarrell, I feel so much in need of praying. I get so burdened and I can't pray without the dear Lord blesses me with that spirit of prayer.

Oh, dear brother, how the burden has been rolled away from my aching heart when I have been blessed to sit under the sound of your praying and preaching, by the grace of our God. No wonder you

seem like Brother and Sister Jarrell. I hope I love you both for Christ's sake. Oh, how the goodness and mercy of God have followed me all the days of my life and made me trust in Him.

When I was in a lost and ruined condition, oh, what a blessed Saviour, and He sends us truth. God blesses the preachers to feed His little ones. I don't know whether I am one of those little ones or not. I know His called servants have fed me when I was burdened and cast down, and wondering where would relief be found. Oh, dear brother, I have gone to the places where you had appointments and it seemed like the heavens were opened to me. Oh, what a blessing it is to hear the glorious gospel preached.

I have come home so many times when I was blessed to hear preaching, rejoicing and singing and thinking, oh, what a dear Saviour I have found. Oh Lord, bless us all to meet together in heavenly places, on and on. I get so hungry to hear the kind of preaching that feeds my hungry soul.

I don't know why I am writing to you. It was the only way I could get it off my mind. I hope the good Lord will give you and Sister Jarrell a mind to come back this way. I'm hoping to see you and hear you preach at the Association at Pleasant Grove if the Lord blesses me to get there.

I will close. Answer if you feel like it, if not destroy this in the waste basket. I won't think the least bit hard.

Pray for me and mine. When you go down on bended knees remember one back up here in the mountains desires your prayers.

I hope you and all your family are well and enjoying the blessings of the Lord.

Your little sister,

M. J. Fulcher.

ENJOYS THE LANDMARK.

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

Dear Mr. Gold:

Find enclosed check for ten dollars (10.00), to be applied as follows: \$2.00 to renew my subscription to Landmark from July 15th, 1937, to July 15th, 1938. My address is "Dunn, N. C., 201 N. King Avenue."

\$2.00 to pay for 1 year's subscription to E. G. Ballance, Lumber Bridge, N. C.

\$2.00 to pay for 1 year's subscription to C. L. Ballance, St. Paul's, N. C., and

\$4.00 to be applied to fund to send the Landmark to those you think are worthy and are not able to pay for same.

This makes forty-seven years I've paid for subscriptions for myself, and something around twenty years for others. And I feel it has been a good investment.

I have been in bed for 2 years and 9 months. I know of no other pleasure greater than the comfort of its pages during this time. I often think with great pleasure of the days your father came to Dunn. That was the years from 1901, until he was disabled to preach. He always stopped with me. My wife and I always enjoyed having him in our home, and loved him dearly.

I have entered into my 75th year, and have been reading the Landmark for more than 60 years, and

think that time has improved its pages years by year. I have never yet seen wherein it contained any dangerous doctrine, unless perhaps to some one who did not believe it as it was intended. Its messages come, I firmly believe, from ones whom God has inspired for such purposes. While I am not a member of the Primitive Baptist church and don't feel that they could afford to call me brother, but wish to say, I love them dearly, and believe in the doctrine they preach.

Would be pleased to have any member who may feel inclined to visit me, and especially the Editors of the Landmark. I would enjoy seeing and talking with them.

Wishing the Landmark much success, I remain,

Yours respectfully,

J. H. Ballance,

Dunn, N. C.

A GOOD LETTER.

Mr. John Gold,
Wilson, N. C.

Enclosed find Express Money Order for \$4.50 to renew Mrs. R. W. Jones, 710 Park Ave., Mrs. Flora Vickers, and Miss Vesta Gerrard 616 Shepherd St., all of Durham, N. C.

Mr. Gold, I received my Landmark today, and just want to tell you how much I enjoyed reading its contents. I feel like I know Elder Herndon of Danville, Va., and his writing was especially sweet to me. There seems to be more love and fellowship manifested of late among our people, and I hope that each one of us can be given more grace in our heart to look for the good in one another, and have less confidence in ourselves.

I would also like to say that I enjoyed the Salem Association.

Yours in hope,

J. J. Whitley,

525 Holloway St.,
Durham, N. C.

LOVES THE LANDMARK.

Mr. John D. Gold,

Dear Sir:

You will find check for \$2.00 for the dear old Landmark which pays my subscription to Sept. 15, 1938. The Landmark is a welcome visitor in my home. I have been taking it for quite awhile and hope to be blessed to take it while I remain in this world of ours.

I enjoy reading the letters of the dear readers who write for its columns. I love peace, and desire that we could have peace with all our people and the church, a hope of the most high God. I love your writing and would like for you to write more often.

May God bless His children every where, for Christ's sake.

Yours in hope,

Mrs. Mittie Bright

R. 3, No. 188,
Greenville, N. C.

LOVES THE LANDMARK.

Mr. John D. Gold,

Wilson, N. C.,

I am sending you a check for two dollars, (\$2.00), which pays my subscription to Zion's Landmark from October 1, 1937 to Oct. 1, 1938.

I love to read the Landmark. I don't want to miss a single copy.

Best wishes to you and family.

Yours truly,

Fannie Safley,

Wadesboro, N. C., R. 1.

LOVES THE LANDMARK.

Dear Mr. Gold:

Enclosed please find Money Order for two dollars (\$2.00) for my renewal to the Landmark. I do not want to miss a copy as I always expect to find something in it to cheer my aching heart.

I enjoyed J. B. Miller's piece in the August 1, Landmark. There are others, also, that have been so comforting to me.

May the Lord bless you in the publication of the Landmark.

Amanda J. Tillman,

Cary, N. C., R. 1.

A GOOD MEETING.

Mr. John D. Gold,

Wilson, N. C.

Dear Sir:

I am sending one dollar and fifty cents (\$1.50) to pay for Zion's Landmark for one year for Mrs. Hannah Humphrey, 508 South Second St., Wilmington, N. C.

I was at the Little River Association. Thirty-two preachers all preached Christ in love. It was a very good meeting. I invite you to come to the White Oak Association at Southwest Church. May the Lord bless you.

Yours truly,

E. F. Pollard,

Jacksonville, N. C.

LOVES THE LANDMARK

Dear Mr. Gold:

Find enclosed check to renew the Landmark. I just can't get along without it, as long as I am able to pay for it. There is so much good reading in it.

Celie Mayo,

Fremont, N. C.

also Himself took part of the same; that through death He might destroy him that had the power of death, that is the devil: and deliver them who through fear of death were all their lifetime subject to bondage." (Heb. 2nd. chap.)

"Jesus, our sin bearer, hath suffered, being tempted, He is able to succour them that are tempted." (Heb. 2:18)

"If we love one another God dwelleth in us, and His love is perfected in us." (1st. John. 4:12.)

Are we sure that we are embraced in His love, as we are that He hath a people whom He hath loved with an everlasting love. If so, God dwells in us and we in His love, and we love Him because He first loved us.

Do we love God? "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? This is a crucial test. God is not deceived. We may deceive our brother, and say we love him, with hatred and malice in the heart; but God is mocked not, nor deceived.

"And this commandment have we from Him, that he who loveth God loves his brother also." Love of man may wax cold; but God's love is not for a day, or due to any single act of obedience, but we read: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." (Jer. 31:3) This was concerning the true Israel of God, and the same applies to all the redeemed families of earth. And Paul to the

Ephesians sets forth the truth of the everlasting love of God to the end, that: "In the ages to come He might shew the exceeding riches of His grace, in His kindness toward us through Jesus Christ."

No man can understand the fullness of the exceeding riches of His grace, for the betrothing, sanctifying, and glorifying, love of God and His Son, Jesus Christ, and the regenerating and revealing grace of the Holy Spirit is so infinitely great that the breadth, and depth, and height of that love of God passeth knowledge, and is only revealed as it pleaseth God the Father, Son and Holy Ghost.

One may well say, I hope I love God in an acceptable manner; but as I look within I see another spirit in my flesh, that is often found hating and hateful, therefore I question my knowledge of the saving love of God.

Let us see if God loves everything that comes to pass. Let us set over against hate, day against night, good against evil, etc. So it is clearly taught in the scriptures that God hates some things as well as being Love, for God is Love.

"These six things doth the Lord hate; yea, seven are an abomination in His sight. A proud look, a lying tongue and hands that shed innocent blood. A heart that deviseth wicked imaginations, feet that are swift in running to mischief. A false witness that speaketh lies, and he that soweth discord among his brethren." (Prov. 6:16-19)

Does God expect His people to love the things that are hateful unto Him? Surely not. They are to be at-one-ness with Him. Having the mind of Christ.

Paul in his letter to the Hebrews sets forth the office work of the Lord Jesus, and His relationship to His people. We read, "Thy throne O God, is forever and forever; a sceptre of righteousness is the sceptre of Thy Kingdom." Not an unholy sceptre, power or reign; but He reigneth in righteousness. Why? Because, "Thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." etc. (Heb. 1:8-9.)

God hates sin; but loves sinners saved by grace. We are not expected to love sin and hate sinners. That would be inconsistent with the fact that God is head over the Church, that worship Him because of the manifestation of His Spirit, therefore, we should hate sin even the sinful thoughts of our own, with an imperfect hatred, since God hates sin and evil with a perfect hatred.

O. J. Denny.

EXPERIENCE.

Dear Brother Gilbert, if you will allow me to so address you. I want to write and thank you for the many nice things you said about me to the church the Sunday I was received for baptism. I do not feel worthy of what you said, but just the same I appreciate it. Your preaching that day was the most impressive talk I ever heard. Ever since the day you baptized my husband into Jacksonville church, 18 years ago, I have desired to be a member, but never felt fit for the church, and what led me to offer myself I do not know. I fear I did the wrong thing. I feel like I took advantage

of those good members, when they knew so little about me. I guess the reason for that, for I had desired to be baptized by you, if that should ever be. I did not think it right, and could not be satisfied to ask for a home in one Primitive Baptist church, and request the pastor of another church to come and baptize me. The members at your home church were all so nice and kind to me. I do hope I shall always be nice to them, and never do anything to trouble them, or do anything wrong to any one. Again, let me thank you for baptizing me.

I hear that you baptized your daughter-in-law at the yearly meeting at Miami. I know you would have been happy to have baptized your son also. I know you are a true servant of God, else you could not do the wonderful things you have done.

Now, I do hope you will come to the yearly meeting at Hebron, and go home with us, though I do not feel worthy to ask you to do anything for me.

Mrs. W. I. Geiger,
Brewster, Fla.

Remarks.

It may be verily said of this daughter of Zion that she is true and faithful in all things, which are just, right and honorable. Like the mother of Lemuel, in characterizing a wife in those days, so it is with this sister, "She riseth also while it is yet night, and giveth meat to her household, looketh well to their ways, and eateth not of the bread of idleness." Then she is ever ready to aid those whom she regards worthy; but she has but little patience with the mean and lax of

any state. She may be aptly characterized, likened to Martha and Mary, whom Jesus loved when here; both principles and virtues, as manifested by those sisters, are manifest now in the Church Kingdom as then. Our sister is often "cumbered about much serving," of deserving ones as was Martha; and like Mary "hath chosen that good part which shall not be taken away from her," and will gladly take time to hear the Lord's servants testimony of Jesus and His salvation.

Another great concern of her life is not to do anything that is wrong. Who could expect one with love and truth in the inward parts to transgress? For such trust in God. Possibly, if all the people of God and the church were as this sister the admonition would be needless: "Shew my people their transgression and the house of Jacob their sins."

M. L. Gilbert.

THIS IS THE WILL OF GOD.

"Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."—1 Thes. 5:16, 17, 18.

This scripture would leave no place for grumbling, complaining, fault finding, strife, seditions and heresies, but places the church in the attitude of little children who always have something to be thankful for. In a material sense a beautiful world to live in, crowned with splendid fruits and flowers, and a fruitful earth that yields up its riches to sustain our bodies, companions, friends, children, fathers and mothers to cheer us, brethren, sisters, a church, a home, a country, and God to watch over us and to supply us with such things as we

need. Who found us dead in sin, without any knowledge of Him, Who imparted to us the secret knowledge of our lost and ruined state, took our feet out of the miry clay and put them upon a rock, put a new song into our mouths, even praises to Israel's God.

Then there will always be found something to rejoice over, our Savior admonished His disciples to rejoice that their names were written in the book of life. We can rejoice at the thought which comes with much assurance that He has said He will never leave nor forsake those whom he foreknew, and visited them in regeneration and put His seal upon them, even the Holy Spirit which is the earnest of the inheritance until the redemption of the purchased possession unto the praise of His glory. Jesus is always going to see His children again, and no matter how dark the night of sorrow, nor how deep the waters of affliction, nor how hot the fire of persecution, He is going to see His children again. "Sorrow endures for the night, but joy comes in the morning."

Jesus says, "Pray that ye enter not into temptation." Prayer is said to be the key in the morning and the bolt at night, it is the very breathings of the soul which knows God to be its Lord righteousness and redemption. And what a privilege it is to tell God of our sorrows, troubles and conflicts, and to ask Him to take the matter in His own hands and dispose of these distresses for our spiritual and material good, and to His own glory.

If troubles arise tell it to Jesus; if enemies threaten tell Him of our fears; if persecutions face us be not

afraid of our defamers but "let our request be made known unto God."

"Cursed is man who trusts in man or maketh flesh his arm," but trust Him for all things, both for time and eternity. We can never go wrong by trusting in Him, for the bank of heaven never fails nor does its graces ever depreciate in value, for while stocks in the institutions of men are sometimes low and sometimes high, but the grace of God has one eternal value which never varies, and whether men turn their eyes to heaven in solemn prayer and devotion, or bow down to dumb idols, the grace, love, mercy and truth remain the same in all nations, kindred and tongues and are unchangeable in every age of the world.

"Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." Habakuk 3:17, 18.

There will then always be something to be thankful for; if famine, war and pestilence should invade our land and take away all earthly blessings, then we can rejoice to know that God still exists and His promises cannot fail. We can thank Him in all things, even for the chastisements sent upon us for our unfaithfulness, for his chastisements are one of the best evidences of His love, "For whom the Lord loves He chastens and scourges every son He receives, and if we be without chastisements we are bastards and not sons."

B. S. Cowin.

HILTON BROMLEY HOOKS.

It is with a sad and broken heart that I attempt to write a sketch of the life and death of our dear son, Hilton Bromley Hooks. He was born April 8, 1926, and died January 1, 1937, age 10 years, 8 months and 23 days.

Hilton was a healthy, happy child until several months before His death. He was troubled with his side. This was the worst and only sickness to amount to anything during his life except croup and tonsillitis, that I can remember. We took him to the hospital in August, where he underwent an operation and got along just fine, after which I never heard him complain of ever feeling bad that I can recall. But he had a pale look all the time to me. But still he wouldn't own feeling bad. When school started he attended almost if not every day up to December 31st. He came home that day as well as usual so far as we know. He went to bed with no complaint, but waked us about four o'clock in the morning so sick that we called the doctor right away. After the doctor left he didn't seem to be in any pain. He lay very quiet, but seemed very weak. He manifested the most humble spirit before and during his sickness that I ever saw in any one, which is still so sweet in my memory, and I feel that his humble appearance will live in my memory while life continues. He came to me several times during the week and told me he was happier than he had ever been. He was very considerate of his daddy and me, and would ask the children not to worry me. For several nights he said this little prayer, with deep meaning to me, "Now I lay me down to sleep, I pray the Lord my soul to keep. If I should die before I wake, I pray the Lord my soul to take." He told his daddy that morning that he was dying, and told me that evening. And he also called LaVon to the bed and told him he was dying and he hugged and kissed him. He gently passed away that night about nine.

And while our home is so vacant without him and our troubles are so great. I am blessed to feel that the Lord knows best, and I feel that he served his allotted time in this world. And the Lord called him from a world of suffering and trouble to one of joy and peace. And I am rejoicing in the thought that he is basking in the sunshine of God's love, while we are left here to grieve and mourn our great loss. It is far better to depart and be with Christ than to dwell in this world. And I know he can't come to us, but I have an humble hope that some day ere long we will meet him in that bright eternal city, where parting can never come, to be with Jesus and be like Him and be satisfied.

He leaves to mourn his departure, two brothers, LaVon and Charles, his parents

and grandparents, together with a host of relatives and friends.

The funeral was conducted by Elder Boswell and Elder Cobb, which was very comforting. He was laid to rest in the family plot near home.

I wish to express our deep heart-felt thanks to our friends, doctors, and nurses, for each and every kindness shown. Am sure they will continue to live in our memory.

How great our grief, 'tis hard to part
With one who was so dear.
Where shall we go to tell our woe?
Is there no healing balm?
To soothe our aching hearts.
Yes, there is a place of all most sweet,
'Tis found at Jesus' feet.
So on Him alone we rely.
'Tis so sweet to trust Him,
And know the strength of Israel cannot
lie;
And when the tolls of life are o'er,
There we hope to greet him, on that happy
shore.

Written by a grief stricken mother,
Annie Hooks.

WILLIAM THAD ELLIS

It is with a sad heart I attempt to write the death of my dear husband, William Thad Ellis, who died June 19th, and was buried the next day in the family burial ground. He was nearly 60 years old. He suffered greatly for eight weeks. He was a good man to his neighbors, friends and all who knew him, and to his children, especially.

I spent the time with him at the hospital by his bedside, and he so often said, "I know you are tired of staying here with me." I was so glad I could stay if I was any comfort to him. He told me that he was just as willing to die as he was to go home. He loved the Primitive Baptist doctrine and went to hear them preach whenever he could and was able.

Brother Fly would often go to see him at the hospital and he was always glad to have him come.

Mr. Ellis wasn't a member of the church but I have a great hope for him as being a child of Christ.

The home is so vacant without him. A place in our hearts is vacant, too. We miss him every day and everywhere. Though he is gone his memory lives with all who knew him. He did not have any enemies that anyone knew of. He often said that he was ready to go, just only dreaded the sting of death. He wanted to come home. So on the 16th of June the ambulance was called for and took him home. He said that he enjoyed the ride home as it was cool riding.

He only lived two days and three nights after he came back. On Friday ev-

ening about dusk he called his children to the bedside and talked to them, and told them he was going, and to treat every one right. I came in last and the nurse said, "Come and speak to him as he has asked for you to." So he seemed to be sleepy, and I said "Are you sleepy?" He opened his eyes and looked at me and held out his arms for me and embraced me to his chest, and said, "I am leaving you." It was hurtful to see the last come. He went off so easy about three fifteen the next morning, and I do believe he is at rest.

He leaves six boys and five girls to mourn their loss, Fred, Albert, Henry, Willie, Hubert, and Oscar; Sudie, Dora, Minnie, Mary and Ruth Ellis, all of Macclesfield.

His funeral was conducted at home by Elder Boswell and Elder Fly.

In our hearts his memory lingers, tender
kind and true,
There is not a day dear husband and
father, that we do not think of
you.
Days of sadness will steal over us; time
wither and decay,
But the thought of you, dear, will never
fade away.

I can see your dear face still before me,
And yet feel your hands in mine.
The last sweet look you gave me,
Still lingers in my mind.
Our hearts are sad and lonely,
And our cross is hard to bear,
But we live with this blessed assurance
That we'll meet you over there.

There was an angel band in heaven,
Which was not quite complete,
So God took you, dear husband,
To fill the vacant seat.

His devoted wife and a sister in Christ,
I hope,

Mrs. Della Ellis,
Macclesfield, N. C.

MRS. DELLA JOYNER

On June 1, 1858 she was born to Robin and his wife Annie Pittman of Nash County, and died July 12, 1937, making her 79 years of age.

She grew up and was married to W. A. Joyner, January 17, 1878. They lived together peacefully with a sole desire to do good for themselves as well as others. She went through many hardships, but was faithful until the end.

This union was blessed by nine children, four boys and five girls. Now there are forty grandchildren and thirty-five great-grandchildren.

Mother took father's hand as they both were united in the church at Sappony, October 1897 and were baptized by their be-

loved pastor, Elder M. B. Williford. She filled her seat faithfully.

Mother possessed many sterling and tender qualities of mind and heart. Her calm and sympathetic nature won the hearts of those who knew her. She was always ready to do her utmost to comfort her family and friends.

As time folded itself away, Mother lived to see her brother and sisters and five children go, as well as most of her playmates.

She had a sweet desire for only Jesus and His works when she was taken ill with paralysis and gradually slipped out of our lives, July 12, 1937, as she gained the heavenly reward for which she patiently waited.

Her funeral was conducted in her old home by Elder J. T. Williams, pastor of Sappony Church, and Elder Robert Boswell, who spoke tenderly and comfortingly to the sorrowing relatives and friends. She was then laid to rest in the family cemetery beside the grave of her beloved husband, who had gone twelve years before.

Both mounds were covered with the many beautiful floral offerings which were tokens of the love of friends and relatives.

God who watches us day by day
Has done what He thinks is best.
He has taken Mother away,
Taken her where she may forever rest.

Mother piloted our lives from morn till dusk
And steered the wheel so bravely to the Dome.
Now Jesus promises to pilot them for us
But still there is a vacancy in our home.

Written for her daughter,
Mrs. J. R. Pittman,
By Granddaughter,
Dorothy Pittman.

RESOLUTIONS OF RESPECT

The Church of Wilmington has been visited again by the handiwork of God, who saw fit to remove from our little band, our dearly beloved brother and deacon, J. D. Brown.

Brother Brown was born May 10, 1859, and departed this life June 16, 1937.

He united with Wilmington church by letter from Yopp's church, February 17, 1912.

He was a faithful member of Wilmington Church 25 years, 3 months and 29 days, and was its deacon for 22 years, 4 months and 29 days, and was looked upon as the father of the church.

Therefore, be it resolved:

First, That we the Church of Wilmington, deeply feel our loss. We all miss

him, but hope that our loss is his gain; and wish to be reconciled to the Lord's will, Who worketh all things after the counsel of His own will.

Second, That we also sympathize with those who were dear to him by the ties of nature. And we hope the dear Lord will reconcile them to His will, and apply the balm of consolation to each bereaved heart, and comfort them in their lonely hour.

Third, That a copy of these Resolutions be kept among our church records and a copy sent to Zion's Landmark for publication.

Done by order of Wilmington church in called Conference, Aug. 15, 1937.

Edward J. Scott, Clerk.

MRS. MILLIE ANN WILLIAMS

It is with a sad heart I try to write the death of our beloved mother, Mrs. Millie Ann Williams, who was born May 21st, 1856. She died June 30th, making her stay on earth 81 years. All was done for her that loving hands could do, though nothing can hinder the hands of death. We miss her more and more each day. We have in memory her sweet and cheerful smile. At times it seems more than we can bear, but the Lord will not put any more on us than He will enable us to bear.

She is survived by five children, as follows: Mrs. Mollie Dawes, W. A. Williams, E. K. Williams, G. C. Williams, and Mrs. J. E. Smith. The funeral was conducted by Elder Robert Boswell and Elder Joe Fly, after which the body was laid to rest at Town Creek Church, where she had been a faithful member for 43 years last September. She was a faithful wife and mother, and she was always so much consolation to me when I was in trouble. I feel like she is resting for she has often told me there wasn't anything she wanted me to stay here for, and not to grieve for her after she was gone, although I feel at times that it is more than I can bear for I miss her so much.

Written by her loving daughter,
Mrs. Mollie Dawes,
Sharpsburg, N. C.

BLACK CREEK UNION

Please publish in the next issue of the Landmark that the next session of the Black Creek Union will be held, the Lord willing, with the church at Beaulah, Johnston county, N. C., near Kenly, N. C., Saturday and Sunday, October 30th and 31st, 1937. Elder R. H. Boswell was chosen to preach the introductory sermon and Elder W. B. Barnes to be his alter-nate.

A cordial invitation is extended to all lovers of truth, especially ministers.

I. A. Lamm, Union Clerk.

MILL BRANCH UNION

The Mill Branch Union is to be held with the church at Bethel, about 20 miles Southeast of Loris, S. C., Saturday and 5th Sunday in October.

M. Meares.

CONTENTNEA UNION MEETING.

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 Sunday in October, 1937.

Elder J. B. Roberts is chosen to preach the introductory sermon and Elder Luther Joyner as alternate.

The church is situated about five miles south east of Rocky Mount, near the Pincops-Rocky Mount Highway.

J. E. Mewborn, Union Clerk.

LOWER COUNTRY LINE UNION.

The next session of the Lower Country Line Union is appointed to be held at the church at Rougemont, N. C., beginning Saturday before the fifth Sunday in October. Elder N. D. Teasley was chosen to preach the introductory sermon with Elder L. J. Chandler, alternate.

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

Clyde Satterfield,
Union Clerk.

SKEWARKEY UNION

The next session of the Skewarkey Union will be held with the church at Tarboro, Friday, Saturday and Fifth Sunday in October, 1937. All lovers of truth and especially ministering brethren are invited to visit us.

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

UNION MEETING AT GIFT

The next session of the Angier Union is appointed to be held with the church at Gift, Harnett County, Saturday and Fifth Sunday in October, 1937. Elder E. C. Jones is chosen to preach the introductory sermon and Elder T. F. Adams is chosen 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 ministering brethren.

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

SKEWARKEY UNION MEETING

The next session of the Skewarkey union will be held with the Tarboro Church, Tarboro, N. C., beginning Friday

before the 5th Sunday in October, continuing Saturday and Sunday. Elder J. D. Fly was appointed to preach the introductory sermon.

All lovers of truth are invited to meet with us.

Mrs. Luna E. Barnes, Church Clerk.
902 W. St. James St.,
Tarboro, N. C.

APPOINTMENTS FOR**ELDER D. G. STAPLES**

Beulah, 5th Saturday and Sunday in October, the Union.

Creeches, Monday, Nov. 1st.

Contentnea, Tuesday, Nov. 2nd.

Sandy Grove, Wednesday, Nov. 3rd.

Sappony, Thursday, Nov. 4th.

Nashville, Friday, Nov. 5th.

Millbranch, Saturday, Nov. 6th.

White Oak, 1st Sunday, Nov. 7th.

Autrey's Creek, Monday, Nov. 8th.

Old Sparta, Tuesday, Nov. 9th.

Lower Town Creek, Wednesday, Nov. 10th.

Pleasant Hill, Thursday, Nov. 11th.

Upper Town Creek, Friday, Nov. 12th.

Falls, Saturday, Nov. 13th.

Elm City, 2nd Sunday, Nov. 14th.

Lower Black Creek, Monday, Nov. 15th.

Scott's, Tuesday, Nov. 16th.

Upper Black Creek, Wednesday, Nov. 17th.

Memorial, Thursday, Nov. 18th.

Pittman's Grove, Friday, Nov. 19th.

Beulah, 3rd Saturday and Sunday, Nov. 20th and 21st.

Pine Level, Monday, Nov. 22nd.

Cross Roads, Tuesday, Nov. 23rd.

New Chapel, Wednesday, Nov. 24th.

Goldsboro, Thursday, Nov. 25th.

Nahunta, Friday, Nov. 26th.

Aycock's, 4th Saturday and Sunday, Nov. 27th and 28th.

Elder Staples will need conveyance.

E. L. Cobb.

APPOINTMENTS

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

Dear Mr. Gold:

Please publish in "Zion's Landmark" the following appointments for Elder Sylvester Gray of Kinston, N. C.

Monday, October 25th, 11 A. M., Hannah's Creek.

Tuesday, October 26th, 11 A. M., Clement.

Wednesday, Oct. 27th., 11 A. M., Fellowship.

Thursday, Oct. 28th. 11 A. M., Sandy Grove.

Friday, October 29th, 11 A. M., Bethel.

Very sincerely,

T. Floyd Adams.

Please Read Carefully

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

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

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

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

The mailing list is corrected only once a month.

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Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

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ADDRESS

P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXI.

JANUARY 15, 1938

NO. 5

"AND THE LORD HEALED THE PEOPLE."

"And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

Then they killed the passover on the 14th day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord.

And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hands of the Levites.

For there were many in the congregation who were not sanctified: therefore the Levites had the charge of the passovers for every one that was not clean, to sanctify them unto the Lord.

For a multitude of the people, many of Ephraim and Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it is written. But Hezekiah prayed for them saying, the good Lord pardon every one.

That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah and healed the people.

—2nd. Chron. 30:14-21.

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.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

GOD'S LOVE.

In John 1:18, a special manifestation of God through the Son is mentioned: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." "No man hath (fully) seen God at any time," would indicate that while His power and wisdom had been revealed to some extent by the things created, the complete revelation had not been given and there was to be a very special unfolding of His bosom of love. The Son was in the bosom of the Father (the seat of the affections; from that bosom He never departed). "For God so loved the world, that He gave His only begotten Son."

Every moment of the earth life of Jesus was a manifestation of God's love, but one event in the ministry of Jesus is especially designated as the means by which the bosom of God was unveiled. "Hereby perceive we the love of God, because He laid down His life for us." (1 John 3:16); "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. Herein is love, not that we loved God, but that He loved us and sent His Son to be a propitiation for our sins." (1 John 4:9, 10); "But God commendeth His love toward us, in that, while we were yet sinners, Christ

died for us." (Rom. 5:8) In the cross of Christ, therefore, God hath declared His love, and this declaration is addressed as a personal message to every vessel of mercy. It may be concluded that when that divine message really reaches a heart that individual will thereby become conscious of a fact far beyond the range of human knowledge and so far reaching in its value that it transcends all other issues in life and death. It becomes intensely personal according to the testimony of the apostle: "Who loved me and gave Himself for me." That knowledge surpassing love is proven and expressed to "me" by the fact that He gave Himself for "me." The vital question at once becomes, what did He do for "me"? The scriptures make it plain that He did enough to demonstrate finally and perfectly the infinite love of God. "Hereby perceive we the love of God because He laid down His life for us." This is more than a moral example: it is a distinct service rendered, and so vast a scale that it adequately expresses the deepest message from the Father's bosom. The message must be understood by those to whom it is addressed, but not necessarily by the processes of mere human reason. The cross of Christ was the final answer to the great necessities and problems which sin had imposed on the very heart of God. This is re-

vealed, and is knowable only to the extent to which God has spoken, and never because man has examined and analyzed the heart of the infinite. Human philosophy and blind unbelief have woven many veils which have tended to obscure God's plain revelation. The conditions which moved the heart of God exists in the higher realm and have no comparisons or counterparts in the range of human knowledge, hence human reason cannot be deemed sufficient to judge or challenge that which God has seen fit to reveal.

Anything which adequately represents the infinite love of God will hardly be compressed into the limitations of man's wisdom. It is most probable that eternity itself will prove to be but a ceaseless unfolding of that fathomless expression of boundless love. Even now that divine expression of love in the cross becomes the source of supreme ecstasy to the one who has received the message in his heart. "God forbid that I should glory, save in the cross of our Lord, Jesus Christ." In striking contrast to this, the unsaved person, either Jew or Gentile, finds no attraction whatsoever, in the same cross. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

That something of eternal value to lost humanity was accomplished in the cross is clearly revealed. Just how much was accomplished could not be fully revealed. However some things are made plain. The eternal issue of sin was called into question at Calvary's cross, and a sufficient substitute stood in the sin-

ner's place until all grounds of condemnation were forever past and every righteous judgment of God was perfectly met. Human wisdom has sometimes challenged this revelation on the supposed grounds that it would be immoral for God to lay on an innocent victim the condemnation that belongs to another. This might be true if it could be discovered that the innocent One was an unwilling victim; but on this point every doubt is forever dispelled. In Hebrews 10:1, 14, where the sin offerings of the Old Testament are held in contrast to the same one offering of Christ, the Lord is recorded as saying, "Then said I, Lo, I come, to do Thy will, O God." So at the time of His crucifixion, He said to His father: "Nevertheless not my will, but thine, be done."

But there is still a deeper truth to be considered when the challenge is made that the substitutionary death of Christ is an "immoral thing." "God was in Christ reconciling the world unto Himself." Shall not the infinite God be morally free to bear on His own breast the doom of the one His infinite love would save? Would not a mother be morally justified who had flung herself between her child and the fire? Would the child be justified in later years, when gazing on those frightful scars, to deem that love-act as an immoral thing? What Christ bore we are saved from bearing. His work was effective. "He died for me": not to show me how to die. He died that I might not die. God's love, in expressing itself to human hearts (in human hearts) provided a substitute for them in their sin judgments the is-

sues of which reach out into infinity. This, we are told, is what divine love did. Who can measure the blasphemy of those who speak of this love-expression as an "immoral thing?" So fallen is the heart of unregenerate man that he will even attempt to incriminate by a charge of immorality the very God, whose power and love it takes to save him from his doom.

The cross of Christ, though unveiling the heart of God in a moment of time, was, nevertheless, the expression of that which is eternal in that heart.

Christ "the Lamb slain from the foundation of the world." What God did for sinners, therefore, is an expression of His constant attitude toward them. The cross is an assurance of the undiminished love of God at this very hour. Only in the cross has God perfectly revealed His love to sinful man. Not in nature, nor in the things and relationships in life; for these will fail. And when they fail the stricken heart that trusted these outward benefits alone as the evidence of God's love is heard to say, "it cannot be true that God loves me." God's perfect and final revelation of His love is in and through the cross, and the heart to whom his message has come is possessed with all the consolations of grace in the midst of the trials and afflictions of life. Such, a one can say, "though He slay me yet will I trust Him." In these last days God is speaking through His Son of His personal love for each individual. Reader, has God said anything to you through His Son? Can you say in

the joy of that greatest of all messages, "God forbid that I should glory, save in the cross of our Lord Jesus Christ?" If the cross has not become this to you, is it not evidence to you that you have not been brought into a full knowledge of this great truth?

Yours in love,
Posie W. Ashworth,
Box 917, Danville, Va.

WATCHING AND WAITING FOR THE LANDMARK.

Dear Zion's Landmark,
Editors and Publisher:

I was waiting and watching and anxious to receive the Landmark, for I wanted to hear from my dear brothers and sisters in the Lord from the different states, and parts of states and churches. I wish more of the brothers and sisters would write to the paper than do. It seems to me that every article from every one is a letter to me. I am out here in Illinois, and I don't know of any one taking the Landmark, but I am going to do my best to get the brethren to subscribe for it. We have a number of churches in this part of Illinois, but some of them are a little cold and indifferent to what I think they ought to be; yet I feel hopeful that better times are coming, since they had a fifth Sunday meeting in October.

I am giving you the announcement, and then I'll tell you something of the results of that meeting.

"There will be a fifth Sunday meeting at Cottage Grove Primitive Baptist church, with three services scheduled at 11 a. m. Elder J. D. Shain, of Madisonville, Ky., will

preach at 2:30 p. m. Elder E. M. Beshears, of Cynthiana, Ind., will speak, and at the evening services, Elder J. B. Hardy will preach."

Well, the peple came and brought baskets and buckets filled with good things to eat for their bodies, after they had eaten of the meat and bread from heaven. Some came from Kentucky, and some from other associations, and one of the results was, that Cottage Grove Church has decided to have services during the winter months, a thing they have not done for some time.

The Baptists in Southern, Ill., are sound in doctrine and practice and are at peace with each other. I won't say that we all have on the whole armour of God, and our feet shod with the preparation of the gospel as we should have, but we hope we will have soon.

"And that, knowing the times that now is, it is high time to awake out of sleep, for now is our salvation nearer than when we believed." Romans 13:12-14.

"The night is far spent, the day is here now."

"But put ye on the Lord, Jesus Christ, and make no provision for the flesh."

I read every article in the Landmark and wanted more when I get through. Oh, how I enjoy those little letters. I read them to my afflicted sister, with whom I am living now. She had never heard of the Landmark until I came home, and now she wants to read them.

The letter of Brother W. E. Jarrell, of Lexington, N. C., was good, I tell you. They were all good, but Brother O. J. Denny's "Greet-

ings," was so full of good thoughts, and so instructive, and so comforting, that my sister said after I had read it the second time, "That was the best sermon I ever heard." The Lord did help Brother Denny to write that inspiring, soul-stirring message.

Then here comes Brother M. L. Gilbert, of Dade City, Fla., on the heels of Brother Denny, with "The Final Judgment of the Human Race." It gave me much light that I never had had before. It is too deep for a weakling like me. I love to read after Brother Gilbert. He writes just like he talks.

I am sending you my check and a little extra as you have to put an extra wrapper on my paper, as I am the only one receiving it here.

Long live the Landmark and its editors and publisher.

I want all who write to the Landmark to pray for me. I have been such a failure in this life and I feel now as though I never will be able to do anything that will glorify God or comfort the saints.

Yours in hope of eternal life,
C. H. Ferrell,

Harrisburg, Ill.

MEET IN PEACE ONE WITH ANOTHER.

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

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

We have been blessed to receive and read with much pleasure and gratitude, twenty-four issues of the Landmark, which is our medium of expressing our joys and sorrows to each other.

We have witnessed the passing of many of our friends from time to eternity. Also, we have been blessed to meet and mingle with many of God's little children.

As we start in the New Year of 1938, I hope that it is in accord with God's will that we may continue to receive the Landmark and that its pages may be filled with the rich dealings of the Lord to and for them, and that His little children may be blessed to meet together at their respective places of worship, in peace one with another, and that God will pour out His Spirit upon them, to mingle their voices in union, together, and that His ministers may be blessed to speak in demonstration of the Spirit. May they be blessed to preach peace, and to admonish the church to every dispensation of her duty.

Dear ministers of the gospel, will you take notice that every apostle was faithful to the household of faith, after comforting and assuring the church of their salvation, they were faithful in and to admonish the church how to walk and to every dispensation of their duty.

Now, to those who compose the membership of our respective churches, there is a duty for every member of our body to perform, and God makes known to us that duty, by putting His laws in our heart and writing them in our minds. So, by the grace of God, let's each strive to show to each other and especially to our pastor, that we are endeavoring to perform that duty by our walk in life. Jesus said to His disciples as He spoke to them on the mount: "Let your light

so shine that others may see your good works and glorify your Father which is in heaven."

Brethren and sisters, I think that one of the most important duties is to live a Godly life before all men, and then, as the apostle has said, "Forsake not the assembling of yourselves together as the manner of some are."

Dear brethren and sisters, to my grief I find, in all the churches that I visit, that a good per cent of our members are absent from their seats on meeting day, and when we begin to ask about them, they just had to work Saturday, or they were running a store, or working at public work, or had to go to town or one thing or another. Brethren, is this letting your light shine (yes your light, the light of nature) and not the light that shone around and in you that caused you to be moved by the Spirit and caused you to ask a home with the people you loved most on earth.

Brethren and sisters, if you are not sick or providentially hindered, when your meeting day comes lay aside your duties for a few hours, and a few cents, and meet your pastor, mingle your voices together in hymns of praise to God's name and help by your presence to cheer each other and your pastor who has to and does lay aside his work to meet you and share with you the things that God has blessed him with and cheer him with your presence.

Now listen, can you imagine how your pastor feels when he gets up to speak and sees your seat vacant? And what are the thoughts that

pass through his mind? From personal experiences I can but give you a few of mine. First I hope that Sister So-and-So is not sick, or that Brother So-and-So or any of his family is not sick. But two or three meetings pass and still they do not come. Then I felt that they do not want to hear me preach, that they have lost confidence in me. But when I visit them or ask about them some have gotten jobs of work at various things and just couldn't come on Saturday. Some run a store or filling station and just couldn't leave to come. One brother just had to set tobacco, or go to town, never thinking of how necessary and essential their pastor's work was, or how much he needed to work to be able to meet his bills and to provide for the necessities of his family. He has sacrificed his time, burnt gas, run his car over bad roads through all kinds of weather, left his companion and little children for the week end every week, and probably driven 5, 10, 20 or more miles to get to the church. Probably the house is not opened, no fire, no water, no one to meet him with a smile or shake his hand in loving welcome. After a while a few come in. After singing a few hymns, he endeavors to offer prayer and to speak of God's kingdom. Then the church goes into Conference, with barely enough male members to do business. (Can you imagine how blue he feels?) Maybe just a few more meet him back on Sunday and meeting breaks. Then we see him (the pastor) going home blue, feeling bad, his mind running about like this: They sure

don't appreciate my presence. If they did they would come to church. I think I will go home and write them I can't come any more. He rolls and tumbles on his bed for a few nights, pondering these things over in his mind, until his love draws him close to a few faithful ones who meet him. So he goes again and again and on and on.

So, dear readers, begin the New Year with filling your seat. Go by and give Mary and Martha or Brother Joe a seat if they haven't a way to go. Meet your pastor and brethren and sisters and friends, and as the Lord has prospered you and in the abundance of your blessings, share with your pastor. Help him pay his expenses and a little extra to carry to his companion back home who has cared for the home in his absence, which causes her to feel that her husband has been appreciated and that she has been respected.

Brethren, I submit this to you in love. I have not purposed to hit any special one by name, but by practice.

With these remarks may God enable us to meet twelve meeting times the coming year.

Yours in hope,

E. C. Jones,

Willow Springs, N. C., R. 1.

A FINE SPIRIT.

Zion's Landmark,

Wilson, N. C.

Dear Mr. Gold:

Hope you will pardon me for my negligence in remitting for renewal of my subscription to the Landmark when due—one of my sins of omis-

sion. I want to do my part toward keeping the good old paper going. If it cannot be run on a self-sustaining basis then I would be willing to join in with the other subscribers to make a voluntary contribution to raise a fund each year to meet the deficit rather than to see the paper discontinued.

I have been a subscriber continuously for more than fifty years and would miss it so much in my declining years should the paper cease to be—always enjoyed reading the many good letters contained in each paper—yours always exceptionally good.

I am enclosing my check for \$10.00—five of it to go to my credit on subscription to the Landmark—the other five go to the fund for those that are unable to pay—a Christmas gift, (tomorrow being Christmas day) to five true and worthy Primitive Baptists who desire the paper—you, Mr. Gold, to be the judge as to whom the paper is to be sent.

Wishing you a very happy and enjoyable Christmas and that the new year, 1938, will be a very prosperous one to you, I am

Very sincerely yours,
W. A. Hall.

Yadkinville, N. C.

Mr. Hall evinces a fine spirit and others who desire to place the paper within the reach of all who desire it. If those who are able to pay will share an extra dollar now and then and match one with us and then help us secure new subscribers there will be no trouble in making the Landmark go. With

such letters as the one above, and others we receive it makes us feel our labor is not in vain but a joy and a pleasure.

We trust we can praise God for his goodness and mercy that has followed us all the days of our life; and not to serve Him and continue to publish His paper I feel He has sustained to comfort His saints would be a sin of omission for which we would never be forgiven.

Having passed through many a trying depression and period during the seventy years of my life, and witnessed all my fears disappear like the dew in the morning sun, I am more and more constrained to believe that God takes care of us, "every day, o'er all the way."

Each and every one of you we commend to His bounteous love and mercy and wish you happiness and prosperity in 1938.

J. D. Gold.

REPORT OF HOPEWELL CHURCH'S FIFTIETH ANNIVERSARY.

Hopewell Primitive Baptist Church, of the Mount Enon Association, of southwest Florida, passed its 50th anniversary the 3rd Sunday and Saturday before in December, and in commemoration of the establishment of the church in December, 1887, a lovely and grand meeting was enjoyed by many. A goodly number of brethren and sisters from other churches met with us for the celebrating.

Visiting elders who were present were M. L. Gilbert, E. J. Joyner, S. J. Harville, W. A. Turner, Joe Hudson and J. W. Mathis. Brother W.

F. Britt, who is well known by many through the Landmark, was with us also.

All of the elders named preached at this meeting, and that in much power, and unity of the spirit, and we all rejoiced with them. May God continue to bless all of His people everywhere.

R. Campbell.

Sarasota, Fla.

ENJOYS LANDMARK MORE THAN EVER.

Dear Mr. Gold:

Enclosed you will find check for one dollar for the renewal of the Landmark. I have enjoyed it since a child and am now (at my advanced age) enjoying it more than ever. It is a real blessing to me, I feel. I hope you and dear Brother Denny may be blessed to carry it on as you have and are. May the Lord bless each and every one that loves the doctrine that it advocates.

Love and best wishes to you and the editors and all readers. New Year's greetings.

Martha N. Walston,

Box 1133, New Bern, N. C.

HELP HIM SAVE HIS HOME.

P. D. Gold Publishing Co.,

Wilson, N. C.

Dear Mr. Gold:

I visited the home of Elder A. F. Nance a few days ago and found his wife sick. She has been confined to her bed about eight weeks and her doctor bills and expenses are such that he tells me if he pays it he will lose his home. He is a carpenter by trade and he has been unable to work for some time, also,

and I feel impressed to ask the brethren and sisters both far and near to contribute to him whatever they feel to be their duty. I feel Brother Nance to be a worthy Elder of Abbott's Creek Association. I am personally acquainted with him. He is serving four churches and has to depend on his personal labor for a living, and is sixty-four years old.

I feel it is the duty of our brethren to help each other, especially in sickness. Hoping this article will impress the minds of the brethren to help Brother Nance in his sickness and needs.

Please send all contributions to Elder A. F. Nance, Seagrove, N. C.

All who contribute will have their names and amount sent published in the Landmark.

Elder J. F. Fulk,

Carthage, N. C.,

R. F. D. No. 3.

PRAY ONE FOR ANOTHER.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

Have enjoyed the many good pieces the dear brethren and sisters have written, and yours too. You write so well, and give good sound admonition. If I never see another copy, I pray the dear Lord may continue to so bless you, and each writer, to stand firm and continue in the same old paths and way that our fathers and mothers walked and contended for in their days.

I pray from day to day that the Lord may appear for Zion, and that He may bless the officers of our churches with spiritual judgment,

and that we may carry each other in the arms of our faith at a throne of grace. Pray one for another, bear each other's burdens, and so fulfill the law of Christ. May He stand by His own sent servants, that they may be faithful in this dark day, when errors are creeping in on every hand.

May we be helped to endure, as seeing Him who is invisible, and consider the Apostle and High Priest of our profession, who endured the cross, despised the shame, and is now in heaven.

Yes, bless His name, He ascended up on high as a Prince and a Saviour to give repentance to Israel and remission of our sins.

We read, "From heaven did the Lord behold the earth." And what for? O, sweet thought! "To hear the groaning of the prisoner."

Mr. Gold, may the dear Lord so bless you that you may continue the publication of the Landmark, and may the brethren come to your rescue and hold you up in its publication.

Elgie Lee Collier,

Micro, N. C.

SOUL CHEERING EDITORIALS.

Dear Brother Denny:

At this time I am sending my good friend, John D. Gold, a check to cover my renewal to Zion's Landmark for 1938 and joining me in this, is my brother, N. S. Jones and Brethren F. A. Preslar and R. L. Honeycutt, all of whom enjoy reading the Landmark, and in talking with Brother N. S. Jones, we both agreed that you had composed real soul cheering editorials for the Landmark, and that you still ex-

hibited the same kindly and lovable spirit manifested when you were our beloved pastor at Lawyer's Springs church. The memories of these past days are yet sweet in our minds. As you remember, you were followed by our dear departed brother, Elder Samuel McMillan, of sacred memory. At this time we have as our pastor Elder W. C. Edwards, whom we highly esteem and trust as a true and able minister of the gospel. Under the ministry of such men, peace and love abounds, but when men depart from true bible teaching and set themselves up as standards on our progressive platform, strife and confusion is the result. True church doctrine, discipline and gospel order must be maintained, otherwise division comes. The ministers of the Bear Creek Primitive Baptist Association, as now existing, are yet on our first principles as when formally constituted in the year 1832, and yet try to follow the commands of our Lord and Saviour, Jesus Christ. All true, orderly Primitive Baptists are welcome among us.

J. W. Jones,

Peachland, N. C., R. 2.

**TO SEND THE LANDMARK
TO THOSE UNABLE
TO PAY FOR IT.**

The following has been received to pay for the Landmark to those unable to pay for it, we paying one half and the other paid by donors.
E. L. Parish,

833 Sprague St. -----\$1.00
J. C. Jones, Weeksville, N. C. 1.00

Total -----\$2.00

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder B. S. Cowin—Williamston,
N. C.

WILSON, N. C. JAN. 15, 1938

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CONTEND—EARNESTLY FOR THE FAITH, ETC.

Cruden says, Contend means to strive. Jeremiah said: "Give heed to me, O Lord, and hearken to the voice of them that contend with me." "Shall evil be recompenses for good? For they have digged a pit for my soul."

Who were they? And why should they have sought his destruction? Judah, a people in captivity for their sins, and Israel of whom the Lord said: "O House of Israel, cannot I do with thee as this potter? Behold as the clay is in the potter's, so are ye in my hand, O house of Israel."

Jeremiah was a chosen servant of God, sent to this people, not to do them harm, but, said he; "I stood before Thee to speak good for them, and to turn away Thy wrath from them." What an indict-

ment of these rebellious people.

Jeremiah said further: "They have digged a pit to take me, and hid snares for my feet. Yet, Lord, Thou knowest all their council against me to slay me; forgive not their iniquity, neither blot out their sin from Thy sight, but let them be overthrown before thee, deal thus with them in the time of thine anger."

To contend means to dispute Acts II:2. When Peter was come up to Jerusalem, they that were of the circumcision contended with him. Peter was a man of God; but those who felt to be the Simon pures said unto Peter: "Thou wentest in to men uncircumcised, and didst eat with them." Peter did not deny the charge, but rehearsed the matter from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa praying and in a trance I saw a vision, a certain vessel descend as it had been a great sheet, let down from heaven; by four corners and it came even to me; etc. "And I heard a voice saying unto me: Arise Peter; slay and eat. But I said, not so, Lord, for nothing common or unclean hath at any time entered into my mouth."

Peter needed conversion, again, not over; but he still had the feeling, (as did his accusers, until the Lord answered him again from heaven, saying, "What God hath cleansed, that call thou not common) that he should not eat or associate with the uncircumcised.

Man may appoint; but God often disappoints. To contend, to debate or plead. Job 9:3. Job acknowledges

God's justice, saying, "I know it is so of a truth: but how should man be just with God? "If He will contend with him he cannot answer him one of a thousand." Man cannot measure arms with or know the height, the depth, the length or breadth of the love, mercy, justice or judgments of Jehovah.

Man is a contentious being. The contentions, agitations, disputings, and repetitions as to what Jehovah hath done in the past, doeth now or will do in the future, in time and eternity, doth not change the fact that God is high, holy, above sin; that He doth not sin, cannot sin, doth not tempt any man to sin; nor does it change the will and purpose of God to save His people, and ultimately to receive them into His Kingdom above.

We have no scripture to warrant our contending about words, or things to no profit or comfort to the Lord's people; but Jude said. "To them that are sanctified by God the Father, and preserved in Jesus Christ," and called: "Mercy unto you, and peace, and love, be multiplied." To these He said: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort that ye should earnestly contend for the faith which was once delivered to the saints."

This kind of contention is not, being hateful, hating one another, warring over things truly known alone to God; but it means, to earnestly and honestly contend for the apostolic doctrine for the truth as it is revealed in the scriptures, for

holiness of life, for constancy in prayer and supplication, withstanding all who would corrupt the doctrine of the Bible, or substitute for their teachings the contentions of uninspired men.

Paul, "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God," rejoiced that Christ was preached, even though, "Some indeed preach Christ even of envy and strife, and some also of good will." "The one preach Christ in contention, not sincerely, supposing (hoping no doubt) to add affliction to my bonds," said Paul. "But others of love, knowing that I am set for the defense of the gospel."

It would have been natural for Paul, already in bonds, to have resented such preaching, some of it done hoping to add to his trouble; but the Spirit of Christ enabled him to say, "What then?" (How should I behave under such afflictions?) He said, "Notwithstanding every way, whether in pretense or in truth, Christ is preached: and I therein do rejoice, yea, even and will rejoice." How could Paul joy under such preaching? He said, "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ."

Prayer without the supply of the Spirit of Jesus Christ is as a sounding brass or tinkling cymbal, but prayer, much spoken of in the Bible, attended by the Spirit of the Lord is fervent and effectual. Much more is said in the Bible about prayer than about preaching, and Jesus not only prayed much, but admon-

ished the disciples and others to pray, not to be heard of men, but in Spirit, to God, who alone doth hear and heed the prayers of His children.

Jesus gave an account of the importunate widow, whose continued prayer, caused her to cease her pleadings, only when her petition was granted. Therefore, said Jesus, "Men ought always to pray, and not to faint."

If we, as ministers, tell congregations or individuals, speaking in a derisive manner, that there is nothing in prayer, are we contending earnestly for the Faith, or truth as left upon record by Jesus Christ and His inspired people? Surely not. If we, as ministers, dwell on any one scriptural truth to the neglect of others, in a way, that confuses our hearers, are we contending earnestly for the faith once delivered to the saints? Surely not. "All scripture was given by the inspiration of God, and is profitable, for reproof, for correction, for instruction in righteousness: (not that it should confuse), but, "That the man of God may be perfect, thoroughly furnished unto all good works." (2d. Tim. 3:16-17.)

John saw in the right hand of Him that sat on the Throne, a book written within, and on the backside, sealed with seven seals, and heard and saw a strong angel, proclaiming with a loud voice, "Who is worthy to open the book, and to loose the seals thereof?" He said, and said truly: "No man in heaven, nor in the earth, neither under the earth, was able to open the book, neither to look thereon."

John wept much, he said, because

no man was found worthy to open and to read the book, neither to look thereon." Ministers and brethren, all you may say in line with this truth is in place and timely; but if we presume to know all the mysteries and decrees recorded in that Book, we are blind leaders of the blind, for John said: "And one of the elders said unto me, weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seven seals thereof."

There were not only seven seals, which Christ alone could loose or open; but there were seven trumpets to be blown, and after the sixth trumpet had been blown, John said, "There was given to me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Surely this command was ample to cover the work assigned, and the same angel said: "But the court which is without the temple, leave out, and measure it not," etc.

A reed, three yards and three inches long, was used as a Jewish measure, and is not easily broken. Not only the reed used as a measure, in measuring the Temple of God, but the worshippers in that temple are not easily broken in Spirit. They are sustained by His Spirit and will endure to eternity.

In teaching, "Whatsoever I have commanded thee, saith the Lord, I will be with thee unto the end of the world." Surely there are scriptural grounds that are on record for the comfort, instruction and edification of the true worshippers, to engage all the time, and interest of

true called ministers, without going out in an attempt to measure outer-court worshippers, which the angel said "measure not."

Whom shall we hear and serve—God or man? God put His seal on His Son and said: "This is my beloved Son in whom I am well pleased." And God the Father said, "Hear ye Him." Not only hear Him: but heed His instructions. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Amen.

Let us obey God, rather than men. Preach what has the seal of His approval. If it offend, Jesus tells why it offends. "If God were your father, ye would love me, for I proceeded forth and came from God: neither came I of myself; but He sent me." "Why," said Jesus, "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."

But, the Jews unwilling to admit His being the Son of God, said: "Say we not well thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me."

"I am from above, ye are from beneath," said Jesus, and He also 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."

Good works, acceptable to God, is of the Spirit of God manifest in the flesh, abasing man and exalting God and His Christ. "But if ye have envying and strife (among you) in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work; but the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

The people of God should not discard or try to put at naught anything taught in the Bible. Should be willing to accept as truth the inspired word of God, and should not stress any one point, often poorly understood, to the confusion of the people who have a good hope in Christ, who trust in His righteousness, alone, having no confidence in the flesh, nor in the vanity of men, who seem wise above that which is written.

O. J. Denny.

"SIN UNTO DEATH."

1 John 5:16.

My views have been requested several times respecting the above subject, as to what sin may a "brother" commit that is unto death.

Death is mentioned in several senses in the Bible. Adam, by eating of the fruit of the tree of the knowledge of good and evil, which had been forbidden, brought death in sins to himself and his posterity.

For a "brother" to live after the flesh is death; for a "brother" to commit those sins of the flesh, mentioned in Gal. 5:19, 20, 21, is death; for a "brother" not to make his calling and election sure to himself and his church, is death.

Under the law, the penalty for violation of several laws was death, and all Israel was under obligation to aid in stoning him to death.

It being true that Jesus has died and rose from the grave to redeem and save all the elect of God in every age of the world, out of every nation and people, He has or will give every one of them Spirit-life, eternal life; so not one of the heirs of God ever has or will die a spiritual death. Human sympathy so prevails that it would be hard to get a majority of a church to cut off a "brother" for indulging in some of those seventeen sins of the flesh.

As none but God can forgive sins, gospel discipline would require that violators should be cut off from the church fellowship of such as are mentioned, and all likened unto those in the category. But, remember this act of the church is not forever. For when God gives repentance and a "brother" forsakes his sins, and humbly sues for restoration, he should have mercy. Doubtless no viler, or more atrocious crime could be found in any church today than that recorded in 1 Cor. 5:1. Paul stated it was "commonly reported," and he believed the report, and for the church to cut off that wicked person, this violator, and, if any of the members should have refused to do so they would

have been a partaker of his sins (Rev. 18:4); for one joins character with people he fellowships. But Paul in his second letter recommends the church to love and restore him, as God has given him repentance and was not then so living (2 Cor. 2:7, 8). So you see it is against the one that does, not that did and has ceased to so act; "And such were some of you: but ye are washed, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:11.

It is possible that some elect brother may become so hardened, from committing sins, that you cannot pray for him; for you have lost all confidence in him, and unto death in church state. Without faith, believing, you cannot pray for him. You might desire, or say prayers, for a change, so the mere desire and saying prayers for him would not be effectual. It is evident that before one falls asleep in death, if he has been "born again," that God will give him repentance and confession, if not still in the throes of death, and you not have evidence of it. "That at the name of Jesus ever knee should bow and every tongue confess that Jesus Christ is Lord." Phil. 10:11.

M. L. Gilbert

BIRTH AND DEATH OF JESUS.

We sometimes speak of the birth of Jesus as the most important event in all history, yet there is no scriptural authority for celebrating it, but we celebrate His death in the Communion when we eat of the bread as a type of His body and the wine as a type of His precious

blood which He gave freely for the sins of all His seed. This bread is not spiritual and all our praying and blessing will not change its form or use, it cannot and will not be a poison to our sins, nor can it be changed into the real body and blood of our Lord, and has no more virtue as a cleansing agent than the bodies of innocent beasts offered on Jewish altars for many years.

It is to be eaten as bread, in faith, a suitable and fit type of the body and blood of our Lord and Redeemer, just as we are partakers of all Spiritual blessings through faith, "For whatsoever is not of faith is sin." The outward man is fed and nourished by natural food and nothing eaten or drunk will or can de-file him nor do the inward man any good, as the natural man feeds upon natural food, but the inward man is nourished by Spiritual foods. The outward man will perish in the midst of plenty, surrounded by the best physicians, nurses and friends, while the inward man is renewed day by day, and as it is necessary to eat natural food daily, and several times each day, so the inward man is fed daily. The Lord gave food to Israel daily while passing through the wilderness, a type of the church which as pilgrims and strangers to the world, being separated from it by the grace of God, which calls them to glory and virtue, from dead works to serve the true and living God. They were once, before regeneration, strangers to the covenant of promise without God and hope in the world, but now they are "Fellow-citizens with the saints and of the household of God, and are built upon the foundation

of the apostles and prophets, Jesus Christ being the chief cornerstone, in whom the building, fitly framed together, groweth up into an holy temple in the Lord for an habitation of God through the spirit." This is the marvelous work of God in sending His Son to be made a sacrifice for us and saving His church which was dead in trespasses and sin. The bodies of slain beasts burned upon Jewish altars could never take away sin, but those who offered them were actuated by faith, which saw Jesus the anti-type on the cross, dying in our stead, "That by one offering He should forever perfect them that were sanctified."

This is the wonderful story that never gets old and stale, and while it has been told over and over for 1937 years it has lost none of its sweetness nor has the blood of Jesus lost any of its power to save those who come to our heavenly Father by Jesus Christ.

B. S. Cowin.

RESOLUTIONS OF RESPECT.

We, the Primitive Baptist church at Dutchville, being assembled in conference, having a desire to express our deep feeling of sadness, in the loss of Sister Jane Veazey and Sister Carrie Thomasson.

Therefore, be it resolved: That we express our appreciation for their lives of usefulness among us. And, resolved further that we bow to the will of our Heavenly Father, who doeth all things well.

That a copy be sent to the Landmark, and a copy to their families, and also a copy placed on the minutes of our church book.

Done by order of Conference, Saturday, November 26, 1937.

Mrs. Maggie W. Stallings, Clerk.
Elder J. A. Herndon, Moderator.

MRS. NORA SALTER.

It is with a sad heart that I attempt to write in memory of my dear mother, Mrs. Nora Salter. She was born in Atlantic, N. C., May 25, 1867, died Dec. 17, 1937, making her stay on earth 70 years, 6 months, 22 days. She was the daughter

of Mr. and Mrs. Thomas C. Robinson, and was married to George Salter, June 12, 1890. To this union were born seven children, five boys and two girls. Three died when very small.

For two years she had suffered with a cancer, but bore her suffering with patience until the end. She joined the Primitive Baptist Church at Atlantic, N. C., on the second Sunday in June, 1923 and was baptized by her pastor, Elder L. H. Hardy. She was a faithful member as long as she was able to attend. After she was unable to go her pastor, (at this time) Elder L. Raper, preached for her at her home several times. Everything was done for her that children and doctors could do, but none could stay the hand of death. It is heart breaking to know that mother is gone, to be seen here on earth no more. But we mourn not as those without hope, but feel our loss is her eternal gain. She was a good mother, and was beloved by all who knew her.

Funeral services were conducted at her home, December 18, by her pastor, Elder L. Raper. She is survived by her children, two daughters, two sons, one granddaughter and one grandson, one brother and sister and a host of friends.

Written by her oldest daughter,
Mrs. Georgia Guthrie.

Atlantic, N. C.

APPOINTMENTS FOR ELDER FREEMAN.

P. D. Gold Publishing Co.:

Please publish the following appointments in Zion's Landmark for Elder W. H. Freeman:

At South West, Saturday and Fifth Sunday in January, 1938.

White Oak, Monday.

North East, Tuesday.

Yopp's, Wednesday.

Stump Sound, Thursday.

Maple Hill, Thursday, P. M.

Cypress Creek, Friday.

Muddy Creek, Saturday.

Sand Hill, First Sunday in February.

Thanking you for past favors, I remain,

R. W. Gurganus.

Jacksonville, N. C.

BLACK RIVER UNION

Dear Mr. Gold:

Please publish in Zion's Landmark that the next session of the Black River Union will be held with the church at Black River on the Fifth Sunday and Saturday before in January, 1938. The church is located on the east side of Dunn in sight of town.

Lovers of truth are invited.

Many thanks.

Elder L. A. Johnson, Moderator,

W. V. Blackman, Clerk,

Lester E. Lee, Assistant Clerk.

STAUNTON RIVER UNION.

Dear Editors:

The Staunton River Union will be held at Canaan Church the fifth Saturday and Sunday in January, 1938.

We trust the Lord will be in our midst and all things will work together for good for them who love the Lord.

Hope to be your brother in Christ.

W. R. Dodd, Moderator

R. O. Blair, Clerk.

Danville, Va., R. 5.

UNION MEETING AT BETHANY.

The next session of the Angier Union is appointed to be held with the Church at Bethany, Johnston County, Saturday and fifth Sunday in January, 1938. Elder F. W. Rhodes is chosen to preach the introductory sermon and Elder T. F. Adams is alternate.

Bethany Church is located in the Town of Pine Level on the Southern Railway and on State Highway No. 10. Any one desiring further information may communicate with Brother W. H. Woodard, Pine Level, N. C. All lovers of truth are invited to meet with us especially the ministering brethren.

W. F. Young, Union Clerk.

Angier, N. C.

BLACK CREEK UNION

The next session of the Black Creek Union was appointed to be held with the church at White Oak, Wilson County, North Carolina, near the town of Saratoga, Saturday and Fifth Sunday in January, 1938.

Saratoga is on the Wilson and Greenville highway about ten miles east of Wilson.

Elder R. H. Boswell was chosen to preach the introductory sermon and Elder Leonard Raper to be his alternate.

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

Isaac A. Lamm, Union Clerk.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Pireway Saturday and Fifth Sunday in January, about 15 miles southeast of Tabor City.

Lovers of truth are invited.

M. Meares.

SKEWARKEY UNION.

The next session of the Skewarkey Union will be held, God willing, with the church at Robersonville, in Martin county, Friday, Saturday, and Fifth Sunday in January, 1938. All lovers of truth and especially ministering brothers are invited to come and worship with us.

W. S. Peele, Union Clerk.

Please Read Carefully

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

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

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

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

The mailing list is corrected only once a month.

Agents Wanted

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

Our Publications—

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

THE DAILY TIMES:

Published every day except Sunday at One and Five o'clock P. M. Associated Press dispatches, market reports, general and local news.

Price per year -----	\$6.00
Price 6 months -----	\$3.00
Price for 3 months -----	\$1.50
In a club with the Landmark, both papers send for one year -----	\$7.00

THE SEMI-WEEKLY TIMES:

Published Tuesday and Friday, carries summary of the news of the country and the world, local news, county correspondence and market reports.

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ADDRESS

P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA
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VOL. LXXI.

FEBRUARY 1, 1938

NO. 6

AND ALL THE PEOPLE REJOICED FOR GOD WAS KING.

And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord.

And Hezekiah spoke comfortingly unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace offerings, and making oblation to the Lord God of their fathers.

And the whole assemblage took counsel to keep other seven days with gladness.

For Hezekiah, king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

And all the congregation of Judah, with the priests and Levites, and all the congregation that came out of Israel and the strangers that came out of the land of Israel, and that dwelt in Judah rejoiced.

So there was great joy in Jerusalem: for since the time of Solomon, the son of David, king of Israel, there was not the like in Jerusalem."

—2nd. Chron. 30:21-27.

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.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

ELECT ACCORDING TO THE FOREKNOWLEDGE OF GOD THE FATHER.—1st. Peter 1:2.

That God has a people, "whom He did foreknow, also did predestinate to be conformed to the image of His Son, that He might be the first born of many brethren," must go as true without successful contradiction. The Bible is abundant in proof of this statement. The Son became the first born of this chosen people that He might have the pre-eminence in all things. He is the Elder Brother, and says of Himself, "I am the Alpha and the Omega." He was with God the Father before time, therefore first. "But now in the end of the world He hath appeared to put away sin by the sacrifice of Himself." Heb. 9:26. First from the grave in the resurrection, and He shall also be with His people in the last day, when the angel shall stand upon the sea and upon the earth "And sware by Him that liveth forever," "that time shall be no longer." This is portrayed in type by the transporting of the Hebrews across the Jordan into the promised land. The priests were to dip their foot first into the stream, whereupon the waters were held back. Then they proceeded to the middle of Jordan, bearing the ark, and remained there until all Israel were safely passed through Jordan. Then the priests came up. Therefore it is not death

to die, for Jesus has abolished death and brought life and immortality to light through the gospel.

Peter addresses these people, and calls them strangers. Not as strangers to the covenant of grace and the commonwealth of Israel. Paul in writing to the same class says, "Ye are no more strangers and foreigners, but fellow citizens with the saints, and the household of God." Eph. 2:19. But they "confessed that they were strangers and pilgrims on earth, for they that say such things declare plainly that they seek a country." . . . "But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." Heb. 11:13-16. Strangers and pilgrims here on earth, but not strangers to God, nor to those of "like precious faith."

They have no certain dwelling place here, for one day they are walking through the valley of the shadow of death, leaning upon the staff of the Lord, passing under the rod. Then again in the transports of joy they scale the heights of the love of God and by faith from Moabs mount see the land that is afar off. And realize with Abraham, "In the mount of the Lord it shall be seen." Not only strangers, but scattered. This is often discouraging to feel as one in exile like John in lonely Patmos, or as Titus

in the island of Crete, among men who are "Always liars," as declared by a prophet of their own. A scattered people, "One of a city and two of a family" that are brought to Zion.

"They wandered in the wilderness in a solitary way." But again, "God setteth the solitary in families." They are found in the wilderness. He leads them about and instructs them, and keeps them as the apple of his eye, and there is no strange God with them. This makes them strangers and pilgrims there, for the Canaanite in whose land they dwell have many gods. These scattered strangers are spoken of by Jesus, as being "The salt of the earth." Salt is used as a preservative and for seasoning. In these uses it is scattered and never put all in one place. Salt is a strange element to that which it salts. Meat becomes putrid without salt. The nature of meat is to become corrupt and decay, and the nature of salt is to preserve. Many foods without salt are insipid or tasteless, and salt adds to, or brings out a tasty flavor. During the Levitical priesthood, "Every oblation of thy meat offering shalt thou season with salt. Neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering, with all thine offerings thou shalt offer salt." Lev. 2:13. Then it follows: If his people are the salt of the earth, it is highly essential that they be a scattered people, in order, that as salt preserves and seasons, so shall His people be as a preservative of the nations, and a seasoning to make them more palatable in the

sight of God. The church of God is the preservative that has kept down corruption from its full extent. And as we sprinkle a little salt here and there to season and preserve our food, so God has scattered His elect among the nations. "Nevertheless the foundation of God standeth sure, having this seal the Lord knoweth them that are His." 2nd Tim. 2:19. He has sealed His people by His Spirit, "unto the day of redemption" with the "Father's name written in their foreheads." This is a distinguishing mark. "According to the foreknowledge of God the Father," He did predestinate certain ones to the end that they be conformed to the image of His Son, and therefore He "Hath saved us, and called us with an holy calling, not according to our works but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

"Through sanctification of the Spirit." Sanctification and election as used here are synonymous. The election of God is choice of one over another. The sanctification of the Spirit, is the setting apart from one use to another. In other words, the Spirit takes one from the paths of sin and love for it, and sets them apart to be led in paths of righteousness for His name's sake, and therefore a hatred for sin. "Ye are the temple of the Holy Ghost." "If so be that Spirit of God dwell in you." The Spirit of God, which is the Holy Ghost dwelling in one does change their life and ways, their desires and aims.

For this sanctification is not in

vain, but accomplished the purpose of God, in setting apart the life of the disobedient "Unto obedience. As Christ delighted to do the will of the Father, so they who are sanctified by the Spirit, rejoice "that they are counted worthy to suffer shame for His name." The love of God shed abroad in their hearts by the Holy Ghost which is given unto them constrains them to "Seek the kingdom of God and His righteousness" as their first consideration. To love the order of God's house and the assembly of the saints. They do good, being "rich in good works, ready to distribute, willing to communicate." The sanctification of the Spirit in one is unto "Sprinkling of the blood of Jesus Christ." They are sanctified or changed from a state of sin to a state of holiness by the blood of Jesus. Under the old covenant all vessels of ritualistic worship were legally purified by being sprinkled with the blood of the sacrifice. Also the priests, before entering the temple must first have the blood of the sacrifice applied to them. Then both the priests and the vessels were legally clean and pure. Thereby sanctified and set apart from a secular life and occupation to that of an holy office. Our High Priest, even Jesus Christ entered not into the Holy of Holies until after the shedding of blood which was unto obedience. "Though He were a Son, yet learned he obedience by the things which He suffered." Heb. 5:8. And likewise the vessels of mercy are sanctified through the Spirit unto obedience by the sprinkling of the blood of Jesus Christ, which puri-

fies and sets them apart from a natural life unto a spiritual life. From a life of vanity unto a life of holy anticipation and obedience.

This is not all nor the end, but, "Grace unto you." The free and unmerited favor of God be upon you. Unto the stranger who says of himself, "I am a stranger here below, And what I am 'tis hard to know." Such characters are in need of grace and are the recipients of grace. In writing to such characters Paul tells them, "My God shall supply all your needs according to His riches in glory by Christ Jesus." Phil. 4:19.

This grace is a distinguishing mark, for it is through His grace that He gives you faith by which you walk and in which you please God, for without faith it is impossible to please Him. And we are told that all men have not faith, therefore all men do not and cannot please God. And we are also just as plainly told that faith is the gift of God. And therefore it is by grace or the free and unmerited favor of God that we can walk worthy of the vocation, wherewith we are called. The gifts and calling of God are without repentance, and is according to His grace.

This grace is to the scattered, to the solitary, to him who walks the lonely path that no fowl knoweth. For they are the elect, the sanctified and set apart unto a life of obedience. Not only grace but with it peace unto you who are a stranger and sojourner here. Peace to the isolated and the distressed. "Great peace have they which love thy law; and nothing shall offend

them. Says He "whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the contrite ones." Isa. 57:15. Jesus says, "Peace I leave with you, my peace give I unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." What wonderful peace. The peace that Jesus gives the poor downcast and lonely one. We cannot imagine the extent of that peace with which Jesus was filled by the words of the Father who said of Him, "This is my beloved Son, in whom I am well pleased." The peace that is His through obedience to the will of the Father and in the accomplishment of the work He gave him to do. This peace with which He was filled as he commends his Spirit into the hands of the Father.

This grace and peace be multiplied to the strangers scattered about. There is an increase of joy with each renewing of the Holy Ghost. Each visitation brings an increase of grace and therefore a multiplied peace. There is a growing in grace and in the knowledge of the Lord and Saviour Jesus Christ. And unto Him who has thus manifested His love be all honor and praise.

F. S. Fisher,
Gardiner, Maine.

TO THE CHURCH AT DANVILLE, GREETINGS:

Dear Brethren and Sisters:

Another year has passed and I am still spared here for some rea-

son. I have seen eighty-seven Christmases and feel the good Lord has blessed me all the days of my life. Would enjoy meeting with you all again but my hearing is bad and nerves have given out, so I don't get out much. I still love God's people wherever they may be. I have enjoyed being with you all and have heard Brother Spangler preach when I was carried above this world, "'twas a heaven below." I love the old time preaching like our fathers and mothers believed for the same God rules now that has always ruled.

In 1873 I was at the Mill preaching and while preaching was going on it seems there was a great mountain coming in the window on me. I fell across a dear old sister's lap and said "Lord have mercy on me," and I was mourning over my sins for two or three years. My cry was "Lord, have mercy on me, a sinner." I cried and begged all these years all the time and when He pardoned my sins I was coming from the spring and stopped to rest and was looking across the country and it seemed I could see a straight and narrow path through some wood and though I reckon that is like the path to heaven, and I was singing, "We have a Father in the promised land." I wondered why I was singing, for I haven't sung a song in over three years and then I wondered where my burden had gone, and wished for it to come back so I would know how it left, but it has never come back to this day. That has been sixty or seventy years. I was then burdened to go to the church. I wanted to be

baptized, and carried that burden several years, for I was afraid I would deceive the church. I knew I couldn't deceive God and didn't want to deceive the people and old Brother Dameron came to see me and I told him my feelings, so he advised me to go to the church and I went to the Mill the end of the week. I. J. Taylor preached there and he told my feelings better than I could, so I went before the church, but I couldn't tell them anything much. I guess they could see the sign, for they received me, and the day I was baptized was the happiest day of my life. All was love and joy with me. I had gone home and what a sweet rest I found. It was the peace of God. I enjoyed going there until the trouble got in the church. I would go and come home so burdened that I thought I did not want to go any more. I would go back and it was the same, so I asked them to take my name off and they came to see me, but I was burdened until I wrote for my name; and I came to you all and you took me in, so I found rest to my weary soul. I have enjoyed being with you all and hope you will let me stay, for I have nowhere else to go. If we meet no more here I hope we will meet with the Father in the Promised Land.

May God bless each one of you.

Pray for me, your sister in Christ I hope,

Mrs. C. H. Hodnett,
Paces, Va., R. 1.

PLEASANT MEMORIES.

Dear John:

I am sending you two dollars for the Landmark. The very sight of

it brings back the memories of my childhood days, when the dear old home was never without a copy of it; in fact, many copies, for I don't believe one was ever destroyed.

I can recall so well the voice of my father when he said: "All you children come here. I want to read a fine letter from Elder Gold, Elder Chick, Fred Keene or Elder Du-rand."

Doubtless you heard a similar call. How fortunate we were to have such teaching!

Most sincerely,

Pattie Anderson,
Raleigh, N. C.

**A LOYAL GOOD FRIEND
WHO HELPS US.**

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

Dear Sir:

The following are renewals to the Landmark:

Mrs. W. Skinner	
R. 2, Rocky Mount, N. C.	\$2.00
Mrs. Maggie Britt	
Battleboro, N. C. -----	\$2.00
Mrs. Mary E. Jackson	
R. 2, Rocky Mount, N. C.	\$2.00
Mrs. A. R. Winstead	
R. 3, Rocky Mount, N. C.	\$2.00
Miss Tempie Griffin	
R. 2, Rocky Mount, N. C.	\$4.00
	\$12.00
My Commission -----	\$ 3.00

I enclose check for ----- \$ 9.00

Dear Mr. Gold:

The past year has been a prosperous one so far as I have been able to represent the Landmark. I have received more renewals and

new subscribers for the past year than ever before in one year.

I have endeavored to impress the people with the fact that I know they don't want you to publish the Landmark at a loss, and if they enjoy reading it they should enjoy paying for it. I have also told the people that the Landmark is solely dependent on the subscribers for its support since it does not carry advertising. I am very thankful to God for the unusual promptness of the people in their interest in the Landmark. I have been taking it about forty years, and while it fills my poor heart with sorrow and sadness when I realize that nearly if not all those who were blest to write so comfortingly to the children of God forty years ago, have been called to their eternal home, there to rest from their labors, and yet I rejoice to know that the same God that blest those good brethren and sisters to write has raised up others, so the pages of the Landmark are yet filled with good, clean and wholesome matter. And while everything is going on as though such able men as your father and many others had never lived. But I do miss them so very much, and often feel a desire to seek their wise counsel, in matters pertaining to the church of God. It is a sad thought when I fully realize that the many problems they had, and the responsibilities that all of us were looking to those dear men of God as leaders in the church and as men that we believed then, and do now that were amply qualified to deal with matters pertaining to order and discipline of the church.

We can look to them no more. But I hope we can and do look to God for counsel. I so often wonder are there those living now that look to and seek counsel of a few of we older ones. And does the church feel that we are as well qualified to direct matters pertaining to order and discipline as I felt those men of old were. I for one, do not feel qualified. May God bless the preachers that the Holy Ghost hath made them overseers of the flock, to feed the flock of God which He hath purchased with His own blood. There are both sheep and lambs to be fed, and it is just as important to feed the lambs as it is to feed the sheep, so I would say to our preachers, don't use strong meat altogether (hard doctrine); if you do the little lambs, who are young and tender, will starve, for they cannot eat strong meat, neither should milk be used altogether, else the old sheep will starve for they feed mostly on the strong meat (doctrine). But feed with both at the same time, that all may eat together, and say, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

May God bless us all to finish our course in the faith, and to say with Paul, for I am now ready to be offered.

With love to all the children of God.

A. B. Denson.

Rocky Mount, N. C.

If every one will help us like Elder Denson, the Landmark will make some money.—J. D. Gold.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City, Fla.

Elder B. S. Cowin—Wilmington, N. C.

WILSON, N. C. FEB. 1, 1938

Entered at the postoffice at Wilson as second class matter.

VOL. LXXI. NO. 6

JESUS CHRIST—PRE-EMINENT.

"And He is before all things, and by Him (Jesus the Son of God) all things consist." "And He is the head of the body the church: who is the beginning, the first-born from the dead; that in all things He might have pre-eminence."

Paul, to the church at Colossee, gave the reason for the above statement, "For it pleased the Father that in Him (Jesus Christ) should all fulness dwell; and having made peace through the blood of His cross by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven." (Col. 1:17-20.)

Paul, in extolling the greatness of the Son of God, says: "In whom we have redemption through His blood, even the forgiveness of sins: Who is the image of the invisible God,

the first born of every creature," etc.

Thus, Jesus is described as being "the image of the invisible God," and as "the King Eternal, immortal, invisible" 1st. Tim. 1:17) One, with the Father, "For in Him dwelleth all the fulness of the Godhead bodily." (Col. 2:9.)

The Apostle represents Christ, not only as the sent of God to do the will of the Father, in the earth; but as the image of the invisible God, says, "By Him were all things created that are in heaven, and that are in the earth, visible, and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by Him." (Col. 1:16.)

Jehovah hath given unto the Son "all things," as the God-man-Mediator, and given Him to be head over all things to the church, which is His body, the fullness of Him that filleth all in all." (Eph. 1:22-23.)

He is said to be "before all things, and by Him all things consist." Nothing before Him, or equal with Him, save the Father; nothing to come after Him, as the Mediator between God and man; for He said of Himself, "I am Alpha, and Omega; the beginning and the ending, saith the Lord, which is, which was, and which is to come." (Rev. 1:8.)

To Him every knee shall bow, and every tongue confess, that Thou art Lord, to the Glory of God the Father. (Phil. 2:10-11). The reason again, "For it pleased the Father that in Him should all fullness dwell."

As the sent of the Father, not to

do His own will; but the Father's will, He is head of, and over the Church, and from Him cometh all Spiritual blessings to the church, which embraces all true believers in His name.

All Divine perfections are His, in common with the Father, and the Holy Ghost.

Jesus, pre-eminent, in every work of grace, as the sent of God, came to redeem His people, therefore, Paul said: "In whom we have redemption, through His blood, even the forgiveness of sins." If this grace covered only part of our sins, and we are left to atone for one least sin, it could not be said, "Though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be white as wool."

As Mediator, and Redeemer, His was a perfect work, He having the peace between God the Father and His bride, the Church, through the blood of the cross, thus reconciling all things unto the Father, for it was "Christ, alone, which trod the wine-press of the wrath of God. And of the people there was none with Him." (Isa. 63:1-6; Rev. 19:15-16.)

God being invisible, is only known as He is revealed through His Son, Jesus Christ. And, too, Jesus said of himself: "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." (Matt. 11:27.)

Surely it is vain presumption, for man to claim to be wise above that which is revealed in the scriptures,

for we have no other reliable testimony, save what was left for our learning by the inspired writers.

Jesus, the Son of God, head of the body—the church—said: "I am the good shepherd, the good shepherd giveth his life for the sheep, I know my sheep and am known of mine." Of the oneness, between the Father and the Son, He said: "As the Father knoweth me, even so I know the Father." "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any (man or devil) pluck them out of my hand."

If this be true, there is none but the Father who hath pre-eminence over Jesus, the head of the flock—the church—the redeemed of every nation, kindred, people and tongue, save the Father, of whom Jesus said: "My Father, which gave them me, is 'Greater than all' and none is able to pluck them (the redeemed of earth) out of my Father's hand." "I and My Father are one."

One in power, purpose, love, grace, mercy and truth, Jesus said to the Father, in substance, "As we are one, I will that they be one with us." Will it not be so?

Thus, we behold, by faith, God the Father; God the Son and God the Holy Ghost as head over, and of all things pertaining to the life of the body—the church—here, in the grace period allotted unto His people, and of their glorified state in the eternal kingdom above.

"Where Jesus leads, it is safe to follow. Where the Lord, and not man, opens the door, it is safe to

enter." "The cause of Christ is of no doubtful issue," said Hawker. "His cause must prosper; not one of His little ones hath perished in the dark ages of the past. Not one shall perish in the ages yet to come. For Jesus said: 'All that the Father giveth me, shall come to me. And of all which He hath given me, I should lose nothing but should raise it up at the last day.' 'But,' says one, 'the word "should" implies a possibility of failure,' but Jesus did not stop at saying what He should do in the last day; but says, 'All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out. For I came down from Heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing.'" "And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life, and I will raise him up at the last day." "No man can come to me, except the Father which sent me draw him: and I will raise him up at the last day." "And He shall say to the Father, Behold I and the children Thou hast given me."

O. J. Denny.

WHAT I WOULD DO IN REGARD TO QUESTIONS PROPOUNDED, AND ALSO MY VIEWS OF RGM. 8:20, DESIRED THROUGH THE ZION'S LANDMARK.

Some days ago I received a very interesting letter from Elder W. D. Griffin, of Alabama. See his letter in Landmark.

By the way, I am pleased to know that this gifted servant is a predestinarian like Paul. All called and qualified ministers of the gospel should believe all God has predestinated will surely come to pass to the praise of His atoning mercy and grace. But how any can believe in Him who is too pure and holy to look upon sin, and then say of Him, as a few have said, that He is the first cause of all causes, respecting everything that has or ever will take place, even to salvation and damnation alike, I cannot reconcile.

I note that Elder Griffin fears that such preaching is for strife. Now Paul says: "For God is not the author of confusion, (Then who would believe He predestinated it?) but of peace as in all the churches of the saints." 1 Cor. 14:20. Next note what the prophet of the Lord God hath said: "And they (children of Judah) have built the high places of Tophet, which is in the valley of the son of Hennom, to burn their sons and their daughters in fire; which I (God) commanded them not, neither came it into my heart." Jer. 7:31. When God He did not command such acts and neither was it in His heart, what spirit can move a man to affirm what God says is not true?

Some forty years ago, when "conditional salvation, time salvation" theory was at its zenith, being about thirty-five years old at that era, a preacher from one of the upper states preached in the church of membership, and being tainted with conditionalism, railed upon the theory of "absolute predestination of all things, good and bad," as

he called it; and his prime objection was not found in the Bible. As he was to preach in the church next day I had him stay with me over night. I said to him while in my home, I agree with what you said today when preaching on mooted questions, that is, that we should use Biblical expressions. Then I remarked, Did you not know that the expression, "absolute predestination of all things," was recorded in the fiftieth chapter and forty-ninth verse of the Book of Imagination, and the next verse is about "conditional time salvation"? He looked at me as if puzzled, but said he did not think there was such a book in the Bible. I said, you are right, but all Catholic priests, Protestant, and, strange to say, some Primitive Baptist preachers, also, quote from that book quite often. I heard him preach three or four times before he returned home, but never heard him again use either of these unscriptural terms.

Now, to your questions, Elder Griffin: If I feel led to give an opportunity for membership at a Sunday service, or any other day, I would do so without asking leave of the deacons; for it is no part of their work. In fact, while I have officiated in the ordination of eleven preachers, no deacons were ever called upon in that work. I have baptized 476 persons into the church, and I believe at least 200 were received for baptism at a Sunday service. Many children of parents and some men's wives never have the privilege of going to our Saturday meetings, and if they desired to join, they could not, if no

opportunity was given on Sunday.

Now, as to your second and third questions, let me say I never beg people to join the church. But I do not see how I could be a faithful servant of the Lord, should I fail to encourage anxious souls to serve and obey the Lord. I have heard some preachers say to believers not to join the church as long as they could keep from it. And one said, "A ripe apple will fall off when it gets ripe." But that would be natural obedience. I would not esteem any man my friend who tells my children not to obey me as long as they could keep from it. Jesus said, "Ye are my friend if ye do whatsoever I command." John 15:14. "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Jer. 3:15. But "Let your moderation be known unto all men. The Lord is at hand." Phil. 4:5.

Elder Griffin also requests my views on Rom. 8:20: "For the creature was made subject to vanity, not willingly, but by reason of Him, who hath subjected the same in hope." Certainly Paul did not mean the creature Adam in primeval state; for there was nothing better or more promised him than was in that garden-paradise. There was a threat of something worse if he ate of certain fruit. Adam, in a state of innocence, was not subjected to a hope as the Christian has. Paul was writing to the church at Rome, called to be saints; and was drawing a contract of the state of the church in this world and the state of the church in glory, or the world to come. The learned say

that "creature" is derived from the Greek word, "ktiris," meaning "creating, making." The same word is used in other places as follows: Mark 16:15; Rom. 1:21; 2 Cor. 5:17; Gal. 6:15; Col. 1:15. Vanity means fruitless, empty.

Unquestionably, the creature the apostle had in mind was a dual being, having received both the natural and spiritual birth, born twice. The next verse would show that this creature is a vessel of mercy, not a child of wrath: "Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." God hath said: "For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem rejoicing, and her people a joy." Jer. 65:17, 18. This people is His workmanship created in Christ Jesus unto good works, which God hath before ordained (before created) that we should walk in them." Eph. 2:10. The Christian "delights in the law of God after the inward man"; and this same Christian man "sees another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." Then hear this creature cry, "O, wretched man that I am! Who shall deliver me from the body of this death?" Rom. 7:22, 23, 24. Hear him say, "I die daily," (not corporally) but as oft as he died he lived. This creature cannot live in sin, but to its

grief sin lives in it. Believers are "by nature children of wrath, even as others," who have no hope. This creature is affected by both natures: his old nature cannot get worse; and his new nature cannot get better; the one nature cannot fore-slide; and the other cannot back-slide. So the creature with the two natures may backslide, being subject to vanity, not willingly, but by reason of Him, who hath subjected the same in hope. Some say they know they shall go to heaven, and would not give a snap of the finger for a hope; but the Lord has given every heaven-born soul a hope, though a "creature" subject to vanity, "shall be delivered the bondage of corruption into the glorious liberty of the children of God.

I have just hinted at this subject, but I hope it will be sufficient to Bro. Griffin and all who hope to awake in the likeness of the Lord.

M. L. Gilbert.

MARY JANE KEY.

It is with a sad heart that I try to write of the death of our dear mother, Mary Jane Key. God in his infinite wisdom saw fit to visit our home, taking from us our beloved mother, sister and wife. Mary Jane Key was the daughter of the late James Monroe Campbell, of Ararat, N. C. She was born May 30th, 1878, died July 26th, 1937, making her stay on earth 59 years, 1 month and 27 days. She was married to Elder A. C. Key, January 3rd, 1901. To this union were born five children, four boys and one girl. One boy died in infancy.

She leaves to mourn their loss, her husband, one daughter and three sons, Elder A. C. Key, E. L. Key, and Mrs. J. W. Small, all of Trinity, N. C., Route 1; A. W. Key, Carthage, N. C., R. 2; I. C. Key, Jonesboro, N. C., Route 1; two sisters, Mrs. J. T. Livengood, Clemmons, N. C.; Mrs. C. A. Key, Aararat, N. C.; one brother, M. C. Campbell, Wilson, N. C.; six grandchildren, several nieces and nephews, together with a host of relatives and friends.

She was a devoted and kind wife and loving mother. We feel that no earthly friends 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 mother, but we feel like the dear Lord loved her best, and has taken her out of this old sinful world to that beautiful and glorious home above that he has prepared for all of his redeemed family.

She united with the Primitive Baptist Church in Surry County, N. C., in the year 1903. A few years later she and her husband moved to the state of Indiana, moving their membership to Center Valley Church. Later they moved to Moore County, North Carolina, moving their membership to Lamm's Grove Primitive Baptist church, where she remained a devoted and faithful member until her death. Her health would not permit her to always be at the meetings as she would have liked, but she bore her afflictions with such patience and cheerfulness, it was a pleasure to be with her. She enjoyed visiting the brethren and sisters and having them visit her in her home as well as the church.

Before she died, she told us to live like she had always tried to raise us to live, and not forget her.

She wanted to be buried at Lamm's Grove Church and for Elders H. S. Williams, George Hill and L. T. Tucker to preach her funeral. She said she was ready to go, and did not dread death, that she could see heaven and there wasn't anything in the way, and she wanted to go. She also said she was the happiest she ever was, unless it was the day she was baptized.

She did not want us to grieve for her as she felt like she would be better off. But, oh! how we miss her. At times I don't feel like I can live without her, but I have an 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.

Written by her loving daughter,
Mrs. J. W. Small,

MRS. DELPHA PARKER

"Not dead, but sleepeth."

Amid the rapid vicissitudes of time and the raging billows of strife, toil and care, interspersed with its attending conflicts of joy and sorrow, we are called upon to record the death of one of the oldest, most faithful, consecrated Christians and highly esteemed members of Tyson's church. She was born August 8th, 1850, and departed this life March, 1936, age 85 years. She

was married to the late Richard Parker, date unknown to me. She united with the Primitive Baptist church at Tyson's about 50 years ago. She had been in poor health for some time, was blind and deaf. Her death was caused by meningitis and pneumonia. During her sickness she was very patient, bearing her afflictions with that devout Christian resignation, characteristic of those born of the spirit. We rejoice when we think how happy she is in that radiant, glorious home where there are no sunsets and where the inhabitants are never sick. All was done for her that physicians, kind and loving hands could do, but nothing could stay the icy hands of death. "As for man his days are as grass." This shows how frail, how fleeting is human life. "Swift as the weaver's shuttle speed our years." Days soon glide into months and months into years, and ere we are aware, old age steals upon us, and we have passed our three score years and ten. We find the grass withered, and the flowers of our life have fallen away. We pass beyond the still, silent river, and the places that once knew us shall know us no more again, forever. Seeing then, how quickly the pulsations of our being must be slackened and stopped, how soon the frail life-cord must be snapped asunder, realizing that we "here have no continuing city," let us not spend our time in laying up treasure here, that the "moth and rust may corrupt" but let us strive to be rich toward God. Then we shall have no need to fear to cross Jordan's cold stream, for a tender Father's love has secured a safe passage for us, and provided a glorious landing and blessed heaven to rest beyond the river, where the saints walk with Jesus in robes of spotless white, and who sing the song that none but the redeemed can ever learn or sing.

"Holy Spirit, hover near us,
Till this life of death is done;
Then in Christian triumph bear us,
To the Almighty, three in one."

Written by request of the members at Tyson's church.

Mrs Bessie Brooks Gay,
Farmville, N. C.

LEON C. RAPER.

As the raindrops fall from Heaven above, so do my tears flow from a heart that is lonely and sad since the departure of my dear and only brother, L. C. Raper.

He was the son of the late Mr. and Mrs. J. R. Raper, of Johnston County, and was reared near Kenly, N. C., where he spent most of his life.

He moved to LaCrosse, Va., about eleven years ago. He was 45 years old the second of December.

Funeral services were held at LaCrosse, Va. Members of the American Legion were in charge of the services. He was a World War veteran and died in a Hampton, Va., hospital December 13, 1937. He was the victim of a stroke of paralysis and lived only a few days after having the stroke. Surviving him are his wife, formerly Miss Ida Barnes, of Wilson, N. C., two sons, Rudolph Raper, of Richmond, Va., and Douglas Raper, of LaCrosse, Va., and one sister, Mrs. James H. Alford, of Kenly, N. C. He was a member of the Presbyterian church.

The last several years of his life he possessed the most humble and calm disposition. He had many friends which was shown in the beautiful floral offerings, which were in evidence of his many friends for which we hope to be thankful.

Leon was a good boy and had no bad habits, and I feel he is now resting in the beautiful beyond and is with our dear loved ones gone on before.

I can't understand why I have been spared to live to see the passing of all of my loved ones. I can only say, "The Lord moves in a mysterious way." I do try to be submissive to His blessed will for I know He doeth all things well, and at His own good time, and may He cause me to look to him in all my trials and afflictions. The Lord giveth and He taketh. Blessed be the name of the Lord.

"How Firm A Foundation," and "Rock of Ages," were the hymns sung at the grave side. His 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, and when this saying that is written is wrought to pass.

"O, death, where is thy sting? O, grave where is thy victory?"

A broken-hearted sister,

Mrs. Jas. H. Alford.

MRS. ELIZA V. COBURN

With a sad heart I will try to write the death of our mother, Eliza V. Coburn, daughter of George and Mary E. Nelson. She was born near Robersonville, N. C., August 10, 1878, and departed this life January 6, 1938, near Blackstone, Va., making her stay on this earth 59 years, 5 months and 27 days.

In early womanhood she married Henry D. Coburn. To this union were born 10 children, 6 boys and 4 girls, all of whom survive. Their names are as follows: Mrs. G. L. Brown, of Williamston, N. C., Mrs. E. C. Stevenson, of Hamilton; Henry Coburn of Robersonville; Harvey Coburn of Newport News, Va.; George Coburn, of Alexandria, Va.; Clifton Coburn, of New Jersey; Mrs. Ira Watson and Ernestine, Hayes and Hubert Coburn of Blackstone,

Va. She is also survived by 22 grandchildren and three great grandchildren.

She was a devoted wife and good mother, always trying to answer every call; a kind neighbor, always willing to lend a helping hand whenever she could.

In 1920 papa sold out and moved to Blackstone, Va., buying a home over there. She was never satisfied over there, but made the best of life she could, never grumbling. In 1923 she united with the Primitive Baptist Church at Little Flock in Virginia, and was a faithful member until death. She was sick with cancer for over twelve months and suffered very much, but always bore the pain with patience and was always glad to see friends and neighbors come in, especially brothers and sisters in the church. She was always glad to see her children come in to wait on her. She often told me she did not want a nurse. I have enough children and I'd rather have you all wait on me, she would say. Dear mother, we miss you, miss you every day, but hope some day we will meet you where there will be no parting.

A lonely daughter.

IN MEMORY OF MOTHER

Sarah Elizabeth Worsley was born May 7, 1850 and departed this life April 7, 1935. Even though so much time has passed, her sweet memory still lingers with me.

I have felt so impressed to try to write a few words in memory of our dear mother. She joined the church at Cross Roads, Edgecombe County, 1879, and was baptized by Elder Robert Harris. In about 1888 she moved her membership to Conoho, Martin County, where she was a true and faithful member, always filling her seat unless sick.

Even though old, she was strong in the faith and always had her pastor and the church's welfare at heart and administered unto them freely, denying herself, which was a pleasure indeed to her. Her house was a home for the Baptists. The crowd was never too large. She was always so happy to have them.

After our Father's death in 1925, she felt like they would miss him so much they would not come to our home much. But she did not see any difference.

She leaves five daughters and two sons, B. M. and N. W. Worsley, Mrs. E. B. Chesson, Mrs. B. L. Johnson and Mrs. W. G. Keel, Oak City, N. C., Mrs. J. H. Wiggins, Tarboro, N. C., Mrs. G. C. Weeks, Scotland Neck, N. C.

She told me once when she and my father were first married and were poor. Elder P. D. Gold and wife, Elder C. B. Hassell and others came home with them from Cross Roads and what a joyous sweet

time they had in their humble little home.

She moved to her daughter's, Mrs. G. C. Weeks, in February. On the third Saturday in March we went for her to come to her quarterly meeting at Conoho. She went to church, though feeble and was confined to her bed until she peacefully passed away.

In her death we have lost a kind and faithful mother, the church a place that cannot be filled.

Written by her daughter,

Mrs. W. G. Keel.

RESOLUTIONS OF RESPECT FOR

J. H. ADAMS.

We the church at Mill Branch do bow in humble submission to the will of our Heavenly Father, who called to his reward on September 23, 1937 our beloved brother and deacon, J. H. Adams, who served the church so faithfully for a long time.

Be it resolved: That the church at Mill Branch has lost a worthy brother, and the family has lost a good husband and father.

Resolved: That we extend our heartfelt sympathy to the bereaved widow and children.

And, resolved: That a copy of these resolutions be recorded on our church records, a copy be sent to the family and a copy be sent to Zion's Landmark for publication.

By order of conference at our November meeting 1937.

A. B. Denson Moderator

Johnnie Joyner

Mattie L. Jarrel

E. P. Weaver,

Committee.

MOTHER.

One the morning of April 20, 1937, God called our dear mother to that great beyond. She was 70 years old and had been a faithful member of Harnett Primitive Baptist church for most 50 years. She was a faithful member just as long as she was able to go. Often she went when it looked like she was too feeble to undertake the trip. Her last time to attend her meeting her feebleness and love for her church brought tears to the eyes of those who loved her.

Her request was that her body be taken to the church for the funeral. After Elder Westbrook had spoken many comforting words to her children and friends, she was laid to rest in the family cemetery by the side of her companion, who preceded her in death 9 years ago. Many things can be said of the beautiful life she tried to live. She will be missed in her church as well as in her home. Everything was done for her that children, kind friends and doctors could do. I never saw friends

any more faithful than they were to mother. Day and night they stood by her bedside, hoping that there might be something they could do. I believe if she could have spoken she would have said, "Well done, thou good and faithful servants."

No more she will sigh or shed a tear.

No more to suffer pain or fear,

But with Christ to dwell,

Where there'll be no sad farewell.

Mother left to mourn her death three children, Mrs. Addicus McLamb, Avery Baggett, and the writer,

Mrs. Eldridge McLamb,

Benson, N. C.

RESOLUTIONS OF RESPECT FOR SISTER EULA HOUSE.

Whereas, it has pleased Almighty God to remove from us by death one of our members, Sister Eula House.

Sister House joined the church at Kehukee several years ago. She was a faithful member, always filling her seat whenever she could.

We, the members of Kehukee Church, extend our sympathy to the bereaved family and loved ones and while we feel our loss is her gain, we desire to be reconciled to His will.

Therefore, be it resolved: First: That we mourn not the loss of this dear sister, but rejoice in her victory, and be thankful that she held out faithful until the end.

Second: That we extend to her children our love and sympathy, hoping the Lord will comfort them in their bereavement and loneliness.

Third: That a copy of these resolutions be sent to the family, a copy sent to Zion's Landmark and a copy recorded in the minutes of our church book.

Written by order of the church in conference on Saturday before the third Sunday in November, 1937.

A. B. Denson, Mod.

Mary D. White, Clerk.

RESOLUTIONS OF RESPECT.

We, the members of Tarboro Primitive Baptist Church, desire to bow in humble submission to the will of our heavenly Father, in calling home our beloved sister, Sallie Coker, before marriage Sallie Sessoms, on September 12, 1937.

She joined the church sometime in 1916.

Her age was 53 years on the 8th of August, 1937.

She married Leslie Coker. He died in 1924, leaving her a widow with eight small children. All are old enough now to look out for themselves. Four are at home and four married.

She was a firm believer in the glorious doctrine of salvation by grace. She was blessed with a privilege to be spiritually

minded. Her trust was in her Lord for her salvation. She loved to talk of Jesus and His goodness to poor sinners.

Her funeral was conducted at the home by her pastor, J. D. Fly, and J. S. Corbett, with many friends present, and beautiful flowers. Her body was then carried to Greenwood cemetery and lowered into the silent grave, to await the resurrection, when it will be called from the grave in the likeness of her blessed Redeemer. Then she will be satisfied.

Resolved: That, we extend our sympathy to the children, and will recommend you to remember mother's good advice to you and try to emulate her in as much as you can.

Resolved: That we place a copy of these resolutions on our church book, one be sent to Zion's Landmark for publication and one sent to the children.

This done by order of Conference Saturday before the first Sunday in November, 1937.

Elder J. D. Fly, Moderator,
Mrs. Lula Barnes, Church Clerk,
Lula Overton Hyman, Committee

ROXIE ANNE HOLLAND

It is with a sad and lonely heart that I attempt to write a few lines in memory of the death of my aunt, Roxie Anne Holland, although we realize that we cannot give justice to the sweet life she lived here on earth.

She was the wife of Willie Holland, and was born November 11, 1880, and died October 25, 1937, making her stay on earth 57 years.

To this union were born six children. She had one sister and three brothers: Mrs. Lonnie Vick, Mr. Frank Howard, Mr. Henry Howard, and Mr. Charlie Howard. She has eighteen grandchildren.

Her funeral was held at her church, Upper Black Creek, and she was laid to rest in the cemetery. Elder J. D. Fly, from Rocky Mount, N. C., preached her funeral. She belonged to the Primitive Baptist church at Upper Black Creek for about five years, and filled her seat whenever she was able. She had been sick a long time before she died.

We do not feel to grieve after her, for we feel like she has gone to rest, and will enter into the joys of the Lord.

Written by her niece,
Margie Vick,

Lucama, N. C.

RESOLUTIONS OF RESPECT

Whereas it has pleased God, our gracious heavenly Father, to remove from our midst by the hand of death, on July 26th 1937, our dearly beloved sister, Mary Jane Key, age 59 years, 1 month and 27 days, and whereas she was a devoted and much loved member of Lamm's Grove Primitive

Baptist Church, the wife of Elder A. C. Key, who survives her, together with one daughter and three sons to mourn their loss.

Sister Key was a loving wife and mother, a dearly beloved neighbor and sister in the church. She was of a very cheerful nature, bearing her afflictions with such patience. Therefore be it resolved:

1st, That we bow in humble submission to our God, who doeth all things well. The church has sustained a great loss, but we feel our loss is her eternal gain.

2nd., That we wish to extend our heartfelt sympathy to her heartbroken husband and children, trusting that the Lord in his mercy will bind up their wounded hearts.

3rd., That a copy of these resolutions be recorded on our minutes, a copy sent to the bereaved husband, and one sent to be published in Zion's Landmark.

Done by order of the church at Lamm's Grove.

Mrs. Lee Corner,
Mrs. Lydia Lamm.

RESOLUTIONS OF RESPECT.

Whereas it has pleased our Heavenly Father to call from our midst our dearly beloved sister, Nancy I. Denning, who departed this life November 12th, 1937 in her 85th year. She leaves to mourn her death a number of children, a host of friends, and the church which she dearly loved. She united with the church at Angier, N. C., by letter November 23rd, 1912, thereby becoming a charter member of said church. She was blessed to live faithful until death.

1st. Be it resolved that we, the church at Angier, N. C., bow in humble submission to God's providence, who doeth all things well.

2nd, Be it resolved that we extend to the bereaved family our sympathy and respect, feeling that their loss is her eternal gain.

3rd, Be it resolved further, a copy of this resolution be spread upon our church records, one copy sent to the family and one sent to the Primitive Baptist and one to Zion's Landmark for publication.

These resolutions were ordered by the church at Angier, N. C., while in conference Saturday before the first Sunday in December, 1937.

Elder J. T. Lewis, Moderator,
M. E. Fish, Clerk.
Angier, N. C.

RESOLUTIONS OF RESPECT.

As a token of respect and love and in memory of our highly esteemed sister, Alice Whittington Massingill.

Who was born some time in April (1870), making her stay here about 67

years, died October 5th, 1937.

Sister Massingill united with the Primitive Baptist Church at Bethel many years ago, and for convenience moved her membership to Angier Church.

She was one of our oldest members, also one of the most humble, tender and loving sisters we ever saw, always filling her seat unless providentially hindered. Her health failed her so much in the past two years that she was at but few meetings. She was confined to her room with a complication of diseases from which she could not survive. During her long illness she was so patient with her suffering. She bore the fruits of a child of God. May God in His rich mercy guide and protect each of us to follow after such an example, and to understand that He doeth all things well.

Sister Massingill's only child preceded her to the grave many years ago. She leaves a heartbroken husband, one brother, one sister and one grandson to mourn her going.

1st. We the Church at Angier bow in humble submission to the all-wise God and have the deepest sympathy for the bereaved husband and family.

2nd. That a copy of the foregoing be spread on our Church record, one to the family and one sent to Zion's Landmark for publication.

Read and adopted in conference, December 4th, 1937.

Sister Martha Dupree,
Sister Edith F. Young,
Committee.

Elder T. F. Adams, Moderator,
W. F. Young, Church Clerk.

MRS. CLEORA VIRGINIA STANLEY

Cleora Virginia Stanley, wife of James F. Stanley, was born January 24, 1875, daughter of A. G. and Florina Crews Whicker, and died Sunday, December 5, 1937, making her stay on earth 62 years, 10 months and 11 days.

She was married April 12, 1896 to James F. Stanley, who with four daughters, Mrs. W. C. Robertson, Mrs. W. A. Robertson, Misses Carrie and Beulah Stanley and three sons, R. F., J. C., and R. A. Stanley, all of Forsyth, survive to mourn their loss. One daughter, Zora, died at the age of nine, July 13, 1914.

She had been in declining health for more than a year, but her condition had been serious for ten weeks prior to her death. Though we see her here among us no more and miss her presence and tender voice so much, we feel that our loss is her gain. She was ever ready to lend a helping hand in the time of need. Especially was she devoted to and loved her family.

Mama was not a member of any church but she loved the Primitive Baptist doc-

trine since girlhood and was faithful to attend church at every opportunity. She often expressed the desire to be baptized. While on her death bed she told us that she felt her way was clear. We hope some day we all may be reunited.

Her daughter,
Lula Stanley Robertson.

RESOLUTIONS OF RESPECT.

On December 18, 1937, God in his infinite wisdom saw fit to remove from our midst, Sister Mary Rambeau Prince.

Sister Prince was 82 years of age. She became a member of the Willow Springs Church in October, 1891. During her long life with us, we found her to be an humble, loving and faithful wife and friend. We believe she bore the fruits of the spirit.

Therefore, be it resolved:

1st, That we, the church at Willow Springs, will bow in humble submission to the works of an all-wise God, do cherish the memory of this lovely sister, and desire to imitate the noble life which she has lived among us.

2nd, That we desire to extend to the bereaved family and friends our tenderest love and sympathy, hoping that God will comfort and sustain them in their distress.

3rd, That a copy of these resolutions be sent to the family of the deceased, a copy sent to Zion's Landmark and a copy recorded in the minutes of the church book.

Written by the order of the church in Conference on Saturday before the fourth Sunday in December.

J. C. Adams,
Mrs. T. F. Adams,
Miss Fannie H. Adams.

ELDER J. W. WYATT

Mr. John D. Gold,
Wilson, North Carolina

Dear Friend:

Please publish appointments for Elder J. W. Wyatt.

Bush Arbor—Monday, Feb. 14.

Prospect Hill, Tuesday, Feb. 15.

Wheeler's—Wednesday, Feb. 16.

Roxboro—Wednesday, at night.

Surl—Thursday, Feb. 17.

Helena—Friday, Feb. 18.

Stories Creek—Saturday and Sunday.

Tar River—Monday, Feb. 21.

Camp Creek—Tuesday, Feb. 22.

Rougemont—Wednesday, Feb. 23.

Eno—Thursday, Feb. 24.

Mt. Lebanon—Friday, Feb. 25.

Flat River—Saturday and Sunday.

All of the appointments will be at 11 o'clock except at Roxboro.

Thanking you in advance,

O. C. Hawkins,
Hurdles Mills, N. C.

Please Read Carefully

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

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

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

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

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Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

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Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXI.

FEBRUARY 15, 1938

NO. 7

THEIR PRAYERS ASCENDED TO HEAVEN.

"And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the priests and the Levites praised the Lord day by day, singing with loud instruments unto the Lord.

And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace offerings, and making confession unto the Lord God of their fathers.

And the whole assembly took counsel together seven days: and they kept other seven days with gladness.

And all the congregation of Judah with the priests and the Levites, and all the congregation that came out of Israel, and strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

So there was great joy in Jerusalem: for since the time of Solomon, the Son of David, king of Israel, there was not the like in Jerusalem.

Then the priests, the Levites arose and blessed the people, and their voices were heard, and their prayer came up to his holy dwelling place, even unto heaven."—2nd. Chronicles 30:21-27.

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.

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All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

REVELATION.

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

Dear Mr. Gold:

As I notice you express a desire for people to write their different views of the scriptures, and as I have had the following views of the 20th chapter of Revelations for about twenty years and in all that time I have found but very few who would admit of the truth of it, although I am positive that it is the proper application of it. I realize that I can't tell it plainer than John has told it and yet people just won't believe it, for it is human nature to want to make some great mystery of the resurrection and the millenium and to spiritualize the whole thing away into some great mysterious something, when in reality John, the great revelator, has expressed in plain words the second coming of our Lord and Saviour, the subduing of the devil and his "angels", the resurrection of the just and their living and reign with Him a thousand years, after which the devil and his angels are raised, judged and condemned to everlasting punishment.

The first verse alone is spoken in a parable, and the rest of the chapter is so plain that a "wayfaring man, though a fool, need not err therein." To quote it—"And I saw an angel come down from heaven, having the key of the bottomless

pit and a great chain in his hand."

The angel that John saw represents Jesus coming the second time without sin unto salvation. The bottomless pit is death and the key is to lock the door of death for the wicked, the devil and his angels, and to unlock the door of death for the righteous, which includes all the redeemed family of Adam from the creation of the first man, Adam, in the garden of Eden until the last one is born either of the just or the unjust, but only the just are raised at that time. The rest are reserved until the thousand years are finished when they also must come forth, in proof of what the apostle Paul said in one place—"The dead in Christ shall rise first, after which the unjust shall be raised," showing very plainly there will be two resurrections, the just and the unjust. The first to life eternal, the second one to eternal destruction or the second death, and on all that are in the first resurrection the second death hath no power. The great chain means power, and as it was being a whole chain, and all of it in his hand, shows that he had all power in his hand. Jesus said upon one occasion, "All power in heaven and earth is given in my hand," --just as the angel which represents Jesus and the great chain which represents all power as we said before.

The 2nd verse as follows: "And He (Jesus) laid hold on the dragon,

that old serpent, which is the devil, and satan, and bound him a thousand years." This plainly shows the devil is to be bound a thousand years. And the next verse, as follows: "And cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season." This shows that his life is taken away when he is cast into the "bottomless pit" which, as we said before, is death. Now to prove the bottomless pit is death, we will illustrate this way—a bottomless pit, or a pit without a bottom conveys to the mind the idea of a black or blank nothingness, just so, death is a blank, a nothingness, as "The dead know not anything." They can't see, they can't talk, they can't do anything.

And so the devil is powerless to deceive, consequently there will be no deceiving done with the devil dead and out of the way. It might be best to state here that just as God was manifested in the person of Jesus Christ, just so, the devil must be manifested in the person of the "son of perdition," which is a man spoken of by Paul in 2nd Thessalonians, 2nd chapter, in regard to the near approach of the second coming of the Lord at that time, and being circulated among the people and evidently gaining some adherents, or Paul would not have taken notice of it. Paul warned them that day should not come except there first be a falling away (of Christianity) and that man of sin be revealed, the son of perdition,

exalting himself above all that is called God, declaring that he (himself) is God. (This is to be done in the temple at Jerusalem just before the coming of Jesus.) He is also the "abomination of desolation" spoken of in Matthew 25:15. Now we have evidence that this falling away has already taken place, not only in the church as we know is the church (the true one) but also in the worldly ones. If we are to believe newspaper accounts there has been a great falling off in the attendance there, causing great concern among the preachers. Not only that, but whole nations have gone back to Atheism, as with Russia; the Neo Paganism in Germany; and anti-Christianity and the over-ruling of Catholicism in Italy. All these things are evidences of the near approach of the time of Jesus' second coming. There are other things of which we may write later on presaging His near approach. To get back to our main subject: And set a seal upon him that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. Now this simply means that, just as it says: the devil is to be bound and his life taken from him, and he is to stay dead a thousand years (a millenium) and a seal set upon him that he should deceive the nations no more till the thousand years is finished, and then he, too, must be loosed. This will constitute the second resurrection spoken of by Paul when he said, "The dead in Christ shall rise first, after which the unjust shall be

raised." The 4th verse tells of the setting up of kingdoms with the souls of them that were beheaded for the witness of Jesus, and for the word of God, as rulers of these kingdoms. Now we know that this is to be after the first resurrection for those people who sat upon those thrones, and judgment given them, and they lived and reigned with Christ a thousand years, (a millenium) had been beheaded, that is they had been killed for the witness of Jesus and for the word of God. Now this shows that those people (the beheaded ones) sat on these thrones and rules with Christ as the Supreme Ruler of the world, and with the devil bound and dead, and who had deceived all nations, there will be no more troubles, trials and tribulations, but all shall be joy, peace, love and consolation. The fifth verse says: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." This means that the time of the raising of the dead in Christ and the raising of the unjust is what is known as the "millenium" for the reason that it lasts a thousand years.

The 6th verse says: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years."

I know some claim the first resurrection is when they—the children of God—receive a knowledge of the truth, or are born again, which cannot be true, but is the regeneration and the second birth, which is

the spiritual birth.

Jesus says: "Verily, verily, I say unto you, ye must be born again." And when the doubting apostles question Him, He repeated, "Ye must be born of water, (the natural birth, which comes by or with water) and of the spirit," which is the second birth, when we are born into the spiritual kingdom. Another thing that proves the regeneration is not the first resurrection is that he says: "Blessed and holy is he that has part in the first resurrection," and we are not holy until all sin has passed from our bodies and it only passes out with our last breath, and when it passes out there is only one enemy that stands between us and holiness and purity, and that enemy is death, and when death is swallowed up in the victory of life, then shall it be as Paul said, "O death, where is thy sting? O grave, where is thy victory?" This is what Paul meant when he said, "For Christ must reign (in the hearts of His people) until all enemies have been put under his feet, and the last enemy that is destroyed is death." Now what happens when death is destroyed? Life is the result, just as death is the result when life is destroyed. This, again is the first resurrection, as it is life resurrected or made alive again after the first life had been destroyed.

The 7th verse says: "And when the thousand years are expired, satan shall be loosed out of his prison." That is the devil also must be resurrected from the dead or from the "bottomless pit," which is death, as we said before.

The 8th verse goes on to say: "And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle, the number of whom is as the sand of the sea.

Now in considering this verse we must not forget that this happens, not already happened, but will happen at the end of the thousand years that Satan is kept in the bottomless pit, and one thousand years after the first resurrection, during which time the saints of God have reigned with Christ a thousand years. Here, I wish I had time to go more fully into the fifth chapter of Revelations, but suffice it to say this chapter also teaches along the resurrection and that the four beasts, and the four and twenty elders expected to reign on the earth as noted in the last phrase of the 10th verse, "And we shall reign on the earth." This verse, the 8th, teaches that the devil after his resurrection from his long sleep of death a thousand years, goes out to deceive the nations which are in the four corners of the earth, Gog and Magog, (in ardent haste) to gather them to battle, the number of whom (the sants) are as the sands of the sea. The 9th verse, that the devil and his angels went upon the breadth of the earth and surrounded the camp of the saints of God and the beloved city, (the New Jerusalem) and God cast fire down from heaven and devoured them, as the reading of the ninth verse shows. "And they went upon the breadth of the earth, and compassed the camp of the saints about,

and the beloved city, and fire came down from God out of heaven and devoured them." 10th verse, "And the devil that deceived them (the saints, while they were on the earth the first time before their death and resurrection) was cast into the lake of fire and brimstone where the beast and the false prophet are and shall be tormented day and night forever and ever." By reference to the 20th verse of the 19th chapter, you will see that the beast and the false prophet referred to above, were both cast alive into the lake of fire burning with brimstone. This no doubt is the great battle of Armageddon in which the anti-Christ fights Jesus and His saints at His second coming back to earth in which the devil is bound and cast into death.

11th verse, "And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away, and there was found no place for them." This is the passing away of the first or present earth and heaven (the space above the earth "dividing the waters from the waters") and marks the passing away of time as we know it. It is hard to realize what it is to be no time, except we look at it in this way. There will be no days, no nights, no weeks, no months, no years, but one eternal, joyous now, singing praises to the eternal God, who is without beginning and without end, but who is Himself the beginning and the end.

In the 10th chapter is recorded the seeing of the mighty angel with his right foot upon the sea, and his left foot upon the earth, declaring

that time shall be no longer. In the first verse of the 21st chapter, John says, "And I saw a new heaven and a new earth, for the first heaven and the earth were passed away, and there was no more sea." This also proves there will be no time after the passing away of this earth, for it says on the new earth there was no more "sea," as "sea" means "time."

12th verse, "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works." The dead, small and great represents both the unjust and the just as it was before the resurrection in which they were both asleep, although they were "standing" they were, nevertheless, "dead" as recorded above, as will be shown presently. "And the books were opened," which is the books of the law, and another book, which is the book of life. Now the "book of life" here, represents all the redeemed family of God, and while the book was closed they were dead or lifeless, and when the book was opened it was the restoration of life to those dead bodies, (the redeemed ones) and when that was done it left only the unjust as "dead," because the others were all made alive again in the first resurrection.

"And the dead were judged out of those things that were written in the books, the five books of Moses, according to their works." As these had not been redeemed from the curse of the law, they had to be

judged by the law according to their works.

13th verse, "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged, every man according to their works." This again, is the second resurrection, in which the unjust are judged according to their works.

14th verse, "And death and hell were cast into the lake of fire. This is the second death." This seems to be a repetition of the above statement when it said "The devil that deceived them were cast into a lake of fire where the beast and the false prophets are and shall be tormented day and night forever." And the second death has no power on those who were in the first resurrection and which were redeemed from the curse of the law, by the blood of Jesus, the pure and spotless Lamb of God, who lived, suffered, bled and died and was resurrected again that we might have life and have it more abundantly.

15th verse, "And whosoever was not found written in the book of life was cast into the lake of fire." It seems to us that the only comment necessary here is to emphasize the fact that only those who were not embraced in the "book of life" that were doomed to the second death and everlasting punishment. We would also like to stress still more that the book of life is not merely a book but is the whole redeemed family of Adam and when it was closed it meant they were all asleep (dead) and John wept much because none were able

to open the book (that is, to raise the dead and restore life to them), but when the Lion of the tribe of Judah came, He could and did restore life to the dead, that is, He opened the closed book which was sealed with seven seals on the back side, which means that when the time comes for the end the "book of life" is closed or the lives of all except those who are to remain alive and never died, but will be changed, just as Paul says: "Behold! I show unto you a mystery. 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, incorruptible."

In much tribulation, I remain,

Very sincerely yours,

J. Ira Hawkins,

Hurdle Mills, N. C.

A DESIRE TO COMMUNICATE WITH THE CHILDREN OF GOD.

Dear Beloved in the Lord:

The testimony of the inspired writer is "to do good and to communicate forget not; for with such sacrifices is God well pleased" (Heb. 13:16), and, while I am like the apostle Paul in regard to doing good (Rom. 7:21), yet I hope that I have a desire from the Spirit to cleave to that that is good and to communicate with the dear children of God.

In preaching or writing, praying or singing, for them to be useful to the flock of God, they must come from those that have unction from the Holy One. (1 John 2:20) We do not mean that for one to be a child of God he must have that unction, but, in order for him to comfort and

feed the hungry and thirsty, he must have that anointing from the Lord to that special work. In that case he will be prepared to feed the Lord's children with that food that comes from the Lord. They must have that in order for them to be normal, healthy sheep. Any preparation for this work that is of man will only be a stench in the nostrils of God's children. Those that the Lord calls are brought through such a vast change, that they do not relish the food any more that man prepares. They clung to man's work just as long as there was any nourishment in it or any hope for justification. They probably had never heard of the things that the Lord had done for his people, but they were of the "other sheep" class that the Lord must bring, and at the proper time they heard (Isa. 52:15) the things that he had done for them.

Language fails to play along with experience in the description of this change from nature's dark and dismal night into the marvelous light of the Son of God. Suffice it to say that this calling of the Lord is so wonderful that it has a tendency to separate us from our own works. It is a weaning process from our own efforts and an establishing in the work of Christ. Then how can these little children be fed on anything except the pure gospel?

Visit the denominational churches around you and see the difference in them and the dear church that Jesus set up while here. In this country some of the orders have men that preach almost Old Baptist doctrine. Their members drink it

down as being the truth. They do not have many characteristics of doves, but a lot of others. But notice an Old Baptist body and see the difference. Let a man come bringing another gospel than that the ancient church has nourished under and you will see the sheep still hungry after preaching.

Worldly preaching can never feed the subjects of a kingdom that is not of this world. The two have as little in common as daylight and darkness. In fact the children of God are of the light and any preaching that is not of the light is unto them as darkness. It is natural for goats to eat anything and to thrive on it, but sheep are the opposite of goats, not only naturally but spiritually. Hand out man-made ordinances, changed modes, commandments of men, a little free agency, a few things hinged on conditions and the worldly man or woman will relish it in the same manner that goats will clean up any kind of thicket that has old shoes, clothes and papers on it. But sheep cannot prosper on any such food, nor can God's children grow and prosper in a church capacity without the pure gospel. It is essential to their growth as bread is to the natural man. But these children are in a kingdom or fold and cannot go outside for their food any more than natural sheep can leave the fold.

The Shepherd must feed them in the fold. All of the feeding must be done in the kingdom. The world has not got any part in it. Nor is the food of man, by the will of man nor dispensed by man. It comes from

the Shepherd of the sheep. He feeds them as it pleases Him. He knows their needs and has promised to supply their needs according to His own will.

Preaching or feeding sheep is not a joint affair between Christ and men. I had as well have the doctrine that making of sheep was dependent on men as feeding of sheep. The former would make the salvation of any depend on man and the latter would make the food of those saved depend on man. I do not believe either. The prophecy has gone out and I believe that every promise is yea and amen in Christ Jesus. (2 Cor. 1:20). He has promised to send hunters and fishers to find them, (Jer. 16:16), and I believe the work is going on even now. But maybe the preaching brethren have been asked, Why do you preach? If the Lord saves, feeds and does all the work, why go? Sometimes I am prone to join in the chorus of this Arminian song and ask myself, Why go! But the Lord's ways are far better than ours. I do not doubt but that the Lord, the Shepherd of the sheep, could feed his sheep without calling men to preach. I do not think that the Holy One of Israel is limited. But it has pleased Him to call men to this work. So, brethren, we must press on. We cannot turn back. Let us forget those things that are behind and reach forth unto those things that are before, (Phil. 3:13), preaching, as much as in us is, that glorious gospel of Jesus Christ. It is the only thing that will comfort and console the little children of God. It is complete and full and

has that in it that is equal to a well-balanced meal to the natural man. It is not predestination, election, effectual calling, final preservation, resurrection or any other one point of doctrine, but all of these make a wholesome repast to the people of God. This gospel will not permit of such expressions as, "Keep away from the church as long as you can," or "Your blessings in time depend on what good you can do," but to be complete it must carry instruction, reproof, correction, doctrine, etc. It must, in short, declare the whole counsel of God.

Brethren, dear yoke-follows, let us press on. It will not be long until the end of all this. There is not any discharge in this life. It is to be a hard road at the very best. Not many moments that we can forget the yoke that we have placed on us. Recently on returning from an appointment with my family, we passed a team of oxen on the highway. A heavy load was on the wagon and they were pulling hard. I told my wife and children that there was a sample of the preacher. So it is, but thanks be unto His name, they have one promise that cannot fail: "I will never leave nor forsake thee."

Some have complained because more brethren do not write. I wish I could write more. Not so much that my writing is profitable, but altogether for the comfort of the little scattered children of God. But my time is full—perhaps too full for my physical powers to stand up, but if I am indeed called to this work, I believe He that did the calling can uphold me to fill every ap-

pointment, to write every letter and to otherwise comfort and console the dear children of God. If I can find the time and the Lord is in the matter I hope to write more this year. Brethren, see that ye love one another and may God give us grace to watch over each other for good and not for evil; to esteem each other better than self, but to follow no man any further than he follows Christ.

Brethren and sisters, again I ask you to look up those old minutes and papers for me. I want them to leave for my children and to gather them into a library of historical literature for the interest of Primitive Baptists and to get together material for some publications in the future. I greatly desire to obtain the writings of D. Bartly, J. R. Respass, P. D. Gold, L. H. Hardy, S. F. Cayce, Oliphants, Kirklands, F. W. Keene, Daileys, etc. Will you help me complete my file of minutes and Old Baptist papers. Please don't let the rats and other things destroy those old minutes and papers!

May the Lord remember Zion in her afflictions and pray for the unworthy writer.

Yours in hope,

W. D. Griffin.

Fayette, Ala.

SEARCH THE SCRIPTURES.

I have searched the scriptures about all of my life, trying to find the way to eternal life, trying to get religion. I desire, if I know my own, to go to a better world than this when I die. I dread to hear that voice saying, "Depart from me, ye cursed," into everlasting fire pre-

pared for the devil and his angels"; for some opportunity that God has offered to every creature and I have neglected to accept it. I have heard many teachers tell how to get religion, but somehow their theory doesn't agree with what little I understand what the Bible teaches in plain English. They say give your heart to God, surrender yourself to God, believe with all your heart in God, and a lot of other things I can't find in the Bible. I find I can't love what I hate, neither can I hate what I love. I can't believe what I don't believe, neither can I train myself to not believe what I do believe. "O wretched man that I am, who shall deliver me from the body of this death." Jesus says, according to John, 5:39: "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me." So there is no eternal life in the scriptures, or in any other source except God, and God only. He says, "I will be their God, and they shall be my people, they shall all know me, from the least of them to the greatest of them, I will forgive their iniquity, and I will remember their sin no more. I am God, and there is none like me, declaring the end from the beginning; my counsel shall stand, and I will do all my pleasure, in the army of Heaven, and among the inhabitants of earth, and none can stay my hand, or say unto me, what doeth thou." Jesus says, "All that the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out. My sheep hear my voice, and I know them, and they follow me, and I

give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. Father which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one."

"An angel of the Lord appeared unto Joseph in a dream saying, thou shalt call His name Jesus, for He shall save His people from their sins." The word "shall" we find in the Bible so often when used by God, means a certainty, for He has the power to force it to a perfect conclusion. In reading the foregoing from the Bible, can any one doubt that God will save His people? He says "I will do all my pleasure in earth and Heaven." Would it be any pleasure to God to let the devil capture His people at his will? The people, He said, I will be their God, and they shall be my people, the people that He shed His own blood for, the people that He said He loved with an everlasting love, "therefore with loving kindness have I drawn thee." The people that He sent His only begotten Son into the world to save? I can't believe that. I don't want to believe that. He says "If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask Him." There is something else, if God won't or can't save His people unless they perform certain conditions, and He turns them over to the devil. The scripture teaches us if we resist the devil he will flee from you. So it seems here is a

creature that God won't or can't save, and the devil can't damn. What is going to become of them?

Yea, I believe and am sure God will save His people, but it will not be according to anything they can do in the flesh, such as surrendering, and giving their hearts to Him, which He knows they can't do, but according to "His own purpose and grace, which was given them in Christ Jesus before the world began."

J. White,

Whitakers, N. C.

LOVE.

Dear Mr. Gold:

As I am sending my dues for the Landmark, I feel like I want to write a few lines to the dear writers and readers of this dear paper. But somehow I can't seem to think of anything to write about but, "Love" and it is so deep and great I do not know how to express it.

First, if I only knew my love for you all was "heaven-born love," if the love of God has been shed abroad in my soul, then it is divine love I have for you all for God is love, and whosoever is born of God loveth God. If He is our Father this makes us brothers and sisters in the Lord; and therefore it is not unnatural for us to love our family in a different way and more sincerely than any other. God sent His beloved Son to die for us because He loved us. I feel He sends afflictions and trials upon us because He loves us, "For if we are without chastisement, then we are bastards and not sons." The older I grow the more convinced I am that God

give us all through life the things we need, and at the time we need it. When I get too worldly minded it seems something always happens to show me the foolishness and sinfulness of it all. If I get in a little better financial condition, I am apt to forget others less fortunate. Then something always happens—loss or something—to convince me I am a complete blunderer, yet dear Jesus is a complete Saviour.

Five years ago, while in the hospital, after all the doctors and nurses had given me up to die, it was then God in a most loving way showed me my time had not yet come. And now my best surgeon says without another operation, which is serious, I cannot live, therefore I hope to have the same love bestowed upon me, the same blessed assurance that Jesus has promised to be with us in our sixth trouble. "In the seventh no evil shall come upon us." And I can say, "Though He slay me, yet will I trust Him."

This is the beginning of another year and it seems to me never in all the world have we needed to love one another, to love God and try to serve Him more, even if the rulers of these warring nations had enough of the love and grace of God in their hearts, they would find a way to cease these cruel wars.

The day before Christmas eve, in the morning between five and six o'clock, God showed me in a dream something would take place soon, in which His mighty hand would rule, and before nine that day this very dream was made plain to me and my family to whom I had just

related it. Then those words came to me with such sweetness I sang it for hours, "Who can forbear to love a God, so true and kind? Sure He is worthy to be loved by me and all mankind." Oh! how previous it is to have a God to love and try to pray to when all things else decay.

"Thou lovely source of true delight,
Whom I unseen adore,
Unveil Thy beauties to my sight;
That I may love Thee more."

I hope my letter is not too lengthy. I write like I talk (too much). When I am to myself then I am ashamed, but I love the Baptists so dearly I forget myself. We have no church nearer than 45 miles, and I do not have those privileges most of you do. I hope those that read this can understand how I feel, and write me if you love and can fellowship,

An unworthy sister,

Mrs. J. W. Knowles,

903 Court St.,
Lynchburg, Va.

GOD IS ABOVE ALL.

My Dear Brother Harvill:

Sixty-five years ago, I was like a young mocking bird, swallowing everything dropped in my mouth. Not so now. Some people grow old and childish; others grow old and devilish. To me, the preaching of some men is nothing more than ringing a bell, and oftentimes is painful. I don't believe God, in any manner, recognized the Lord Jesus, while dying on the cross. "My God, my God! Why hast Thou forsaken me?" These words denote plainly that His Father did forsake

Him in His dying hours, but in His mercy, God closed the eyes of the wicked world. He brought darkness. And not until Jesus said, "It is finished" and gave up, was there light again. They were not allowed to see His body during the last three hours of His intense suffering. His mental suffering equalled that of His mortal suffering. In the anguish of His soul, He cried, "My God, my God! Why hast thou forsaken me?"

Many preach things I do not believe. Some preach Esau a child of God. Now I do not believe that; neither do I believe God hated Esau. But God loved Jacob more than Esau. Would God have so greatly blessed Esau, had He hated him? In Luke, we read: "If a man hate not his father, mother, wife and children, he cannot be my disciple." This scripture can only mean that God must be pre-eminent, above and before all things.

Some preach their whole-man doctrine: That because Christ ascended in His natural form, flesh, blood and apparel, that He is now in Heaven, as He was here on earth. I do not believe this. I believe He is in Heaven, as Peter, James and John saw Him on the Mount. In the grave will be left all mortal things. Man's identity will be preserved, and maintained, both on earth and in heaven, because God created him in His image and likeness: A great honor, in which man has been blind to recognize.

If you read what I have written, possibly you are tired. I am happy to state that I am well satisfied

with your administration. So far the prospect for peace and progress is much brighter.

In connection with my views expressed in this letter, there are other things I want to mention. I can only see and understand, according to the divine revelation God has given me, and for me not to believe what I have been divinely taught would be a sin, for unbelief is a sin. It was necessary for Jesus to ascend in His natural flesh and blood apparel. In this, He proved to His disciples He was the same Jesus. Had He ascended in His present form, as Peter, James and John saw Him, they would have been confused.

Yours in fellowship,
W. F. Britt.

Arcadia, Fla.

Brother Denny: I am sending you a copy of a letter written to Elder D. D. Harvill, whom we have recently called to serve us. If it meets with your approval, publish it in the Landmark.—W. F. Britt.

COMMENDATION.

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

My Dear Brother:

I want to thank you for your splendid article in the recent Landmark. Such things are useful to young boys in the ministry. Especially about giving an opportunity for members on Sunday.

I confess that I contend earnestly (I hope in the Spirit) for predestination, but I want to be the kind

that Paul was. So many of our brethren are content to think that doctrine alone is all that scriptures are written for. We have some preachers in our association that are so "sound" in predestination that should some of our preachers preach and write the things that Elder Gilbert Beebe wrote then they would be called heretics and I confess that I am afraid that some of their preaching is for strife.

Would you consult the deacons about giving an opportunity for members on Sunday? Two of the churches that I am trying to serve have not been accustomed to it. In one of them I am sure they are opposed to it.

What do you think about encouraging those on the outside to come to the church? Do you think it should be practiced?

I want to ask a favor of you. Will you please give us an article on Romans 8:20? Is this creature Adam? Or the old man? Or the new creation?

Yours in hope of mercy,
W. D. Griffin,
Fayette, Ala.

BEEN READING LANDMARK FOR FIFTY YEARS.

We had the pleasure of a visit from Mr. Tom Norville of Farmville, N. C., who has been a subscriber and reader of the Landmark for over fifty years.

This is loyalty, and we trust the he will live to read it another fifty years.

J. D. Gold.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City, Fla.

Elder B. S. Cowin—Williamston, N. C.

WILSON, N. C. FEB. 15, 1938

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VOL. LXXI. NO. 7

"MINISTER, AS GOOD STEWARDS OF THE MANIFOLD GRACE OF GOD."

Peter an apostle of Jesus Christ, begins his first epistle with an address to the strangers, scattered through many countries, and calls them "Elect according to the foreknowledge of God the Father." Elect how? "Through the sanctification of the spirit." Elect unto what? "Unto obedience and sprinkling of the blood of Jesus Christ." And to such, as a result of their election, "Grace unto you, and peace, be multiplied."

Paul, an apostle of Jesus Christ, by the will of God, says to the saints at Ephesus, and to the faithful in Christ Jesus: "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

Not only did Peter and Paul testify as to the source from which all

saving grace, and abiding peace cometh; but the whole tenor of the scriptures show that all true and lasting blessings cometh from above and it is no wonder Paul said: "Blessed be God and Father of our Lord Jesus Christ, who hath blessed us with all scriptural blessings in heavenly places in Christ."

How, and why are they thus blest? "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." God, "Having predestinated us unto the adoption of children by Jesus-Christ Himself, according to the good pleasure of His will."

Christ Jesus was the only begotten Son of God. If we are His, it is by adoption by Jesus Christ unto Himself.

If we adopt a son or daughter, we may be much disappointed in the end; but with God and Christ, all things are known unto the Godhead, and the adopted people of God are made "a willing people in the day of His power," and He that beginneth a good work in their hearts will perfect it unto the day of Jesus Christ.

Peter is very plain in his writings, showing the power, purpose, and will of God in the redemption, preservation and eternal glorification of the elect family of God.

"Blessed be the God and Father, (he repeats), which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." *

(1st) Elect, chosen, sanctified by

His Spirit, made alive to spiritual desires and values; "begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead." All this chain of blessings causing the Elect of God, to look for and trust in "an inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Peter says: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for He that hath suffered in the flesh hath ceased from sin." etc.

Thus armed with the mind of Christ, "Use hospitality, one to another without grudging. As every one hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

Peter said: "If any man speak, let him speak as the oracle of God." "If any man minister, let him do it as of the ability which God giveth." And he gives the reason, "That God in all things, may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen."

The admonition, to our mind, embraces both private and public servants of God, and the reason, God must give to all grace, if they are enabled to worship or serve Him in an acceptable manner.

God must give grace before His people can ascribe glory and praise to the name of Father, Son and

Holy Ghost.

With a full knowledge of our own sinfulness, and of the fact that nothing in all the earth or beneath it can raise us up justified, save the love, mercy, grace and truth of our Lord and Saviour Jesus Christ, we should be willing to be charitable to other likewise fallen creatures, and be willing to minister unto them as the stewards of the manifold grace of God.

Leave the grace of God out of it all, and all is but as sounding brass or a tinkling cymbal. But the Church is taught the blessedness of the new-birth, all by the power of God and the Holy Ghost, which teacheth the electing-love of the Father, the redeeming love of the Son, in bringing into a one-ness all the true Israel of God, who shall spend eternity in praise to Father, Son and ever blessed Spirit.

Let us quote Hawker, in part: "Amidst all the mutable circumstances of our sinful, fallen, dying nature, which, like grass, is but of momentary continuance: this spiritual birth everlastingly secures the being, and the well-being of all Christ's redeemed. They are born again, their adoption-character is hereby proved; and they are manifested to be the heirs of God and joint heirs with Christ."

All of which proves the original and eternal election of the church by God the Father, the purchase of their redemption by Jesus Christ, and their regeneration and sanctification by the Holy Ghost.

O. J. Denny.

**LAY ASIDE ALL HINDRANCES
AND GROW IN GRACE
AND KNOWLEDGE.**

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, 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." 1st Peter 2:1-3.

These people to whom the Apostle was writing had been born again of an incorruptible seed and he reminds them that it is very unbecoming to them as Christians to carry these unnecessary evils along with them, but exhorts them to lay them aside.

They can never be of any lasting benefit to any one even to non-professors of religion and of course can only be a hindrance to Christians who are only babes in Christ.

"Except ye be converted and become as little children ye shall in no wise enter into the kingdom of heaven." The little child will sometimes show anger for a moment, but in a moment lays it all aside, so we may gaze on them as suitable types of the humble children of God, and instead of nursing our grievances, we are exhorted to lay them aside as ruinous to the beautiful and exemplary life of the true Christian.

Paul exhorts to lay aside the weights and sins which so easily beset us that we may run the race set before us, looking unto Jesus the Author and Finisher of our faith.

Those who run in the Olympic games, from which the picture is drawn, discard all unnecessary

clothing in order that it may not hinder or impede their progress or lessen their chance of winning the race, and of course Christians can more perfectly show their love, zeal, faith and spiritual purpose in running the Christian race by laying aside anger, wrath, malice and evil speakings than they can by dragging along a burdensome and unprofitable load with or after them.

There is not room enough in our hearts for both love and hatred. "He that loveth is of God, for God is love." The little child does not hate, but loves the hand that chastises it, and comes readily to the mother's bosom that has spanked it.

This exhortation is to those "Who have tasted that the Lord is gracious," who have in past life found the Lord precious to their souls, who first convicted them by showing them their sinfulness, their rebellious nature, their total depravity and their lost and ruined condition. This is the light of God, "which shines in our hearts, that gives us the light of the knowledge of God in the face of Jesus Christ," and when we expected death and eternal banishment from His presence He appeared unto us through the operation of His Spirit—"The fairest among ten thousand and the one altogether lovely."

The child which incurs its mother's displeasure, after the chastisement is over finds she loves it still, and we who grieve the Spirit of God by our disobedience will receive our chastisement in due time till, like Israel, we call upon Him as our only Father, comforter, keeper and

preserver and He smiles upon us again. "It is a fearful thing to fall into the hands of the living God."

The gospel is the milk upon which babes in Christ feed and grow, grow in grace and the love and knowledge of our Lord. The sincere milk of the word is the only food suitable to babes in Christ. "For when for the time ye ought to be teachers, you have need that one teach you again which be the first principles of the oracles of God; and have become such as have need of milk, and not strong meat. For every one that useth milk is unskillful in the world of righteousness: for he is a babe. For strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. 5:12-14.

B. S. Cowin.

WILLIAM W. PITTMAN

William W. Pittman, son of William and Margaret Cherry Pittman was born January 8, 1879, being fifty-eight years, four months and eighteen days old. He was married to the writer November 29, 1905, and was blessed to live a very happy and contented life until our dear Heavenly Father saw best to take him from me to a far better home beyond the skies where I hope ere long to meet him, never more to part, where sorrow and heart-aches are not known.

He had suffered with heart asthma for two years or more, but never was known to complain, and worked in the store where he had worked for ten years, till he was stricken on Saturday afternoon and lived until the following Wednesday morning at 7:10 o'clock. God called, "Child, your Father calls, come home." All was done that loving hands and doctors and a good nurse could do, but we understand none can stay the hand of God. I am left alone, alone. Oh, so lonely to travel my path here, hoping to soon hear the welcome voice that will call me to that long-sought rest, that I've longed for so much since he passed.

He never united with the church, but was a firm believer in the Primitive Baptist doctrine. Brother George Hill told

me since he died that he had told him some time past he wanted Him to baptize him. I know he really did love Brother Hill. Each night when he lay down to rest he remembered to ask the Lord to take care of us both through the night, and save us if it was his good will.

He leaves besides his heart-broken wife, three brothers, two sisters, and a host of relatives and friends to mourn his passing. His brothers: Almond and Roscoe, of Whitakers, and Frank of Tampa, Fla. His sisters: Mrs. J. W. Hardeen, Enfield, and Mrs. J. W. Crawley, Littleton, N. C.

I want to be reconciled to God's will and I try day in and day out to ask Him to keep me as He has in the past for He has been a merciful Father to me all the years of my life, and He gave me a sweet hope in him years ago, that makes me feel to say, I know that my Redeemer liveth.

Brother E. L. Cobb, of Wilson, conducted the funeral, after which he was laid away beneath a beautiful mound of flowers, the last that loving hands or loved ones can do, in our cemetery at my old home place three miles from Macclesfield.

Sleep on, dearest, take your rest,
I loved you, but God loved you best.

I dreamed of asking him to come back and live with us again. He answered, No, he was in too pretty a place, and I feel that he is, but oh Lord, how hard it is to live here without his loving words and kindness. I've so many times felt like it was more than I could do, but the Lord has held me up through it all, and sometimes I can say: "The Lord is my Shepherd, and I shall not want."

It seemeth such a little way to me,
Across to that home—the beyond,
For it has grown to be
The home of those of whom I am so fond.

And so for me there is no death,
It is but crossing with abated breath
A little strip of sea,
To find our loved ones waiting on the
other shore,
More beautiful, more precious, than before.

Out on the hillside there is a spot,
where the birds will sing and the sun and moon will often rise and set, and send its beautiful rays across, where the soft breezes at nightfall will despite the passing of years, seem always to whisper.

Precious brothers and sisters remember me in your prayers that I may be kept ever faithful to the end.

Written by his heart-broken wife,
Lucy Corbett Pittman,
Macclesfield, N. C.

Please Read Carefully

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

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

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

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

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P. D. Gold Publishing Co.

WILSON, N. C.

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PRIMITIVE OR OLD SCHOOL BAPTIST

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MARCH 1, 1938

NO. 8

ENCOURAGE THEM IN THE LAW OF THE LORD.

Now when all this was finished, all Israel that were present went out to the cities of Judah and brake the images in pieces, and cut down the altars out of all Judah and Benjamin, and Manasseh also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, and to his own cities.

And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and the Levites for burnt offerings and for peace offerings, and to give thanks, and to praise in the gates of the tents of the Lord.

He appointed also the king's portion of his substance for the burnt offerings to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbath, and the new moons, and for the set feasts as it is written in the law of the Lord.

Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord."—2d. Chron. 31:1-5.

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.

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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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.

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All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

CHRIST AND HIS CHURCH

(Eph. V, 25-27; Jer. XXX, 3)

I love the church that Jesus built,
Though by the world despised;
For her His precious blood was
spilt,
For her He agonized.

She's loved with an everlasting love,
Was chosen from eternity,
Her exalted Head in heaven above
Was slain to set her free.

From the foundation of the earth,
He stood as a lamb slain;
Before her members were given
birth,
He engaged to remove their stain.

To make each a priest and a king,
Was His own gracious design,
To reign with Him above and sing,
And never more repine.

Dressed in the robe of righteous-
ness,
The King in His beauty to see,
They shall their inheritance possess
To vast eternity.

To what more could they aspire
Beyond this vale of tears,
And what more could they desire,
When Christ for them appears?

Oh may I have a part with them
That fill the heavenly train,
And in the New Jerusalem,
With Christ my Saviour reign.
—C. W. Vass

ACROSTIC.

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

Dear Mr. Gold:

Please find enclosed check for \$2.00 to renew my subscription to the Landmark. My subscription expired October 1937.

I am also sending for publication an acrostic on the name of Liza Jane Heckman Akers, composed and written by Sister Emma Sparks.

Sister Sparks is now the oldest member of Roanoke church, and is always at her church when she is able to be present. She is eighty-five years old.

Yours in hope,
H. F. Akers,

Roanoke, Va.

Lord make us all submissive be
In our dear mother's death.
Zealous though we cannot see
At all times what is best.

Just and holy is Thy name,
And all power from Thee is given.
No one on earth need try to claim
Eternal rest by man is given.

Heaven is the abode of God and the
blessed.
Everlasting rest is found in Him.
Christ came into the world to save
His people,
Knowing this He has no equal.

Mother believed in saving grace
 And faith given by her Saviour.
 No other can take the place
 All hope, we feel, was in her favor.

Knowing or feeling she is at rest
 Ever to be numbered with the
 blessed,
 Round the throne of God for ever
 Shown her by her blessed Saviour.

Sisters Akers was very dear to me
 Especially at her funeral.
 I can't express the joyful feeling
 That comes over me while viewing
 the people.

It seemed there was a shining light
 From God to me was given,
 That shone over her and all so
 bright
 It seemed almost a picture of
 heaven.

Believing that she is now at rest,
 None should weep or mourn
 While she is singing with the blessed
 Around the great white throne.

We should not wish her back again
 To suffer pain untold
 While she's with Christ forever to
 reign
 Where none ever grows old.

**"WORK OUT YOUR OWN SAL-
 VATION WITH FEAR AND
 TREMBLING."—Phil 2:12**

(By Elder F. S. Fisher,
 Gardiner, Maine)

The apostle Paul, like the good
 pastor that he was, was ever solici-
 tous for the welfare of the churches
 he had established or visited in his
 numerous journeys among them,

and also of individuals in whom he
 saw a work of grace. When he
 could not visit them in person he
 sent letters by faithful ones to in-
 form them of his welfare and to in-
 quire for theirs. And to admonish
 them to refrain from all things detri-
 mental to their growth in grace or
 those things that cause confusion.
 And to exhort them to continue
 steadfast in the doctrine and those
 things learned of him. Paul was as
 brave as he was zealous, as honest
 as he was fearless, and as willing to
 commend the faithful as he was
 sure to criticize and rebuke the dis-
 obedient. He had a great zeal for
 the truth and he bravely contended
 for it. He was strictly honest with
 his God, himself and the people
 and therefore fearlessly taught that
 which in the honesty of his heart he
 believed. He was thoughtful and
 considerate also lavish in his terms
 of praise for the good, for the up-
 right and the faithful. And just as
 severe in his criticism of wrong,
 whether of immoral living, dishon-
 esty, indolence, or of failure to live
 as professing Christians by depart-
 ing from the faith. Denouncing any
 return to the law of Moses as essen-
 tial to salvation and necessary to
 observe. No one more fully be-
 lieved nor more capably taught that
 salvation is by grace, wholly and ex-
 clusively, than did Paul. Neither
 have any set forth the doctrine of
 the sovereignty of God and His un-
 changeableness, the finished work
 of Christ in the atonement more
 clearly than he has. He sets forth
 the doctrine that, "All things work
 together for good to them who love
 God, to them who are the called ac-

ording to His purpose." Rom. 8:28. His proof of the predestination of God as it concerns all things is without a flaw. And he just as forcibly contends for the total depravity of man and his utter helplessness before God to do one thing for himself, and confirms it by his own testimony concerning himself. "For the good that I would I do not; but the evil which I would not, that I do." Rom. 7:19. But "I can do all things through Christ which strengtheneth me." Phil. 4:13. And because of this strength he tells us, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away." 1st. Cor. 9:27. He denounces all things that are contrary to true Christianity and exhorts all to live as becometh those professing godliness. Also denouncing any deviation from the doctrine. He condemned the Sadducees for their denial of the resurrection of the body, and all others who would do away with this all important event, which is to the glory of God and the everlasting joy of His people. He rebuked the Pharisees in the purity of Christian wisdom and with divine authority.

There were two churches which drew from this apostle his direct and sharp criticism in rebuke for their conduct. The church at Galatia after having embraced Christianity, returned again to Mosaic rituals, having been led into this error by Judaizing teachers of the law. "O foolish Galatians, who hath bewitched you?" He calls them foolish. Having begun in the Spirit

they, now like fools, expected to be made perfect by the law. This doctrine is taught today and does much to mar the peace of the Church. "After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire to be in bondage. Ye observe days, and months and times and years. I am afraid of you, lest I have bestowed labor upon you in vain." Gal. 4:9-10. There are those now who teach that the strict observance of the old Jewish Sabbath (our Saturday) is obligatory upon us to do, also to abstain from meats, etc. All such, if they have ever known the truth, are fallen from grace. (Gal. 5:4.) The propagators and teachers of this error and falsehood do admit, perforce of indisputable evidence, that the new birth is the work of the Spirit, the work of God. But declare that, on being born again the subject is cast upon its own resources and must complete the work the Spirit has begun. Jesus says of Himself, "I am the Alpha and the Omega, the beginning and the end, the first and the last." Rev. 22:13. Paul tells us that Jesus is "The author and finisher of our faith." And also, "He which hath begun a good work in you, will perform it until the day of Jesus Christ." Phil. 1:6. God is not so cold and indifferent to His offspring that He would thrust the helpless on their own resources and compel them to do the impossible by returning to the law which neither the apostles nor their fathers could keep and perfect themselves by a law that made nothing perfect, but the bringing in of a better hope has perfected that

which the law could not. He asks, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet I will not forget thee." Isa. 49:15. Peter declares of the work of God and tells them they "Are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1st. Peter 1:5. Again, "By grace are ye saved, through faith, and that not of yourselves; it (the faith and the power by which we are kept) is the gift of God." Eph. 2:8. The Lord says, "My glory will I not give to another, neither my praise to graven images." Isa. 42:8.

The accomplishment of the salvation of sinners is to the glory of God. Although it is written that Moses was faithful in the house of God, but he is in no sense a saviour of sinners and neither is there salvation in the law. If we are redeemed by the precious blood of Christ, how then can we be made perfect by the law? For the law made nothing perfect, and since it is a fact that Christ did something the law could not do, in that it was weak through the flesh, (Rom. 8:3) why return to the law that could not do that which He has done?

"Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances, (Touch not; taste not; handle not; which are all to perish with the using) after the commandments and doctrines of men." Col. 2:20. Paul very sharply criticized these foolish Galatians for thus dishonor-

ing God in their departure from the faith and exhorts them to obedience, to "Stand fast therefore in the liberty wherewith Christ hath made us free." Gal. 5:1. If we resort to the law for justification we become debtors to do the whole law and the work of Christ becomes of no effect to those who justify themselves by the deeds of the law.

The Church at Corinth was equally in error but in the other extreme. They had fallen in with the antinomian spirit, and taught, that the faith that came from God freed them from all moral obligations. And being released from the obligations of the law by faith, they were free to indulge their lusts and exercise their natural propensities to the extent of their desires. Christ in His death satisfied the demands of the law and thereby obtained salvation for the elect of God, this being done, and God being of one mind, knowing no change, will not cannot reverse His decision nor alter His plans; therefore my future state in happiness is secured and now my body may freely take its fill of the pleasures of this life with no prick of conscience nor at any expense of future joys. Such were their reasonings and such are the conclusions of some today. It is both dangerous and God dishonoring, and comes from the synagogue of Satan. There is a glorious liberty in the gospel, but it is not a licentious liberty. The disciples or followers of Christ are under greater obligations to Him than the followers of Moses ever owed the law. (Heb. 10-29) The antinomian spirit is prevalent today in many places and

no doubt is due in some instances to improperly qualified statements regarding certain cardinal points of doctrine. Some advocates of the sovereignty of God and His predestination state these truths in such a one-sided manner as to present the subject of grace as an irresponsible nonentity. God's predestination does not in any sense release man in general from moral responsibilities, nor the Christian from spiritual duties. And neither should it be taught that man can exert himself in any way independent of God. We should be careful to not leave these all important matters in ambiguity, but in a plain and wholesome manner, confining ourselves to scriptural declarations which bear upon our subject. These two spirits are diametrically opposed to each other, but nevertheless each are in opposition to the truth. And without the restraining grace of God and the influence of the Holy Spirit, man will fall one way or the other. The moral and conscientious, will with Pharisaical pretense side with the law and profess to keep it. The natural minded and lover of pleasure are the most likely to absorb antinomianism, ignore much of the teaching of the New Testament, it being more palatable. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God who will render to every man according to his deeds." Rom. 2:5. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath

done, whether good or bad." 2nd. Cor. 5:10. In the atonement of Jesus Christ he satisfied the demands of justice for a broken law, and delivered man from its curse and released him from the duties of the ceremonial law. In this release or divorce from the law, Christ has married the Church unto Himself, and now for her to consort again with the law of Moses is to commit adultery against Christ, the true Husband of the Church. Under the law of Moses, any woman divorced from her husband had perfect right to be married to another, but she could not leave her second husband and return to the first one. This was a defilement that was an abomination before the Lord. (Deut. 24:1-4.) To live according to the profession made in the acceptance of Christianity one must live soberly, honestly, morally and upright. And to respect our duties and obligations to our God and Saviour and to the Church, for her solemn assemblies, and our faithful attendance upon these sacred privileges is living in obedience to the holy law of Christ which we are under. To disregard these things is to live in open revolt and contempt for Christ and His teaching.

(To be continued in next issue.)

FIRE KINDLING AND ITS EVIL CONSEQUENCES.

The Name of the Lord a Sure Trust and God the Firm Stay For Those That Trust Him.

To perceive the truth, to express it dispassionately, to place the blame where it belongs and the credit where it is due, is the para-

mount duty of the voice of every servant of God which can make itself heard above the din of factional warfare and hysteria which has invaded various groups of churches in many sections once happily associated together. Envy, scorn, pride, party spleen, have grown to such astounding proportions among some that it has become quite evident that the usefulness of associations in certain instances has been seriously impaired, and the principal purpose for which associations were and should be formed, has been sadly defeated, viz: "The association shall provide for a general union of the churches and shall preserve inviolably a chain of communion among them." Much of this sad dilemma has been brought into effect, in our humble opinion, through the designing leadership of certain individuals who love to have the pre-eminence, to the extent that the usefulness of many of our organizations to function in the original light of the purpose for which intended have become virtually extinct. Still, let us hope and trust that it is yet within the kind providence of God to preserve the integrity of many, if not all the churches, though torn, divided, scattered, isolated, boycotted, stranded, bewildered and defiled.

Somehow, in this sad dilemma, we desire the spirit and zeal of the prophet Isaiah: "For the Lord God will help me, therefore I shall not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together. Who is mine adversary?

Let him come near to me. Behold, the Lord will help me. Who is he that shall condemn me? Lo, they shall all wax old as a garment. The moth shall eat them up." Who is among you that feareth the Lord, that oboyeth 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.

"Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire and the sparks that ye have kindled. This shall ye have on mine hand. Ye shall lie down in sorrow." (Isaiah 50:7-11.) We wish to notice in particular the two last verses here quoted. First, who is among you that feareth the Lord, that obeyeth the voice of His servant, etc. This consoling language is addressed to the children of God in a peculiar sense, and applies to their condition only when they are brought low in their feelings because of their many infirmities, as was the case with Jonah when he said, "I went down to the bottom of the mountains; the earth with her bars was about me forever, yet hast thou brought up my life from corruption, O Lord, my God." He could then trust in the name of the Lord, and stay upon his God. God's children can do this only through and by His Spirit; and when thus brought down to the bottom of the mountains, even in the low grounds of sadness and sorrow, doubts and fears, which, according to the nature is contrary; nevertheless, it is a safe place to dwell and the only place we can and do feel the need of the power, mercy and grace of

God, to uphold, protect and sustain. It has been the experience of the unworthy writer lo these many years to walk in darkness with no light of our own by which we could travel on, though often have we found ourselves, in the deceitfulness of our heart, walking in an imaginary light of a fire of our own making, and compassing (fortifying) ourselves about with sparks (self-righteousness), later finding ourselves condemned by the fateful sentence, "Ye shall lie down in sorrow." And so God is indeed not mocked. For whatsoever a man soweth, that shall he also reap." Can any of the dear people of God bear witness with the testimony?

There are so many circumstances and conditions, ups and downs and ins and outs in the Christian experience that I am often made to wonder if indeed I have even really known anything about any of it, and yet I go mourning, for some cause, nearly all the time, and while I do not know of a certainty that I truly love God and His precious people, there is something in my very being that permits me to say the cause of Christ and His kingdom lies closer to my heart than all earthly things combined.

I believe that Jesus Christ is the Son of God; that He died for poor, lost, ruined sinners; that every one for whom He died will finally be housed in heaven through the atoning merits of His precious blood; that the same robe fits all, and that Christ is all and in all. We only wear this robe in hope now. It doth not yet appear what we shall be. The things we see are temporal,

and the things we see not are eternal. Secret things belong to God, and revealed things to us and our children. Hence we can only understand that which is spiritual when it seems good in the sight of our heavenly Father to take the things that belong to Him and reveal them to us through His dear Son.

Salvation through our dying God is finished and complete. Whatever His people owed, He cancelled all their debt. He saved them and called them with an holy calling, not according to our own works, but according to His own purpose and grace given His people in Christ Jesus before the world began. Paul's own language plainly states that the purpose and grace was given us in Christ before the world began. And this wonderful purpose and all sufficient grace is now made manifest by the appearing of our Lord and Saviour, Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel, and the gospel is the power of God unto salvation to every one that believeth. Hence the gospel did not bring, nor does it now bring life and immortality. Life and immortality is brought to light through the gospel—the power of God. In this sense of reasoning life precedes all else. No power without life first. Hence where there is life there is power. Therefore when life and immortality is brought to light through the gospel it is brought to light through the power of God, in a manifest or experimental way by the power of the holy Spirit, ap-

plied to the soul as the living word of God and not the dead letter to the head. Then by divine manifestation which is received by the appearing of Jesus, we can witness with the apostle Paul, "That we are dead and our life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Hence it follows that life and immortality is brought to light through the gospel, (not through the preacher as some would have you believe). And, when the poor sinner, through the power of God's grace, loses his life for Christ's sake, he finds it; loses one life to find another. The first he loses through crucifixion and through the same process finds another.

Then with the apostle Paul he can proclaim, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me. And the life I NOW live I live by the faith of the Son of God, who loved me and gave Himself for me."

Then "who is among you," dear people, (within the bounds of the standard by which any of you claim to be orderly, without regard to number, affiliation or locality), "that feareth the Lord, that obeyeth His servant, that walketh in darkness and hath no light?" If such there be among you, we commend you to God and the word of His grace. "Let him trust in the name of the Lord, and say upon his God." But, "Behold, all ye that kindle a fire (and many of us have done so, by dividing and subdividing, by rejecting good and accepting bad, by excluding and receiving, by venting

our passions and giving place to our tempers, and sowing seeds of discord among the brethren); that compass yourselves about with sparks, (exciting the passion of others to rally to the bone of contention we raised), walking in the light of your fire, (contending that your way is right without due regard to the feelings of all who oppose you), and the sparks that you have kindled, (boasting of the great numbers that follow you, sparks you have kindled to add to the outward appearance of your organization.)

"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth." (Jas. 3:5.)

Brethren, as we call to mind the sweet memory of days past and gone, and meditate upon the evidence of that love that was once so plainly manifest among churches in this part of the country, as compared with conditions as they now exist, we must receive our sentence, from the high court of heaven, pronounced by the all-wise Judge.

"This shall we have of mine hand. Ye shall lie down in sorrow."

May God grant that we may be enabled to watch and pray.

O. S. Young,

Angier, N. C.

WE ARE UNDER OBLIGATION TO ELDER GILBERT.

Dear Friend Gold:

When I take into account the little writings and the few subscribers I send to Zion's Landmark, I feel amazed that you spend any time to

write, to say nothing of the valued sacrifices you make of a substantial worth. I hate to get in debt to one so deeply when I know I cannot even pay interest on the debt.

You are far more than a friend to the church cause and the Landmark; for your writings and labors breathe the very spirit and life of a consecrated saint. When I read your articles, which appear now and then, I wonder why such loving exhortations should not knit and unify all our people. I cannot believe it is the secret purpose of the Three-One-God that His church, His chosen blood-bought should be in disorder as to his ordinances, much less in the fundamental principles of the doctrine of His kingdom.

I have surely believed for 54 years that when God's children are brought to Zion by the creating and teaching of the Spirit in the heart, that they would see eye to eye and speak the same things; and if they let their own experience talk and speak as the oracles of God there would be peace and union in all the churches of the saints.

It is following the opinions and doctrines of men that brings confusion and division in the church of God. Why cannot God's people continue to be little children when He makes them little, and see and hear Him only? May God's blessings and mercies continue with you and yours. Pray for me.

M. L. Gilbert.

Dade City, Fla.

I feel unworthy of the nice things Elder Gilbert says of me, but I

would not be human if I did not deeply and sincerely appreciate them.

But when he says that he is indebted to me, that is not fair to him for he and the other editors have made a contribution to the success of the Landmark and the cause which cannot be measured in material things, for we trust the Landmark belongs to God and His church.

While it is necessary to sustain the life of the natural man, yet the eternal salvation and life of a being goes on through eternity, for the soul of man lives on forever. It is that service we owe to God and His church, and in considering this service mortal man should appreciate it so greatly he should never allow material things to enter its reckoning.

J. D. Gold.

IN THE VALLEY AND ON THE MOUNTAIN.

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

Dear Mr. Gold:

I feel under obligations to write and express to you my appreciation and thankfulness to you for extending my subscription to the Landmark as you have.

But Mr. Gold, in this, like many other instances in my life, words fail to describe my feelings. When I received your nice letter saying you had extended it, I said within my heart: "Bless the Lord, O my soul, and all that is within me. Bless His Holy Name."

I feel sure that you were directed of the Lord. I hope some time to

be able to pay you for your kindness, but at present I can only try in much weakness, to pray the dear Lord in your behalf, and that He may restore to you fourfold for your kindness.

Much of my time is spent in deep meditation, feeling alone, forsaken, and no one to go to for a word of comfort. At other times I am placed, so to speak, on the very highest peak of the mountain and made to rejoice with joy that is unspeakable, and full of glory.

Then it is, I can say with the Psalmist: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

Mr. Gold, again thanking you for your much appreciated kindness, and may you live long to carry on the work your dear old sainted father loved, and worked at so long.

Yours most sincerely,

Mrs. Elgie Lee Collier,

Micro, N. C.

HER LETTERS A FEAST OF GOOD THINGS

My dear Sister Ferrell:

Today, I said to Denty "I wonder what's become of Sister Ferrell? I often think of our Lord's prayer: "Give us this day our daily bread." Your letters are not only my daily bread, but a feast of good things; and tears of fellowship trickle down my cheeks. In a letter to the Landmark, or A. & M., I said "Cheer up Sister." Two or three Sisters have said I was writing to them. These words were written for you. The love and fellowship that exists in our hearts, is an unmistakable evi-

dence that we are born of God, and partake of His holy nature. It is a sin for us to doubt these things. We know these things do not come from natural causes. How is it I love so many I've never seen? Our Lord said to Thomas, "Thou believest, because thou hast seen. Blessed are they who believe and hath not seen." These are great words for me. Elder Dailey of Macon, Georgia, has been in our section, preaching at several churches, but not at my home church. Last night a week ago, Denty and I drove 50 miles to meet him. On the 5th Sunday, we drove nearly 100 miles to meet him again. I had no great desire to hear him preach. It appears sometimes duty, or obligations drive me. I have of late become so sinful, so hard-hearted, that if a preacher cannot dish it out with a long handled shovel, I don't care to hear him. I remain the same old sinner I've always been. Nothing short of the mercy of God can save a sinner like me.

W. F. Britt.

Arcadia, Fla.

SAVED BY THE GRACE OF GOD.

P. D. Gold Publishing Co.,

Dear Sir:

Please send me for one year Zion's Landmark, as I am a firm believer in the Primitive Baptist Church.

And as I wrote and received a letter from Elder F. S. Fisher, Gardiner, Maine, he sent me two copies of the Landmark.

I believe that if saved at all it is through the grace of God.

B. C. Mann,

Greencastle, Ind., R. 4.

HELPING OTHERS.

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

Find enclosed a \$2.00 check to renew my subscription for the Landmark. It expires in February I think, and I don't want to miss a single copy. I enjoy reading it so much.

I fell and got hurt not long ago, but am thankful to be up again. I was eighty one January 23. I feel like I have been through great tribulations and the Lord has blessed me to ever get up again.

Bro. O. J. Denny I want you to send your picture and experience to the Landmark. I would be glad to read it, if it is not asking too much of you.

I will send \$1.00 to help pay for some one's paper who is not able to pay.

May God bless His children everywhere for Christ's sake.

Yours truly,

Mrs. W. A. Cotten,

Holly Springs, N. C., R. 2.

LOVES THE LANDMARK.

Dear Mr. Gold:

I read your letter and am glad you are trying to keep the Landmark in circulation. I have read it for over 35 years and I am not ready to stop. It brings good news and great joy. My wife loves to read it also, as she looks for it.

Enclosed find money order for the Landmark. The Landmark is a light to the blessed in the Lord and a guide to those that want to do the will of the Father. I have

read the Landmark with tears and smiles of gladness. I am so afraid, sometimes, that I am not the one that was chosen. My trials are great but the Lord has delivered me out of them.

W. M. K. Taylor,

Sharpsburg, N.C.,
R. F. D. 1.

ENJOYED THE LANDMARK.

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

My mother's subscription to the Landmark expires February 15, 1938.

I am sending \$2.00 for another year to February 15, 1939, but please change the address from Mrs. James F. Stanley, Kernersville, N. C. R. 2, to Miss Carrie Stanley, Kernersville, N. C., R. 2, as my mother passed on to her reward December 5th, 1937.

She always enjoyed reading it so much and wanted her children to read it too.

I am sending her obituary and would like for you to print it in the Landmark.

May the Lord bless you and your paper.

Very truly,

Mrs. Lula Stanley Robertson,
Winston-Salem, N. C., R. 3.

ELDER COWIN SENDS CONTRIBUTION.

We acknowledgè with thanks \$1.00 from Elder B. S. Cowin, Williamston, N. C., as a gift to the fund for those unable to pay for the 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.

WILSON, N. C. MARCH 1, 1938

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DO NOT ERR MY BELOVED BRETHREN.

James 1:15.

James, a servant of God and of the Lord Jesus Christ, is good authority for the scripture. "Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." "Of His will begat He us with the word of truth, that we should be a kind of first fruits of His creatures." Read James 1st chapter, 16th to 21st verses. We submit the following comment of the above scriptures by Robert Hawker, Vicar to Charles the First, of Plymouth, England:

"That Christ is the good and perfect gift here spoken of, that cometh from above, and from the Father of lights, is evident; because He is Himself, all that is good and

perfect, and comprehends in His Person as God-Man, every other. Having Christ, we have with Him, His gifts and graces. Nevertheless, it is not the gifts and graces, but Christ, which is the one good and perfect gift; yea, every one included in Him, which cometh from above. And how sweet and precious is the thought, that He is in Himself, without variableness or shadow of turning. Both the Giver, and the Gift, and He who gives the people grace, richly to enjoy all. Reader! pause at this place. I ask the question, but do not decide. Is not Christ as Christ the Father's gift? John 3:16. And hath He not given this gift to the Church, to have, and to hold forever? Isaiah 54:10. Is not Jesus Christ the same yesterday, and today, and forever? Heb. 13:8. And who is it, that by His own will, begat the Church to be a kind of first-fruits of His creatures, but God the Holy Ghost, when by regeneration the Lord first brings the child of God, by the new birth, to the knowledge of his high privilege of this good and perfect gift, Christ? 2 Peter 1:3, 4. Ephes. 1:9. What can more blessedly manifest the love and grace of the Holy Three in One, towards the highly favored objects of the chosen in Christ, than such demonstrations, of the personal and distinct acts towards them? If it be the Spirit's own will, in begetting the Church from Adam-nature at the fall; is not the Lord the Spirit, the first predisposing cause, in bringing from death to life, the chosen, and the redeemed of the Lord, to the knowledge and enjoyment of their privileges? Surely He

is the efficient cause, and His will His good pleasure. And the very object intended from it, namely, that we should be a kind of first fruits of His creatures; the sweet and blessed design, of the new birth in regeneration.

I see no reason to dwell in the use of arguments, to enforce the blessed consequences, which the Apostle hath so persuasively added; as the immediate result of having been so begotten. Where the Spirit dwells and the work of regeneration is wrought; divine teaching and divine influences, will be sure to accompany that teaching. Swift-ness to hear the Lord's words; slowness to speak our own; receiving with meekness the engrafted word, and all the gracious accompaniments will follow. It may be said of the Lord's redeemed ones now, as it was taught the Baptists of old, the way by which he should Christ; in humble comparison to the same standard upon whom the Spirit descends and remains; the same is he that is born of God. John 1:33. God's work is a sure work. And God, in the new birth, forms the new creature, after the image of Him that created Him. Col. 3:10."

Selected by,

O. J. Denny.

THE DAY OF PENTECOST.

When the day of Pentecost was come and the disciples of our Lord were gathered together in one place and all of one mind. They were waiting for the fulfillment of the promise "To tarry at Jerusalem until ye be endued with power from on high."

The number is said to be about one hundred and twenty, and there was added unto the church on this day three thousand souls, and a few days after there was added five thousand besides great multitudes of both men and women.

By this time the church must have numbered near ten thousand souls which mostly, the Lord added unto the church.

Then there arose a murmuring by the Greeks against the Hebrews that their widows were neglected in the daily ministration. When the matter was brought before the apostles it pleased them to direct the church to choose seven men of honest report, filled with the Holy Ghost and wisdom to set over this work, saying it was not meet for them to neglect the word of God by prayer and preaching to serve tables. Then they chose seven who were known as deacons, whose business in the church was to serve the table of the Lord, the table of the poor and the table of the pastor. At present deacons are filling their places as they seem to think when they have served the church the bread and wine in the communion service that their work is finished, but there are two more tables to serve.

When our poor brethren without any means of subsistence become disabled to work, they let them go to the county home to be cared for and the church takes no further notice of them except an occasional brother or sister visits them, but the church does not send a messenger to see them nor show in any way it is interested in them any

more, when it is the plain duty of the deacons to find these people and take care of them by sending or giving them such things as they need for their natural existence, and they are not expected to do these things at their own expense, but out of the church fund, and when the funds are expended they should lay the matter before the church and the church should contribute from time to time such things as are necessary in or that the table of the Lord, the poor and the pastor may be furnished. They should look well to the welfare and peace of the church and that all differences between brethren be settled outside the church.

The table of the pastor is of equal importance, as the pastor should be given such things as are necessary so he will not have to serve the churches, visit the sick and other labors enjoined upon him at his own expense, which means his wife and children are called upon to bear the burden which should be borne by the church. There are four things which Primitive Baptists expect their pastors to do: To visit the sick, visit the churches, preach all the funerals and work for his living. If what I have written is not true I am ready to apologize when you show me, and if it is true, the churches should mend their ways and see they do not follow the path of slothfulness any more.

B. S. Cowin.

MRS. ELIZABETH V. BERGERON

It is with a sad heart that I attempt to write a few lines of my dear mother, Mrs. Elizabeth V. Bergeron. Mother passed away October 8, 1937. She was

born November 29, 1860, making her stay on earth 76 years, 10 months and 13 days. She was the daughter of John T. and Sarah Weaver. She married my father, William R. Bergeron, sometime in June 1886, and to this union were born five children, three girls and two boys, J. W. and G. P. Bergeron, of Farmville, N. C., Mrs. R. B. Fields, Mrs. J. H. Howerton, of Farmville and Mrs. T. F. Phillips of Walstonburg, N. C.

The death angel took dear father away January 2, 1925. His stay on earth was 70 years, 7 months and 25 days. Father and mother lived quietly and peaceably together in their home. Mother never got over the loss of him. He was so faithful and good to her, for she was an invalid for 36 years, and he never grew tired of doing what he could for her.

No one knows what my mother suffered all those years but the blessed Lord. He knows what she suffered and I hope He has taken her where there will be no more suffering and sorrows. Mother was never real well, always sick somehow, but she took it all easy, and would often say she hoped she was doing her suffering here on earth, and that she was ready to go at the Lord's call. I have heard he say that she thought she had suffered every kind of pain but the sting of death, and that she was ready to go any time, and I think she was. Now, wasn't that great to be ready to meet her Lord's call.

She would often say, "Don't grieve for me when I'm gone for I have suffered so much here." But who can help grieving over a dear mother like mine was. I knew her time had come, and that she was prepared to go if any one ever has been, but that was the worst thing that ever happened to me, to see my mother go and leave me forever, and I couldn't follow her. Oh, it was so hard to give her up. We miss her so much. We always found our mother in her bedroom, and she was always glad to see us come and always met us with a smile. And now it's so sad and lonely without seeing my mother in her room.

All was done for her that could be done by doctors, nurses, a sister, children, kind friends, and neighbors could do, but the time had come for her to go. Mother was no worse in health than she usually was until about five days before she died. Then she didn't seem to be in much pain, like I have so often seen her. She was in a stupid, drowsy way, seeming to not know or care what was going on around her. But when she was roused up she would know us all and would smile the sweetest at us, and would go away again just like she was in a deep sleep. The last day she lived we could not wake her. She passed away so quietly that her nurse didn't know when she was gone.

Mother united with the Primitive Baptists at the Meadow Church about 35 years ago. She was baptized by Elder Lewis Everette. Mother was sick then and was baptized in a chair. I was then a child, but I well remember how happy she was when she came home. She said the Lord is my Shepherd, and I shall not want. Then she would smile and look so happy. But in a few years she moved her membership to Lower Town Creek. She never moved her membership any more after moving to Farmville, for she was seldom ever able to go to church, but her heart and mind were there if she wasn't, for she talked so much of the church, the Lord, and His people, and how she loved them and wished she could be with them.

Mother had the sweetest experiences of the Lord I ever heard any one tell. She dreamed of seeing the Saviour several different times, and in one of her dreams she saw Him and asked Him would she be saved. She said He answered her and said, "You shall be saved." These words were great consolation to her as long as she lived. She prayed to be showed the right church for her to unite with, and she was told the Primitive Baptist. She could tell some of the sweetest and prettiest dreams I ever heard. Just a few months ago she was standing looking out of her window at the people passing down the street, and while she was standing there she saw a shadow pass her window. She said it was white, with long white wings, and had the sweetest face she ever saw. She said when it passed something seemed to say to her that it was an angel. She would often speak of the angel she saw, and would say she felt like something was going to happen. It troubled her some way, for she thought it meant trouble. I think it must have meant her death for she was taken away on the 8th of October. My sister and husband, Mr. and Mrs. John Howerton, were living with mother, and John was killed in an automobile accident October 26th, just 19 days later.

They were both laid to rest in the new cemetery at Farmville, under a beautiful mound of flowers. My father has been removed from his grave out in the country and laid beside mother. Elder J. B. Roberts conducted mother's funeral services. He also assisted in Mr. Howerton's funeral.

Mother spoke of the Association at Town Creek, the second Sunday in October, 1937, and said to me, "I wish so much that I could be able to go." I told her that I hoped that she would be able to go. That was about three weeks before the second Sunday, but, oh, when that day came mother was laid to rest.

Mother leaves five children, one granddaughter, Mrs. Paul Tripp, and one great-grandson, both of Farmville, one brother,

J. B. Weaver, of Greenville, N. C., one sister, Mrs. Sadie Vernelson, of Portsmouth, Va., to mourn their loss. But we feel that our loss is her eternal gain.

Mother, you have gone and left us,
To nevermore return.

But, oh, how sad it is to part with you,
And how our hearts for you do yearn.

We often see your vacant chair,
And your bible that you left behind;
For the one that often read it
Was so loving, sweet and kind.

So many times you have said to me
That you remembered me in your
prayer,
And you were always telling me something
Of the Bible that you had there.

But we can't wish you back, dear mother,
For you were always in pain while here.
Now I hope that you are with the blessed
Jesus,
That will free you of your pain and care.

You have left five broken-hearted children
To mourn their greatest loss,
But I hope some day this sadness
Will be turned into cross.

In my heart memory lingers
Tender, kind and true.
There is not a day, dear mother,
That I do not think of you.

It will be home no more now, mother,
Without seeing you,
For you were always there at home,
So sweet, and sad, too.

Fare-thee-well, dear little mother,
I love your little grave.
I hope that I can meet you in Heaven,
And bear my troubles brave.

Written by her oldest daughter,
Mrs. T. F. Phillips,
Walstonburg, N. C., R. 3.

JAMES B. COX

The Church at Kitty Hawk, N. C., met in special conference on Saturday, January 15, 1938. Elder J. P. Tingle was chosen Moderator and brother Fred Perry was Clerk. All were in peace and visiting brethren and sisters present were invited to seats. The deacon, B. F. Perry, stated that the purpose of the conference was to have a proper notice and record made of the death of our dear brother, James B. Cox, to which all agreed and the Clerk requested that the Moderator prepare the same.

Our dear brother and sweet singer, James B. Cox, was born Feb. 14, 1870 and departed this life on the 19th day of De-

ember 1937, making his stay on earth 67 years, 10 months and 5 days. He was the son of Jeremiah W. Cox and Cary A., his wife, who raised their son to be a highly respected citizen.

On November 11, 1893 he married Miss Dora A. Midgett, and unto this union were born seven children, two of which died in infancy. His widow and five children survive, viz: Miss Gladys C. Cox and Mrs. Geneva Register live in Raleigh, also their younger brother, Jerry W. Cox, is in State College, Raleigh, N. C. and one other brother, Charlie W. Cox is in Florida, and a sister, Mrs. Clara Midgett lives at Manteo, N. C. Also Brother Cox leaves one sister, Mrs. Geraldine Hathaway of Creswell, N. C. These with a host of friends mourn their loss, but we feel that their loss is his eternal gain.

Brother Cox loved the doctrine of sovereign grace; he was a predestinarian of the old time and type; he firmly believed that the God of Heaven was an absolute sovereign over all worlds, men, devils, and things. He held that the eternal God was the embodiment of infinite wisdom and that He understood all our thoughts long before we ever had a thought, and just so with all our words and steps. He further held that the very thought of infinite wisdom carried the thought that everything was registered and unalterably engraved in the mind of the eternal God, hence by His determinate council and foreknowledge, all things consist and have their continual being and motions, without the variation of a second of time. He was firm in his convictions and yet meek and lowly in heart. He was kind and affectionate, and so far as his earthly means would allow, administered to the necessities of the poor and needy.

Brother Cox had for many years been in the U. S. Lighthouse service and was recently transferred to the Middle Ground Light in Hampton Roads, Va., at which place he was taken seriously ill and died in a very few minutes. His body was carried to the home of his daughter, Mrs. John (Clara) Midgett of Manteo, N. C., where all the family had met, and the writer was called to conduct a funeral service, and in the presence of a good audience, spoke of the "Power of the Resurrection of the Dead," as the chief and crowning work of the gospel of Jesus Christ. The body, with the family and many of their friends, was carried across the Sound to near Man's Harbor at the family burying ground, and in the presence of another large audience, the writer felt constrained to further emphasize the glorious doctrine of the "Resurrection of the Dead."

With tears, a hand of sympathy was extended to the bereaved family.

Brother Cox enjoyed the confidence and

esteem of all who knew him, and he will not only be missed by his immediate family, but the church at Kitty Hawk will miss a true and tried friend, for he was looked to as a leader in the musical tone of the church.

May the Lord bless these lines to the comfort of the church and the family.

J. P. Tingle.

RESOLUTIONS OF RESPECT

Whereas: Our Almighty God has taken from us our joint pastor, John W. Weaver, at Moore's church. His birth was on September 19, 1879 and his death was on August 20, 1937. He was chosen to serve jointly as pastor with Elder J. C. Smith, at Moore's, Saturday before the fourth Sunday in December, 1933. He served faithfully until the end. Therefore be it resolved:

First, That while we, the church at Moore's feel our great loss, but say, the Lord's will be done, not ours, and we bow in submission to His will.

Second, That while we feel the passing of Brother Weaver, has caused a vacancy that cannot be filled, his life was such that we can say he has received the reward of the faithful, for he always filled his seat at church unless providentially hindered.

Third, that we extend to his wife and loved ones our heartfelt sympathy and may God's richest blessings abide with them forever.

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

Written by a sister,

Mrs. Charlie H. Wiggins,
Elm City, N. C., R. 1. Box 81.

MRS. CARRIE THOMASSON.

On Tuesday morning, November 9, 1937, Sister Carrie Thomasson, age 81, departed this life. Her funeral was conducted at the home by her pastor, J. A. Herndon, assisted by Rev. S. L. Morgan. Although she had been afflicted with the infirmities of old age and an injured hip for some time, her passing cast a pall of deep sorrow among us. She was of a sweet, quiet disposition, and loved by all. Her children have lost a refined, Christian mother, her community a lovely neighbor, and her church a consecrated, devoted member.

Sister Thomasson united with the church at Dutchville Saturday, July 24, 1902, and was baptized the next meeting. She was held in sweet fellowship and love until the end. We mourn our loss, which we feel is her gain, and are thankful for such a life spent among us. To the entire family we express deep sympathy. May the Lord bless you all.

Maggie W. Stallings.

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NO. 9

WHEN THE PEOPLE OBEYED GOD, THEY HAD PLENTY.

And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithes of oxen and sheep, and the tithe of holy things, which were consecrated unto the Lord their God, and laid them by heaps.

In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

And when Hezekiah and the priests came and saw the heaps, they blessed the Lord and His people Israel.

Then Hezekiah questioned with the priests and the Levites concerning the heaps.

And Azariah the chief priest of the house of the Lord answered him, and said, since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left a great store: for the Lord hath blessed His people; and that which is left is this great store.

Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them.

And brought in the offerings and the tithes, and the dedicated things faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next."—2 Chron. 31:5-12.

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

MY YOKE IS EASY AND MY BURDEN LIGHT.

"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 I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

These are the words of Jesus, who spake as never man spake. "For He taught as one having authority, and not as the scribes." Matt. 7:29. We will first consider who our Saviour was addressing when He said: "Come unto me, all ye that labor and are heavy laden." We understand that the church is under consideration here, and while it says "all," it means all of a certain class: all that labor and are heavy laden. It does not mean natural labor, but it means the spiritual exercises of the soul, when one is bowed down with grief, and brought very low laboring under a burden, like Jesus when He was in the garden of Gethsemane the night before He was crucified. He saith unto Peter, James and John: "My soul is exceeding sorrowful unto death: tarry ye here and watch."

"And He was withdrawn from them a stone's cast, and kneeled down, and prayed, saying, Father, if Thou be willing, remove this cup from me: nevertheless not my will

but Thine, be done. And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony He prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow. And said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation." Luke 22:41-46.

I do not intend to say that any of the children of God are required to suffer to the same extent that Jesus did. I do not think we are. We suffer with Him, but not to the same extent. The apostle says: "For consider Him that endured such contradictions of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Heb. 12:3-4. That is not necessary; for the sacrifice that Jesus made upon the cross, is all sufficient. "For by one offering He hath perfected forever them that are sanctified." Heb. 10:14. Not them that sanctify themselves, but them that are sanctified. And the apostle Jude tells us who it is that sanctifies them. He says "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Jude 1:1. This embraces

all the children of God, and they are the class of people who labor and are heavy laden. That is they are carrying burdens, peculiar to themselves; like Jacob's flocks and herds, as he was returning from Padanaram, where he had served Laban, his mother's brother twenty years. And the Lord had blest him to be rich in flocks and herds, also his two wives and his two women servants and his eleven sons. His brother Esau heard he was coming, and came to meet him with four hundred men, and when he met him he embraced him, and fell on his neck and kissed him. And Esau said, Let us take our journey, and let us go: and I will go before thee. As much as to say, I will lead the way, and you all follow. These things are typical, and they point to spiritual things. Esau represents the flesh, and he felt very strong, because he had four hundred men with him. But with Jacob it was different; he did not feel so strong; he had been wrestling. Just the night before, there wrestled with him a man (angel) until the breaking of the day. "And when he saw that he prevailed not against him; he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince thou hast power with God and with men, and hast prevailed. And

Jacob asked him and said, Tell me, I pray thee, thy name. And he said: Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh." Gen. 32:24-31.

So Jacob had just passed through a wonderful experience, and he did not feel as strong as his brother, Esau. "And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die. Let my lord I pray thee pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure." Gen. 33:12-14. The church cannot keep pace with the world, because they are tender, and have burdens to carry: and some of the burdens are very heavy; and they have learned by experience that: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5. "The spirit is willing, but the flesh is weak: therefore they wait on the Lord to renew their strength. Even the youths shall faint and be weary and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount upon wings as eagles; they shall run and not be weary; they shall walk and not faint." Isaiah

40:30-31.

Now He says to this class of people, "Come unto me, and I will give you rest." How do they come? They come by faith. "For 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. You must believe that He is God, and that He is able to bless you, like the leper that came to Jesus and worshipped Him, saying, "Lord, if Thou wilt, Thou canst make me clean." "And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." Matt. 8:23. There is not one instance recorded in the Bible where anyone ever came to Jesus, by faith, in vain; but in every case they always received the blessing. He said, "I will give you rest." He did this by relieving their anxiety, granting their request, restoring peace to their troubled and heavy-laden souls: by appearing to them and saying, "It is I, be not afraid." As the poet says:

"When the spirit is broken with sorrow and care,

And comfort is ready to die.

Then darkness shall pass, and the sunshine appear,

By the life-giving word, 'It is I.' "

"Take my yoke upon you and learn of me." This language applies to every heaven born soul. Not only to the ministers and deacons, but to every believer in the Lord Jesus Christ. The yoke is laid upon them in order that they may render service; for every one of the house-

hold of faith has an especial duty to perform, according to their several ability. Matt. 25:15. There is no place in the church for the indolent and slothful, but every member should be diligent, to make their calling and election sure: "for if ye do these things ye shall never fall." 2 Peter 1:10.

It is written of Jesus that though He were a Son, yet, learned He obedience by things which He suffered. Heb. 5:8. So the children of God learn in the same way. Therefore, we have to suffer. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in His steps. But there is a blessed promise in connection with this. The apostle says: "For if we be dead with Him, we shall also live with Him. If we suffer we shall also reign with Him." 2 Tim. 2:11-12. Jesus said to His disciples, "In the world ye shall have tribulation, but in me peace. Be of good cheer, I have overcome the world." John 16:33. Tribulation is appointed unto us, because it is good for us to know what adversity is, in order that we may appreciate prosperity. Then it works for our good in other ways. Paul says: "And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and 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. 5:3-5. It is not natural for a man to glory in tribulation; but Paul was thinking about the

good results that it worketh out for us; therefore he could say, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Heb. 12:11.

This is the way we learn of our Lord Jesus. Therefore we have to go down into the deep. "Deep call-eth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me. Yet the Lord will command His loving kindness in the daytime and in the night His song (praise) shall be with me, and my prayer unto the God of my life." Psalms 42:7-8.

David realized that affliction was good for him, for he says: "Before I was afflicted I went astray: but now have I kept Thy word. It is good for me that I have been afflicted; that I might learn thy statutes." Psalms 119:67 and 71. The poet says:

"Afflictions, though they seem severe,
Are oft in mercy sent.
They stopped the prodigal's career,
And caused him to repent."

"For I am meek and lowly in heart: and ye shall find rest unto your souls." What gracious words are these, and how they sink down deep into our souls, and cause us to feel thankful and grateful that we have been so highly favored as to be blest to trust in such a loving, meek and lowly Saviour. Who, being in the form of God, thought it not robbery to be equal with God.

But made Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2:6-11. "For my yoke is easy, and my burden is light." Our gracious Lord does not lay upon us any more than we can endure. "For He knoweth our frame; He remembereth that we are dust." "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children: To such as keep His covenant, and to those that remember His commandments to do them. Psalms 103:14-18. The yoke of Jesus is not grievous, painful, or hard to be borne, but it is easy and His burden is light. The burden is tempered by His loving compassion and tender mercy. We know that without Him we can do nothing. John 15:5. But we can do all things through Christ which strengtheneth us. Phil. 4:13. That means all things that are required of us. There is more re-

quired of some than others. "For unto whomsoever much is given, of Him shall be much required." Luke 12:48. "Now we go in discharge of our duty in the spirit of love. We walk by faith, and faith worketh by love." Gal. 5:6. It was a pleasure to Jesus to do His Father's will, for He says, "I delight to do Thy will, O my God: Yea, Thy law is within my heart." Psalms 40:8.

Now if we have been born of the Spirit, it is the same Spirit that caused Jesus to delight to do the Father's will. For the Lord says: "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. 8:10. Now Peter says: "Wherefore, gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." I Peter 1:13. "Hope to the end." What a blessing to the way-worn pilgrim, that we have a hope in Jesus. Paul calls it a better hope. He means that our hope in Jesus is better than trusting in the law that came by Moses. For He says: "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Heb. 7:19.

How do we draw nigh to God by this hope? Because the apostle says: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." Heb 6:19-20.

Under the law covenant, national Israel worshipped God in types and shadows; but in this gospel covenant under which we live, they that are born of the Spirit, worship God in Spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in Spirit and in truth." John 4:23-24.

Now, in conclusion, let me say— That Jesus has entered into the Holy of Holies, and sitteth at the right hand of God, the Father, and our hope which is both sure and steadfast, is anchored to Him. And as He is the head of the church, Eph. 5:23, and the church is the body of Christ, 1 Cor. 12:27, that insures a home for the church.

"We speak of the realms of the blest,
That country so bright and so fair;
And oft are its glories confessed,
But what must it be to be there?"

J. E. Herndon,
Danville, Va., Route 2.

EXPERIENCE.

(Republished by request.)

Elders Gold and Lester,
Dear Brethren:

My beloved pastor has requested me time and again to write the reason of my hope or the dealings of the Lord with me. I now feel it my duty to make the attempt if the Lord will enable me. My weakness is so great that unless the good hand of the Lord is upon me I cannot say one word in His praise.

I was married at the age of twenty-one, was blessed with a good husband and thought my troubles were gone. One morning on rising

early it appeared that everything was dark with me, and these words came to me: You are a great sinner and do not deserve the husband you are blessed with. Then my troubles began, though not such great troubles as I have heard some speak of. Sometimes I would go for months in sin and ease as to my condition as a sinner, not thinking much about it. One evening a lady visited me and told me of a convert they had at a revival meeting that was going on. I remarked if he had religion there was a chance for me. She remarked that the Old Baptists had me on the stool of do nothing and I would go right down to hell. It struck me so I felt like I would not live another day and torment would be my portion, but I did not think as she, that the Old Baptists would be to blame, but my own sins had condemned me, and the Lord was just in condemning me. My husband was away from home. I laid down at night and prayed to the Lord if I had been mistaken in believing the Baptist doctrine was right to show me where I was wrong, as I had believed from childhood that the old Baptist church was the true church of God. These words awoke me next morning: "Be ye therefore steadfast, unmovable; always abounding in faith." I did not know they were scripture, but I read the New Testament until I found them. I felt to rejoice and did not see any more trouble until sometime after that I read it again and found it was addressed to the brethren, and that seemed to cut me off. So I went on about eight years before I felt it my duty to go

to the church, but seldom crossed a stream but what these words would come into my mind: Here is water, what doth hinder you to be baptized?

In the year 1893, I was taken sick and was not expected to live. My neighbors stood around my bed crying. I told them not to grieve, for I believed the Lord had pardoned my sins. One old lady spoke out and said, "Thank the Lord for that." These words came to my mind: One thing thou lackest; arise and be baptized. I soon began to get better, and baptism and uniting with the church was so much on my mind I was no company to my husband or children. I commenced to go to preaching and would be disappointed if the preacher did not come. Something would take place that I could not go until I felt as miserable as I could be. In the time of my great trouble I lost a darling little babe. I felt it was taken from me for my disobedience, and yet I could not claim a hope sufficient to make me believe I had a hope until in 1894, I went to Ephesus Church at the place my membership now is, and our beloved pastor, Elder B. L. Stultz preached the first sermon I ever heard with understanding, if indeed I have ever heard with an understanding ear. His text was, "Verily, verily I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God, and they shall live." I felt I had heard the voice of the Son of God and I should yet live to praise His name, and I wanted to speak out and say for all to praise His name.

But soon I had doubts and fears again and some evidence that it was my duty to join the church and be baptized. I got in so much trouble about my condition that I thought I was dying, and my husband sent for a cousin of mine that he might not be alone if I died. Then these words came into my mind:

I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I must forever die.

I was then made willing to go to the church let come what might, but soon was praying for more evidence if it was my duty to unite with the church. I prayed the Lord to direct me in a dream or in some way what church I should go to, if indeed He was in the matter and it was my duty to go. On waking one morning these words seemed to be spoken to me: Lay your case at Jesus' feet. It seemed that I saw the church at that dear old spot where my membership now is, sitting in conference and Christ's feet on the cross came down in the midst. I felt to rejoice all that day that the Lord had heard my cry and had come to deliver me out of my troubles. Yes He had come, for it seemed He was with me and was mine just as truly as though I alone was cherished and kept for His own. I was also directed to the spot where I should be baptized. I felt it my duty to be baptized in the stream near where I live and also to have preaching at our house. So I went before the church at Ephesus the third Saturday in June, 1894, and was baptized by Elder B. L. Stultz, together with my husband, on the third Sunday in July. The

preaching brethren that were with us on this occasion were Elders Turner, Johnson and Stultz. It was indeed a feast to us to have them with us. The talk that Brother Turner gave at the water on baptism will be long remembered by me. I felt that the Lord had directed them all to us that day. Then I thought I would never see any more trouble, but alas, I was mistaken, for many have been my troubles, but the Lord has delivered me out of them all so that I feel to say, He is my Lord and my God, but like Thomas I am often doubting.

Now I have written these lines, it seems to me, in the dark; had it not been requested of me by one to whom it seems to me I should show double honor I should not have written them. Now after writing it appears to me like the writer is very imperfect, yet I have been impressed to write many times for the "Landmark" and let others know how I have enjoyed reading the "Landmark." The first "Landmark" of this year was a feast to me.

I hope, Brother Gold, you may live many years to publish the "Landmark."

Mrs. B. W. . . worth,
Penhook, Va.

READING LANDMARK SINCE A CHILD.

Dear Mr. Gold:

Please find check for two dollars to pay for the Landmark up to October 15, 1938.

I have been reading the Landmark ever since I was a child, and want to continue it as long as I live.

Mrs. S. P. Strickland,
Fremont, N. C.

ZION'S LANDMARK

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

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DOCTRINE VS. DOCTRINES.

We hear much said about doctrine; but little about doctrines in the plural. Since our people, many of them, seem disturbed about which is and is not sound doctrine, we feel inclined to give some Bible quotations in regard to the difference between DOCTRINE, which is of God, and DOCTRINES of men and devils.

First, What is doctrine? Cruden gives the following index to the scriptures, (which are our only valid authority as to doctrine and the plurality of the doctrines and commandments of men.)

1. Doctrine signifies knowledge, or learning. (Isaiah 28:9.)

2. A tenet, or opinion. (Matt. 16:12.)

3. The truths of the gospel in general. (Titus 2:10.)

4. Instruction, information and

conformation, in the truths of the gospel. (2nd Tim. 3:16.)

5. The manner of teaching, with the matter also. (Matt. 7:28.)

6. The Act of teaching. (Mark 14:2).

7. Divine instruction. (Matt. 15:9.)

A careful reading of each of the scriptural quotations given above, will give the reader a splendid scriptural view of the DOCTRINE OF GOD, and of the sundry doctrines of men and devils. We give other scriptural quotations in the latter portion of this article.

The Bible gives its first reference to doctrine in Deut. 32:2, in which it is said, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the Lord: Ascribe ye greatness to our God. He is the rock, His work is perfect; for all His ways are judgment; a God of truth, and without iniquity. Just and right is He."

All the wise men of the world cannot better describe the Doctrine of God, than Moses did in this song. "A God of truth without iniquity, just and right is He."

God said, "My doctrine is pure, and I am clean in thine eyes. (Job 11:4). Jesus said, "My doctrine is not Mine but His that sent Me." Thus giving to His Father all the glory. (John 7:16)

David says, "The law of the Lord is perfect, converting the soul, the

testimony of the Lord is sure, making wise the simple." (Psalms 19:7)

Who can understand the doctrine of God? "Who by searching can find God?" Isaiah asked this question, "Whom shall He teach knowledge?" "And whom shall He make to understand doctrine?" He answers his question by saying (it is) "Them that are weaned from the breasts and drawn from the breasts."

This teaches what Paul taught, that we have babes in Christ, those who must be fed milk and not with the strong meat of the doctrine. It is as true now as then; but we have some who are not skillful in the word, who seem to think that they know all about doctrine, and that such as have not graduated, should not be well regarded among Primitive Baptists. I am not guessing, for I have written data to prove my assertion. Are we wiser than Paul? Are we in the midst of a wiser people than was Paul? Surely not, and we should be charitable to the weaker saints as was he. Let us hear him speak. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as to babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet are ye now able. (1 Cor. 3:1-2.)

Why should Paul have fed them at all, since he further said: "For ye are yet carnal; for whereas there is among you envying and strife, and divisions, are ye not carnal and walk as men? etc." These conditions are just as manifest now as in the days when Paul preached

the gospel, and was willing to feed the little ones with milk and not with the strong meat of the doctrine.

All the ministers in the world cannot make a lamb, or a child of God, but they are born of God, born from above, born of love, and if it had been in the providence of God he could have made them all full grown, and not as babes and sucklings; but it pleased Him to hide these things from the wise and prudent and to reveal them unto babes. Therefore, dear reader, those who desire to be charitable toward the little ones, will have their enemies, it has been so and will be so, but we humbly desire that our people may be willing to humble themselves under the mighty hand of God and that love, tenderness, and fellowship may once again be manifest among the dear people of God, the lambs or babes included.

If it is treason to seek peace, to refrain from being active in seeking and aiding and abetting in dividing our people over questions to no profit, those who cry treason may make the most of it, and God be their judge. I hope never to have to make it a test of fellowship; but prefer to suffer as He suffered, to be accused as He was accused, by self-satisfied men, who cry "away with a man who is not seeing things through our glasses." They wanted Him to be disowned because He sat with and ate with publicans and sinners. He did not love sin, but loved sinners and came to save them, not in; but from their sins, and He accomplished the work the Father gave unto Him to do.

The doctrine of Balaam, see Rev. 2:14, was condemned. It is still condemned by those who are right minded or spiritually taught of the Lord.

The doctrines of devils, were many and still numerous. Paul warned his son in the ministry, saying: "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," etc.

The devil, so said Jesus Christ, is a liar and the father of it, and Jesus said unto the servants of Satan. "Ye are from beneath, I am from above, ye are of your father the devil and his works will ye do."

What kind of doctrine does the devil teach? Is it in harmony with the doctrine or command of God? Surely not. "And the Lord took the man and put him into the garden of Eden to dress it and to keep it, and the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; in the day thou eatest thereof thou shalt surely die." Gen. 2:15-17. Some insist that all of the commands of God are obeyed. In this case Adam did just what God commanded that he should not do, but of course God being all wise, knew that he would disobey His command, and that as a result he and all his posterity would fall under the curse of the broken command of God.

What did the devil say? "And the serpent said unto the woman, ye shall not surely die, for God

knoweth that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.' Gen. 3:4-5. He was and is an adversary of God and His people, and Jesus said unto some of his followers: "Ye hypocrites, well did Esaias prophesy of you, saying 'this people draw nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men, for out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies, etc.' All these come from the flesh and the devil; but the fruit of the spirit is joy, peace, love, etc., against which there is no law."

The devil tempted the Lord, by saying after His forty days fast. "If Thou be the Son of God, command that these stones be made bread." But Jesus said, "it is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The devil was not yet willing to leave the Lord. When Jesus was set upon a pinnacle of the temple, the devil said: "If Thou be the Son of God cast Thyself down, for it is written, He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up lest at any time thou shalt dash Thy foot against a stone."

Jesus answered Satan and said: "It is written again, 'Thou shalt not tempt the Lord thy God.'" Matt. 4th chapter.

Paul speaks of good doctrine. (1st Tim. 4:6) And of sound doc-

trine. (1st Tim. 1:10; 2nd Tim. 4:3; Titus 1:9 and 2:1.) Read for yourselves as to what Paul felt to be sound doctrine."

As to the doctrines and commandments of men and devils see (Matt 15:9) Col. 2:22; 1st Tim. 4:1; and Heb. 13:9) With such a wealth of Bible testimony, it seems strange that men still insist on belief in the theories, doctrines or commandments of men and devils rather than contend earnestly for the doctrine of God our Saviour.

As to who the devil is, and what he is, we may well content ourselves with what we read in the following scriptures: "As a most wicked soul, the implacable enemy and tempter of the human race, especially believers whom he seeks to devour. (Peter 1:5-8) He is called Abaddon in Hebrew, Apollyon in Greek, that is destroyer. (Rev. 9:11) Angel of the bottomless pit—prince of this world. (John 12:31.) Prince of Darkness. (Eph. 6:12) A roaring lion and adversary. A sinner from the beginning, (1st John 3:8) Beelzebub—Accuser, Belial, Deceiver, Dragon, Liar, Leviathan, Lucifer, Murderer, Serpent, Satan, Tormenter, the god of this world, etc. God and Christ are high, holy and without blame. His servants were and are and ever will be, dependent upon Him whom to know is life eternal. For spiritual wisdom, grace and power to serve Him acceptably, and to feed the flock with Spiritual food, good doctrine, sound doctrine, and with Spiritual drink which cometh not from the earth, but floweth from beneath the throne of God and the Lamb,

flowing out into the garden of His grace, watering the plants of His Pasture, and so directing them, that in the final day they will all, with one accord, sing the song of redeeming love to God and His Christ to all eternity.

Paul did not promise his followers that they would be released from the strife and conflict until death wrought its work; but assured them that through Christ they would triumph gloriously in time and be presented in the glorious presence and in the image of the divine head in the eternal day.

Until we are thus released from bondage unto sin, he said "finally brethren be strong in the Lord, and the power of His might. Put on the whole armour of God, that ye may be able to stand against (not for) the wiles of the devil, for we wrestle not against flesh and blood, but against principalities and power, against the rulers of darkness, against spiritual wickedness in high places, etc. Thus we see the kind of opposition the children of God must meet; but it is not to serve, ultimately, to separate His people from Him for "neither life nor death, nor principalities nor powers, nor things present or things to come, nor any other thing or creature shall separate us from the love of God which is in Christ Jesus our Lord."

The doctrine of God, of life, of light, joy and peace may well be set forth in these quotations: "God is light and in him no darkness at all." If we say we have fellowship with Him and walk in darkness, we lie, and do not the truth." "If we say

we have no sin, we deceive ourselves, and the truth is not in us." "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." (Jesus was the born of God, the only begotten Son of God, full of grace and truth.) His children are not, were not without sin; but are His by adoption, and by His righteousness are cleansed from all unrighteousness.

May the God of all mercy give us an understanding of these things and cause us to ever contend for the faith once delivered to the saints.

O. J. Denny.

LET GOD BE MAGNIFIED.

Psalms 70:4.

Scarcely any phase of Christian experience that David did not express. At times respecting salvation he seemed to be in a great hurry; as, "Make haste, O God, make haste to help me." Anon we hear him saying, "I waited patiently for Thy salvation," that is for the full realization of it. At times there is nothing more anxiously sought, and harder, or more difficult to wait for and pine with delay, as God's salvation.

Salvation is God's act of love and peace granted to His elect people. This salvation is the masterpiece of the triune God. No other real salvation can be attained; for in fact there is no other, though there are as many imaginary forms of salvation as there are creeds. The distinguishing assurance in His salvation that it saves and keeps saved. God the Father, in love, planned this salvation; God the Son, in His

love and blood, obtained or secured it; God the Holy Ghost, in love, reveals, or applies it to the trophies of His love. The Father chose them in His Son out of the fallen race of Adam, and purposed to save them before the world; God the Son, on the cross, meritoriously saved them when He said, "It is finished"; and God the Holy Ghost vitally saved all the Father chose, the Son redeemed when born again.

Unquestionable salvation in its first developments grasped our federal heads, Adam and Eve, when they had received the sentence of death, then made He coats of skin and clothed them, after which He drove them out of the Paradise of earth. Their first promise of salvation was that the seed of the woman should bruise the serpent's head. Thus we learn that death came through the serpent, and salvation through the seed of the woman. What a privilege that the redeemed in every age, who love God, can say with one accord continually, let God be magnified, that is to exalt, extol and bless His holy name. Surely there is nothing so dear to a quickened sinner as God's salvation. What could have been so dear to Peter when he felt himself sinking in the deep water, as the hand that was stretched forth to save him.

In this world God's people have to continually cry for His mercy and salvation, else they perish. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God." In heaven they will be where there is no enemy or sin, and all will be like Jesus and be satisfied. M. L. Gilbert.

SIRS, WE WOULD SEE JESUS.**John 12:21.**

This is the language of the Greeks or Hellenist who came to the feast of the Passover to worship. They were not Jews who lived in Greece but must have been proselytes who were permitted to worship with the Jews but not allowed to eat the Passover. It was not to gratify an idle curiosity that brought them, but an holy desire which can only be satisfied with His divine presence, which the Greeks craved while the greater part of the Jews were disgusted with His preaching, and who regarded His presence as mean and contemptible. It is the greatest desire of all heaven born souls to see Jesus, but while they cannot come into His bodily presence now as was the case of these Greeks, yet coming to Him then was no more important than coming to Him now in the spirit of true worship, for He says, "Come unto me and I will give you rest," and "No man can come to me except my Father who has sent me draw him," and "He that cometh unto me I will in no wise cast out, but will raise him up again at the last day."

Our Saviour bids those in whom He has sent His Spirit which shows them they are lost and are "Without God and without hope in the world." All such would see Jesus, as this Spirit when it is sent into the heart of the vilest sinner points him to the "Lamb of God who takes away the sins of the world," and while they cannot see Jesus in the flesh, they with an eye of faith see Him as their precious Redeemer.

They see Him in the church, they see Him in each of those in whose heart He has sent His Spirit, who alone can quicken dead sinners and give them power to come to Him in the Spirit of prayer confessing their sins who alone can forgive and separate them from their sins as far as the east is from the west.

In these last times we do not see Him as plainly as in former days, we only get a glimpse of Him, for the love of worldly gain and the pursuits of pleasure, the desire for more and more society, creating many auxiliaries to help gain the world for Christ, filling the churches with unconverted members who cannot bear the truth, putting out literature to teach falsehoods in order to deceive more people who listen to and do the bidding of these false teachers who have but one desire, that is to fleece the poor ignorant ones they have frightened into the society falsely called a church.

The main object in having the Bible translated into the English language was that all might read and know the truth, for the Catholic church has in all ages endeavored to keep the scriptures from their adherents. Now anyone can own a Bible and almost anyone can read, and while it is the best seller of all books, and if read by the masses it is little regarded. In it we find the best of language, the purest English and most sublime poetry, all portraying the eternity of God, His purpose, provisions, covenants, faithfulness, goodness, mercy and truth, all kept in store for those who love and know the truth. The Jehovah

of the Old Testament becomes the Christ of the New. Promises made when man was young on the earth are wonderfully and gloriously fulfilled while the shepherds watched over their flocks by night the Heavenly hosts came down as God's herald shouting in melodious strains, "This day is born unto you Christ, a Saviour."

B. S. Cowin.

BENJAMIN BARBA O'NEAL

Benjamin Barba O'Neal was born February 2, 1889 at Rose Bay, Hyde County, North Carolina. At the time of his passing from this life, January 22, 1937, he was forty-eight years old.

He was the only son of his mother, who died when he was only ten days old. Mr. and Mrs. William Porter of Hyde County, his uncle and aunt, took and raised him until he was twenty-two years old.

On December 28, 1912 he married Miss Ada Carawan of Pantego, N. C., and from this union they raised three sons, William Roy, Whitteton Bennette and Benjamin Marriner.

Mr. O'Neal moved to Belhaven where he was employed at the Inter-State Coöperation Corporation for a number of years, up to the time of his moving to the U. S. Government Project at Penderlea, N. C., December 23, 1936.

He was a member of the West Christian church, being baptized August 16, 1928 by the Rev. W. J. Burrus, of New Bern.

The funeral services were held on Saturday, January 23, 1937, at 5:30 P. M. and conducted by the Reverend P. L. Clark of the Burgaw Presbyterian church. The pallbearers were the Messrs. Taylor, Duncan, Rodgers, Hoover, Pykowski, and Gillette. The floral offerings were beautiful.

Mr. O'Neal was the first resident of the Government Homestead Project at Penderlea, N. C., to die. He was buried in the Penderlea Cemetery.

My dear husband and father was taken suddenly from us with a heart attack. Never did children have a better father and a wife a better husband. I do not feel that I can do justice to such a noble and God-fearing, loving child of God as he was. How sad it is to see his vacant chair, but it is a sweet comfort to know and believe he is in the arms of his dear Savior. He was always happy to fill his seat at church. The church will sadly miss him and his talks about the Saviour's blessings and goodness.

He seemed always ready and willing to visit the sick and help them in their needs when he was able. He seemed to be reconciled to God's works and will. Oh, how sad it is to give him up and I cannot realize that he is gone. While looking in his sweet face for the last time the thought came to me that he was not dead but just sleeping. How sad when we go home and look at the place he was in the habit of sitting and knowing that we will never see him again. May the dear Lord help us to become reconciled to His will, I pray. He tried to bear his cross with a smile. Many times he would come home from his day's work and exclaim, "What a miserable day," but in a short time he would be happy and smiling. Under his smile and carefree way his heart would be aching with the thought that some one would get worried with him and say things that were not so nice. He would talk to them in a nice way, but their attitude would hurt him. Many times I would feel sorry for him and cry.

We tried hard to see things alike and pull together in all things. We had our troubles together and tried to look on the bright side of life in all things. He was always so kind to all that would let him. Being left an orphan he did not know what a mother's love was and one day he told me that I had been a mother to him besides being a wife.

He did not gain in this world's goods, but he did gain in the word and works of God. How sweet is His Name.

The saddest to me of all the years is the depths of my sorrow over the death of my dear husband. In our hearts his memory shall linger on. There is not a day dear father that we do not think of you in bitter grief and sorrow. Home is not the same since our father went away to the Father above. As we sit and watch the setting sun, a feeling steals into our hearts. A feeling that if only father would come home.

Time may pass and friends may come and go, but nothing will ease the memory of you from me. I can still see your sweet face with your everlasting smile and can imagine that you are still holding my hand as of old. I will always remember the last sweet looks you gave me. It is impressed in my heart and mind to stay. Our hearts are sad and lonely and our cross is hard to bear, but we live with the assurance that we will meet you in God's kingdom.

Keep him Jesus in Thy keeping, and we know that the broken circle will be complete when you call us to join you. Oh, Father, let us keep him in our memory and love him and may our sons be as faithful, upright and have the character that my husband had. May they be as loving, tender, and be full of Thy Spirit

as he was. Amen.

Written by his devoted wife,
Ada D. O'Neal.

MRS. ALICE SHOLAR

It is with a sad heart that we attempt to write in memory of our highly esteemed friend, Mrs. Alice Sholar, who has departed this life. She was born in Duplin county, August 14, 1887, and died May 21, 1937, making her stay on earth 49 years, 9 months and 7 days.

She was united in marriage to Mr. J. E. Sholar on the 21st day of August, 1918. She was a good wife, always kind and gentle to all she knew. She was the mother of one child, Miss Mattie Lee Sholar. She leaves one brother and two sisters, Mr. James Thomas Henderson, Mrs. Mollie Batts, both of Kinston, N. C., Mrs. Etta Smith, of Wilmington, N. C.

She was confined to her bed about five weeks. She seemed to have a lot of patience during her sickness. She wanted to hear preaching during her sickness of which Elder S. Gray of Kinston and Elder Trent of Reidsville, N. C., were called in and seemed to be very comforting to her.

She had many friends in Duplin and Lenoir counties. She stood well in the estimation of the people who knew her, and was a firm believer in the Primitive Baptist faith and order. But did not unite with the church. She enjoyed hearing the gospel preached. We had great confidence in her and believe she has gone to rest with Jesus.

She was the daughter of Mr. and Mrs. James M. Henderson of Duplin County, before her marriage.

Her funeral services were conducted at her home in Kinston, N. C., May 23rd, by her friend Elder S. Gray, of Kinston, N. C., of the White Oak Association. Her funeral was largely attended, and she was laid to rest in Maplewood Cemetery.

Composed by:

Mrs Lucy Grey,
Mr. J. E. Sholar,
S. Gray,

Kinston, N. C.

IN MEMORY OF AUNT MILLIE

Dearest sister, you have left us,
Here your loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal.

Sister, you were mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
As it floats among the trees.

The rolling stream of life rolls on;
But still the vacant chair
Recalls the love, the voice, the smile,

Of you who once sat there.

We often sit and think of you,
When we are all alone,
For memory is the only thing
That grief can call its own.

Oh, happy soul, who safely passed,
Your weary warfare here,
Arrived at Jesus' feet at last,
And ended all your care.

Peaceful be your silent slumbers,
Peaceful in the grave so low,
You no more will join our number
You no more our songs shall know.

Yet again we hope to meet you,
When the day of life has fled,
Then in Heaven with joy to greet you,
Where no more farewell tears are shed.

Written in memory of Sister Millie Ann Williams, at the request of Mrs. J. T. Williams and Mrs. E. P. Weaver, by
Alice Williford.

ELDER S. GRAY WILL PREACH.

Please publish the following appointments for Elder S. Gray of the White Oak Association, in Zion's Landmark:

Little Creek, Tuesday, March 22nd,
11:00 A. M.

Mt. Gilead, Clayton, Wednesday, March 23rd. 7:00 P. M.

Oak Grove, Thursday, March 24th,
11:00 A. M.

Middle Creek, Friday, March 25th,
11:00 A. M.

Willow Springs, Saturday and Fourth Sunday, March 26th and 27th.

Angier, Sunday night, March 27th, 7:00 P. M.

Sandy Grove, Monday, March 28th,
11:00 A. M.

Bethel, Tuesday, March 29th, 11:00 A. M.

Fellowship, Wednesday, March 30th,
11:00 A. M.

Clement, March 31st, 11:00 A. M.

Hannah's Creek, Friday, April 1st,
11:00 A. M.

Mt. Zion, Friday, April 1st, 7:00 P. M.

Bethsada, Saturday and Sunday, April 2nd and 3rd, 11:00 A. M.

Union, Monday, April 4th, 11:00 A. M.

Yours very truly,
T. Floyd Adams.

MRS. BETTIE PADGETT.

In memory of our beloved sister, Mrs. Bettie Padgett, who was born May 1857, and died January 21, 1938, making her stay on earth almost eighty-one years. She united with the Primitive Baptist Church several years ago. "Sis Bettie," as she was called at the County Home where she had lived some six or eight years, was the

life of the home, as she was of a cheerful disposition, always with a pleasant smile and a kind word for everybody she met. Her kind words and loving smiles are missed in the home which she has left. We miss her footsteps and her pleasant "Good-Mornings," but we feel her absence here is presence with the Lord. Her life she lived here is evidence that she is resting in peace where no trials, tears or pain can ever come.

She was the mother of nine children, but only one survives, a son, Andrew Padgett. The funeral services were conducted at the County Home by her pastor, Elder E. F. Pollard.

She was laid to rest in the family cemetery near Richlands, N. C., to await the resurrection, when the Lord will call His people home, and there we hope to meet her face to face, and all be like Him.

Written by one who knew her,
Mrs. G. F. Phillips,
Jacksonville, N. C.

MRS. MARTHA A. WHITE

On the seventeenth day of December, 1937, the gentle spirit of our dear sister, Martha A. White, left its earthly home and returned to God who gave it. She was born October 31, 1843, making her ninety-four years of age when she died. She was the widow of the late Mc. G. White, who preceded her to the grave several years ago. To this union were born thirteen children. Five survive: Z. D. F. White, and Bertha Johnson of Robersonville, N. C.; Ophelia Brown, Rocky Mount, N. C.; Daisy Lowery, Hickory, Va., and Beulah Holliday, Raleigh, N. C.

Professing a hope in Christ, Sister White was baptized in fellowship of the Primitive Baptist Church at Skewarkey Second Sunday in September, 1892 by her pastor, Elder Sylvester Hassell.

Funeral services were conducted by Elder B. S. Cowin and Elder A. B. Ayers. Her body was laid beside her husband in the family cemetery.

We do not feel to grieve after her for we feel like she has gone to rest, and will enter into the joys of her Lord.

This done by order of conference Saturday before the Second Sunday in January, 1938.

Elder B. S. Cowin, Moderator
John H. Mizelle, Church Clerk
Annie E. Edwards, Committee.

RESOLUTIONS OF RESPECT

On August 20th, 1937, when it pleased our God of mercy to remove from our midst our much loved and faithful brother and Elder, John W. Weaver, be it resolved:

1st, That we, the church at Autrey's Creek, N. C., do bow our heads in humble submissive to His most holy will.

2nd, That we extend our heartfelt sympathy to the bereaved family and that God may send His all abiding grace.

3rd, That a copy of these resolutions be sent to Zion's Landmark for publication, and a copy entered on our church book.
Done by order of Conference.

J. F. Eason, Church Clerk.

BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION.

Please announce that the Spring session of the Bear Creek Primitive Baptist Association is appointed to convene with the church at New Zion, Cabarrus county, about 4 miles south of Concord, N. C.

Those coming from a distance please communicate with Brother P. M. Hartsell, 129 Duval St., Concord, N. C., for instructions. Time of meeting, April 30th, May 1st and 2nd, 1938.

Elder W. C. Edwards, Moderator
Wingate, N. C.

J. W. Jones, Clerk,
Peachland, N. C.

ELDER J. W. WYATT

Elder J. W. Wyatt will preach, the Lord willing, at the following times and places:
Raleigh, Tuesday night, March 15th, 7:30 p. m.

Oak Grove, Wednesday, March 16th, at 11 a. m.

Middle Creek, Thursday, March 17th at 11 a. m.

Willow Springs, Friday, March 18th at 11 a. m.

Sandy Grove, Third Saturday and Sunday in March, 19th and 20th.

Angier, Sunday night, March 20th at 7:30 p. m.

Bethel, Monday, March 21st at 11 a. m.

Fellowship, Tuesday, March 22nd, at 11 a. m.

Hannah's Creek, Wednesday, March 23rd, at 11 a. m.

Clement, Thursday, March 24th, at 11 a. m.

Little Creek, Friday, March 25th, at 11 a. m.

Bethany at Pine Level, Saturday, March the 16th at 11 a. m.

Sunday, March 27th, 11 a. m. Cross Roads.

Monday, March 28th, Pittman's Grove, 11 a. m.

Tuesday, March 29th, Memorial, 11 a. m.

Wednesday, March 30th, Scott's, 11 a. m.

Thursday, March 31st, Contentnea, 11 a. m.

Friday, April 1st, Upper Black Creek, 11 a. m.

Saturday, April 2nd, Beulah, 11 a. m.

Sunday, April the 3rd, Old Harnett, 11 a. m.

Sunday Night, April 3rd, 7:30 p. m., Black River at Dunn.

Please Read Carefully

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

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

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

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

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Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

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ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Wilson, North Carolina

ZION'S LANDMARK

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--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXI.

APRIL 1, 1938

NO. 10

SENNACHERIB INVADES JUDAH.

"After these things, and the establishment thereof, Sennacherib, king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him.

So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the king of Assyria come, and find much water.

Also he strengthened himself and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.

And he set captains of war over the people, and armed them together to him in the street of the gate of the city, and they were comfortably to them saying,

Be strong and courageous, be not afraid or dismayed for the king of Assyria, nor for all the multitude that is with him: for there are more with us than with him."—2nd Chron. 32:1-8.

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.

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.

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Wilson, N. C.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

"WORK OUT YOUR OWN SALVATION WITH FEAR AND TREMBLING"—Phil. 2:12.

(By Elder F. S. Fisher, Gardiner, Maine.)

—Continued from last issue—

Perhaps I have digressed somewhat from our subject, but it seems better to bring our attention to the conduct of the Galatian and Corinthian Churches and describe the error of each that we might the more clearly show the dutiful walk of the Christian, by way of contrast, as presented by Paul in his commendatory words to the Church at Philippi. One great trouble these days with religious bodies, there is little or no working out or manifesting the hope of salvation wrought in by divine power. There is either a Galatian spirit which is work FOR salvation by the deeds of the law, or the Corinthian manner and antinomian spirit which leads men to lasciviousness, and a general apathetic attitude towards a Christian life. Here in this neutral ground is that path that no fowl knoweth, (Job 28:7) that highway cast up, which is for "The wayfaring men, though fools they shall not err therein. (Isa. 35:8) The Christian's path is made up of two things, viz: An utter disregard for the ceremonial law and ordinances of the Mosaic regime. And a strict obedience to the law of Christ as set forth in

gospel teachings, all of which is fulfilled in the one word LOVE. "Thou shalt love thy neighbor as thyself." (Gal. 5:14) It seems that Philippian brethren had followed down the line of truth, that we may say, half way between the error of Galatia and that of Corinth. After an absence of perhaps ten years Paul is able to commend the Philippians for having been obedient not only in his presence, that is, when he was with them, but much more now in his absence. "Not with eye service, as men-pleasers, but as servants of Christ, doing the will of God from the heart." (Eph. 6:6.) There are two forces that prompt obedience, both to God and man. One is the fear of punishment, and the other is through love. Fear produces only partial obedience, and man when caught will often steel himself against the suffering of the punishment for his misdeeds and claim to die like a man, but in reality dies like an unrelenting fool. The fear of the law does not make law-abiding citizens. And neither does the fear of God's punishment make Christians. The law abiding citizen is one that loves right, not as earning citizenship but as maintaining the honor wherein he was born. The Christian is obedient not in any sense of trying to earn salvation but rather in manifestation of this gift of God. Paul commends these brethren for their

obedience in the past and exhorts them to a continuance of this godly walk by working "out your own salvation with fear and trembling." Now my brethren if you have a hope in the mercy of God, that for Christ's sake He has forgiven your sins, He has wrought a mighty work in you by making you alive from the dead, for the dead know not anything. He has called you by His grace and bestowed upon you the gift of faith. His love has been shed abroad in your hearts by the Holy Ghost which is given unto you. He has taught you "That denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." (Titus 2:12.) And also by faith to look "For that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." (verse 13) "For if these things be in you and abound, they make you, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. (2nd Pet. 1:8) You have proved your faith by works in manifesting this work of grace in you, "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1st Cor. 15:58.) Hold fast to the profession you have made and do not turn either to the right or the left, but "Press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:14.) Be diligent about your Church matters, "Not forsaking the assembling of yourselves together as the manner of some is, but

exhorting one another, and so much the more as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." (Heb. 10:25-27.) All this is worked out by the Christian with fear and trembling and is the manifestation of God working in them according to the good pleasure of His will. That it is a work of grace is evident, and "It is a fearful thing to fall into the hands of the living God." And "They that feared the Lord spake often one to another." (Mal. 3:16). And again, "The fear of the Lord is the beginning of wisdom." (Ps. 111:10.) And all such are "Made wise unto salvation." In an interchange of experiences of the dealings of the Lord, one with another there is a beginning to see the wisdom of God displayed in the salvation of sinners. For as one speaks of the mighty work done in them by which they believe, confessing that Jesus is the Christ, the Son of the living God and with fear and trembling confess also that through this demonstration of the Spirit they are able to claim a hope in the mercy of God, the faith of others is strengthened and hope is built up that they too are of those who fear God. And indeed they do fear God, so much so, that they tremble to take His holy and sacred name on their sin-polluted lips, and to suffer their tongue that has rolled sin as a sweet morsel, to utter His name, or to speak in prayer and

supplication to Him through their throat that is an open sepulchre. It is indeed with fear and trembling that mortal man manifests the working of God in them.

They fear to acknowledge that their distresses and occasional rejoicings are the work of God in them and at the same time dare not deny it. Afraid to own it and afraid to deny it. This fear is not that of punishment, nor the cause of obedience, but is the love of God shed abroad in them which rules and leads to obedience. They serve God because of love to Him and for Jesus Christ whom He sent and this love reaches every member of his body. They come before the Church telling what the Lord has done for them, fearing it is all a mistake. And they fear and tremble for perhaps after all theirs might be a false confession, not having known the Lord in a saving way. And it makes them tremble to think they would doubt. When your pastor stands before you and attempts to speak in the name of God for your comfort and to His glory, it is with much fear and trembling, realizing the sacredness of the position. And the consequences if he has presumed to occupy a position to which he has never been called and has therefore taken the name of the Lord in vain. There is a sweet affinity realized when such kindred spirits blend their experiences together and speak often one to another in the fear of God. It is like the holy incense whose sacred mixture when fired gave off a sweet smelling savor unto God. This is an evidence of

the work of God in one, and John took it as unmistakable evidence. "For we know we have passed from death unto life because we love the brethren." (1st. John 3:14.) And what else other than the love of God could bind men together to stand together, to live and die together in the same faith and principles except it be LOVE. Love is the motive force of all true obedience, either natural or spiritual. In the measure we manifest our love for the brethren we manifest it to Him who loved us and gave Himself for us. And it is a terrible thing to ill-treat or hate one of these little ones for whom He died.

We see many vacant pews today, houses only partly filled, others closed and falling into decay. "And because iniquity shall abound the love of many shall wax cold." (Matt. 24:12.) Show me a professor that remains away from his meetings for any other cause than physical impossibility to be there, and I'll show you one whose love has ceased to burn towards God, his love to Jesus has grown cold, and his love for the brethren has gone out. This class is in no sense working out their own salvation. Now brethren, if you have any hope that God has worked in you a work of grace, which is salvation, then manifest this salvation and the hope that you have by your faithfulness to Him who hath wrought this self-same thing in you. And give attendance to your Church duties and take it as a blessed privilege to be there. This also manifests your love for your pastor and the brethren. In this way you let your light

(the light of the knowledge of the glory of God revealed in the face of Jesus Christ, which is Christ in you the hope of glory) shine and others see your good works, or the manifestation of this work in you, and therefore glorify the Father which is in heaven. For we all know it is none other than the work of God that man believes in God and Jesus Christ whom He has sent and lives this belief. "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure."

IT IS ALL IN HIS HANDS.

Dear Brethren and Sisters:

I have felt from time to time that I would like to pen you a few lines and let you know how I feel and believe, and when I am thinking of that I have some thoughts that I would like to express to you. But when I think of trying to put them on paper they take leave and are not easily gathered up. They are like milk spilled on the ground and cannot be taken up.

The Lord is gracious and good to His people and they like to praise His name, but they feel like they do not have the proper spirit to render praise, for fear they might be a faker, and they quench the spirit and possibly lose some joy in failing to make the effort.

As for me, I feel like I know there is nothing to me. When I would do good, evil is present with me, and I find I cannot do the things I would, and sometimes feel that I should, but dear people of God, it is all in His hands, and when He

will He can bless us. One of old says, "I know if He will He can make me clean," and I feel sure that if we are ever made clean it will be by His shed blood that was poured out on Calvary's cross, when He cried out and said, "It is finished." These seem to be the best words that we can think of. Oh what agony of death our dear Lord went through with for such poor, unworthy sinners as we are, that is, we feel we are. He said His soul was exceeding sorrowful unto death, and His Sweat was, as it were, great drops of blood. For God, who at sundry times and in divers manners spoke to the fathers by the prophets; but in these last days spake unto us by His Son, and oh how much more effectual it is, for in the days of old the Lord spoke to Moses and he spoke to the children and when Moses turned his back, they regarded not his saying, but made gods of their own and it displeased the Lord, yet he was not deceived in them. Hence Joshua could say: "If it seems evil to you to serve the Lord, choose you this day whom you will serve"; between the Gods of our forefathers on the other side of the flood, and the gods of the Amorites in whose land you now dwell.

You will hear it said that Joshua meant for them to choose between God and the devil. I don't think He would tell them to do that, for that was what they had done and that they had made choice of the devil and that will be the case every time when left to one's self. If you remember, Christ said, "You have not chosen me, but I have chosen

you, that you should go forth and show my praise with a well-ordered walk and a Godly conversation."

So brethren, you see your calling, that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy, who knows that better than you, who are called out of nature's night into the marvelous light of His kingdom, which shineth brighter than the sun at noonday. If you remember that was Paul's experience.

God, who is rich in mercy, teaches His people to know Him, whom to know is life eternal; for it is said this is life eternal, that you may know Thee, the only true God, and Jesus Christ whom Thou hast sent. If we know Him, we know the Father that sent Him, and if we know Him, we know him as having power in heaven and in earth, and able to save His people and not try to, but saves them with an everlasting salvation, world without end. Amen.

His children fell in Adam, our former head, but we were redeemed by our second Adam, a quickening Spirit from Heaven; for we hear Him saying: "Greater love hath no man than this, that a man lay down His life for His friends." And he says: "I call you my friends because you are my friends." "No man takes my life. I lay it down, and I take it up again."

Do you, dear child of God, have the least thought that He would go through all that suffering and then not accomplish His soul's desire? Well, I don't for I take courage when I read the language where the prophet says, speaking for Him, "I

will do all my pleasure." What could be more pleasure than to live, die, and live again for His people, and we have an understanding that He is now seated at the right hand of God. And listen, dear people, He is coming again unto every one that looks for him and he will appear the second time without sin unto salvation, and speak to our sleeping dust in the grave, and command that it come forth. Paul says our vile bodies shall be fashioned like unto his own glorious body. Oh, my dear people, how rich you are! Heirs of the kingdom and joint heirs with Christ, for which your hope is in heaven, anchored there in the blessed promise of God, which shall never fail, but be caught up in the clouds to be forever with the Lord.

Yours in hope in the Lord,
E. L. Cobb.

Wilson, N. C.

LIVES NEAR TO GOD.

My dear Mr. Gold:

I'm sending you two letters from dear Brother Britt. His writings impress me that he must live very near to the dear Saviour and follow very closely in His foot-prints; while I live so far from Him and follow so far behind Him that I often wonder if I even recognize His foot-prints at all. A long time ago—in the spring of 1891, I felt that He manifested Himself to me in His love and mercy as my dear Saviour, and I was happy all the day long and my soul full of love, joy and rejoicing, and I sang His praises from day to day. But now, instead of joy and rejoicing I'm like the lonesome dove

—filled with mourning from day to day and there's none to comfort me; and with David in anguish I cry, "My God, my God, why hast Thou forsaken me?" As I am compelled to drink the very dregs of the cup of gall and bitterness; but then my dear Lord suffered all this and more and why should not I?

Mr. Gold, I am aware that my subscription will soon expire and I fear I will not be able to renew at once, as the way is very dark before me and my health very poor. I do not hear any preaching now except what I get through my papers; so you see I spend many lonely hours.

Mrs. Louise Ferrell,

Rufus, N. C.

The Quickening Power of God.

Mrs. Louise Ferrell,

My Dear Sister in Our Lord:

Experimentally speaking, the Lord with you and me has been much more of a realistic, vivid, and intense nature, than that of many others. The more light our Lord gives us to see and feel His mercy, the more we see and feel of our sinful nature. We at times rejoice more greatly in the mercy of our Lord and grieve more greatly on account of our sinful depraved nature. Oftentimes on my knees with shame-facedness, I beg God for mercy. My sinful nature keeps me on the mourner's bench. You need not tell the quickened soul to pray. He would pray if he had no tongue. Without the quickening power of God he wouldn't pray if he had a thousand tongues.

W. F. Britt,

Arcadia, Fla.

A Fine Prayer.

"Most merciful Father: Remember me this day and cause me to walk uprightly before Thee, I beg in Jesus name."

My Dear Sister Ferrell:

The above is my daily prayer. When the Lord writes His laws in our hearts and prints them in our minds, though He may be far away, He leaves His name with us. When I lay my head on my pillow at night, His name is with me, and in the sleepless hours of the night and when I wake in the morning, His name is with me; but in name only. I can neither see nor feel His presence.

For the past 30 days, I have been sick in body and mind. The last eight days of June, I was in the hospital. While there, it was reported I was dead. When I heard the report, I felt I was cheated, because the report was not true. Not that the road to the Celestial City is so bright for me, for there are many dark clouds with fears and doubts on either side. Knowing my departure is near, I thought it would have been an opportune time for me to have passed on, while 5 of my 6 living children were near me. But the good Lord blessed the efforts of doctors and nurses, so I am still here begging God, in Jesus' name, for mercy.

Denty is at her home in Macon, Georgia for a while and I miss her greatly.

I am sending you some books I've read. You will enjoy reading them. Pray the Lord to come nearer to one

who loves you in His name, and write to

W. F. Britt,

Arcadia, Fla.

TRUSTING IN THE LORD.

To the Readers of
My Dear Landmark and
Dear Sister Hawkins, of
Hurdle Mills:

Sister Hawkins, you are a reader of Zion's Landmark. I want you to let me hear from you. I was so saddened by your getting crippled at our last association. Hope you are well ere now. Oh, may we meet again this coming October. Remember, the association comes here then, to my old church, Parental, where I've sat so very many times with father, mother, and brothers and sisters, and so many others who were dear to me. I feel gloomy at times to think how many are gone to another world. I am almost spent, but am trusting in the Lord for all. I try to thank Him for letting me stay here 81 years. Not for the good I've done, for the older I get the more I see my imperfections. Oh, I hope to thank Him all my remaining days for bringing me in the world a Hardshell Primitive Baptist. Nothing affords me more pleasure.

I'm so glad to say to you dear readers that I've been to hear the dear old gospel sound for the past three Sundays. I was here to White Oak church the fourth Sunday in October and heard such good preaching and enjoyed being with my many young kindred and friends who seemed so glad to see me. I was filled with joy and

loathe to leave them, and when the parting song is sung, I just can't finish it.

The fifth Sunday in October I went to South West to the union and heard such good preaching I was again filled. It seemed like it was best, but on last Sunday I was again at Southwest quarterly meeting and enjoyed it just as well or better, for then I heard Brother Walton and Brother Yopps. They are beginners in the ministry. I was so pleased with them, feeling they were sent of the Lord. At the union meeting my dear son, Manly took me and my daughter to the home of Elder Hill Edwards, for dinner. They had right much other company, Leo Higgins and wife among them. They are Baptist inclined. Oh, I enjoyed the day. I am as able to travel as I have been for several years. Can't see so well. Thanks to God it is as well with me as it is.

I'm spending awhile with my son, Manly, not far from White Oak Church. Am hoping to be with him during the association. Elder Wyatt and all of you be here that can. Brother Britt, I want to see you and Elder Hash. I wish I could write all the Old Baptists. Sister DeHart I have not forgotten you, and Sister Nola Hardee and Sister Bettie Page Bradner, and so many others, if any of you write me, address in care of Manly Higgins, Maysville, N. C. Just think I'm lonesome when I am not with some of you. I hope to be blest to attend North East Church Sunday after next and visit Cousin and Sister Trott. Many of you readers so of-

ten ask me to write to Landmark. I hope you enjoy it. I'd be glad if you would write. Am sending a heart full of love to all who love my writing. It is so imperfect.

Susan Higgins.

IMPROVING EVERY DAY.

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

Dear Mr. Gold:

I am sending you \$1.00 to renew my subscription to the Landmark. This will pay me up to March, 1939.

I enjoy reading the Landmark very much. I think it is improving every day.

The editorial staff is composed of very able men, and the correspondents also, some of which are also very able, and I hold them in high esteem.

I am enclosing an article that I have written. You can read it, and if you think proper you are at liberty to publish it.

Wishing the Landmark much success, I am,

Your friend,
J. E. Herndon,

Danville, Va., R. 2, Box 79.

THE CROSS OF CHRIST.

To take up thy cross and follow Christ means a great deal. To deny self, to crucify the flesh and not follow the carnal inordinate desires is no light matter.

Christ made Himself of no reputation, but His exemplary life is worthy of our emulation. Would He have been found participating in anything that was not honoring to His Father or a worthy example for His brethren? Would He have

been found at picture-shows, baseball games, slot-machines, or any other kind of worldly amusements? When He was going from place to place did he advertise Himself in some worldly newspaper so that people would be sure to know of it and be there? Or, even among friends did He make a narration? Did the world care anything about Him or His examples, or service, or work then? And what do they care today? For what purpose do we advertise for big crowds today? Are we of more note than he? He made Himself of no reputation. Our people today have wandered away into disobedience. The need of more eye-salve is greatly in evidence.

I verily feel the Lord shall bring us down. We need humiliation and the Lord has promised to supply our needs.

Yours for the truth's sake,

John R. Smith,

Reidsville, N. C., R. 5.

ENJOYS THE LANDMARK.

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

My Dear Mr. Gold:

Have just finished reading the March 1st Landmark, and enjoyed it so much. Am sending my check for \$2.00 for my wife, Mrs. W. R. Mann, for another year, from March 15, 1938 to March 15, 1939.

Hope you may be able to continue the publication of it for years to come.

Hope you and yours are well,

Walter R. Mann,

Newport, N. C.

ENJOYS LANDMARK.

Dear Readers of Landmark:

I enjoy reading the sweet pieces in the Landmark. I think the editorials are so good and Bro. Jarrell and Bro. Britt write so comfortingly. Brother Whitley is such a good brother, so good and kind to his old father. I feel I have so much to be thankful for, that the Lord has blest me with a good home with my sister in my crippled old age, and I am able to get to hear some preaching.

Brother Cobb is blest to get to see us very regularly. I am glad I can hear as much preaching as I can, and the brethren and sisters are so good to come to see me. If they did not I would get so blue in my feelings. I am not worthy to be remembered by them, for I am a poor, sinful creature. I know I can't be here very long. Few and evil have been my days on earth, but I hope to be in a happy place when I leave this world.

Annie Yancy.

106 South Maple St.,
Durham, N. C.

**TAKING THE LANDMARK
FORTY-TWO YEARS.**

Mr. J. D. Gold,

Dear Sir:

Please find \$1.00 enclosed to pay on my Landmark. I will send the other dollar soon.

The Landmark has been in our family 42 years and I am the only one left now that has taken it for several years.

With every good wish,
Mrs. G. A. Dail,

Springfield, Ohio.

**ALWAYS ANXIOUS TO GET
THE PAPERS.**

Zion's Landmark,

I am enclosing money order for \$2.00 for renewal to the Zion's Landmark to December 15, 1938.

Please pardon me for being late in sending it.

I am always anxious to get the paper as I love to read the good pieces the dear brothers and sisters write.

Sarah R. Norris,
Dunn, N. C., Route 3.

CHANGE OF ADDRESS.

Elder T. W. Walker has moved from Danville, Va., to Elon College, N. C., Route 1.

READING LANDMARK 40 YEARS

Mr. John D. Gold,

Wilson, N. C.

Find enclosed two (\$2.00) dollars to renew my subscription for the Landmark. It expires the 15th of March. I don't want to miss a single copy. I have been a reader for about 40 years and hope to take it as long as I live. I am in my 80th year. I can see to read very well. The Landmark is a welcome visitor in my home, and I hope Bro. O. J. Denny will comply with Mrs. W. A. Cotton's request. I do enjoy reading the dear Landmark. Mr. Gold, I do enjoy your articles so much.

I hope Bro. O. J. Denny will send his experience and picture to the Landmark right away, for I do want to read it and get his picture.

Mrs. Fannie Joyner.
Care of W. W. Joyner,
Greenville, N. C., R. 1.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City, Fla.

Elder B. S. Cowin—Williamston, N. C.

WILSON, N. C. APRIL 1, 1938

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VOL. LXXI. NO. 10

"HE THAT HATH SUFFERED IN THE FLESH HATH CEASED FROM SIN."—1 Peter 1:2.

(By S. H. Durand)

"Not that he hath ceased to feel sin dwelling in him. (Rom. 7:17) Not that he can say he hath no sin. (1st. John 1:8) Not that he has ceased to be troubled by sinful thoughts, words and acts, so as to have no more need for the publican's prayer, "God be merciful to me, a sinner." For there is not a man on earth that doeth good and sinneth not. (Eccl. 7:20) "If we say we have no sin, we deceive ourselves, and the truth is not in us."

The doctrine of the apostle is that he who hath suffered in the flesh hath ceased to be under the power and dominion of sin; hath ceased from it as the controlling power and principle of life; hath ceased to be so bound and ruled by

that law of sin which the flesh serves that he should live the rest of his life in the flesh to the lusts of men, and not to the will of God.

Since the same man who with his mind serves the law of God, with his flesh serves the law of sin (Rom. 7:25), it is a wonder how it has been so brought about by the work of Jesus that he hath ceased from sin, so that he is not a debtor to the flesh (Rom. 8:12), but is constrained by the love of Christ to live not unto himself, but unto Him who died for him and rose again. (2d. Cor. 5:14-15.)

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that suffered in the flesh hath ceased from sin." When the Saviour suffered in the flesh for us He satisfied the law without which sin is dead. (Rom. 7:8). He did not remove sin from the flesh, but took away its power. He died unto sin once, and by that suffering and death in the flesh he destroyed the power and dominion of sin over his people, taking them from under the law, and bringing them under grace. (For sin shall not have dominion over you, for ye are not under the law, but under grace. Rom. 6:14.)

We are to remember that the apostle does not speak of the flesh as suffering, but the saint as suffering in the flesh. Now the cross is our boast; we cannot glory in any work or merit or power of our own, but only in the cross of Christ, "by whom the world is crucified unto us and we unto the world."

We are constantly made to feel

convicted of sowing to the flesh, even in much that we do in regard to the things of the kingdom, of seeking great things for ourselves, and we feel condemned as we reap the corruption that results. We take all the blame on ourselves, even when we see and feel that we have no power in ourselves to overcome that fleshly principle.

But when we have sown to the Spirit, and are graciously privileged to reap of the blessed fruits of the Spirit. (Gal. 5:18-22 to 25th. verse) we do not, cannot, take the praise to ourselves, but ascribe it all to the Lord.

By the grace of God alone have we been kept from acting out our vain and selfish propensities, and enable us to have an eye single to the glory of a God in what we do. We realize that selfishness and sinfulness in our acts, is of the flesh, except as faith prevails and shows us that Jesus is our life, light, and righteousness, and that only in Him can we appear before God. (in glory)

It is not a voluntary work of ours that we sow to the Spirit, and walk in the Spirit, and work out our own salvation, but it is by the cross of Christ, by our being crucified to the world, our own wills thwarted, and the will of God wrought in us, "who worketh in us to will and to do of His good pleasure."

It is only in the Cross of Christ that we can glory, and not in the goodness of the flesh. The grace of God is all our dependence and all our hope."

I fully endorse the above.

O. J. Denny.

CHURCH DECORUM, OR A CODE OF LAWS GIVEN BY A MODERN MOSES TO GOVERN SPIRITUAL ISRAEL, THE CHURCH.

Who is there that has not heard some brother boast that he never misses a conference meeting? Such rarely attends a Sunday service; for there are no iron-clad laws for Sunday. Many churches have enacted laws that are as far from gospel teaching, as if she had adopted the ten commandments of Moses.

1. Law: The church shall have a Moderator and Clerk. 2. The church shall hold conference once a month, Saturday of her meeting. 3. To the males belong the government of the church: three shall constitute a quorum. 4. Any male member who shall be absent two conferences, shall at the next conference give satisfactory reasons for such absence.

Some two years ago I attended a meeting of a church in Georgia, and got a report as follows:

During the panic when there was but little money, and jobs were scarce, a young man, who was a member of the church, could get no work near home to support his aged parents, who were also members of the church. He finally got a job more than one hundred miles away, but had to work every day except Sunday. On Saturday night of the meeting he would go home, to be at meeting on Sunday and to supply the needs of his parents. Then he went back Sunday night ready for work Monday. On the third Saturday in Conference a committee was appointed to investigate why he was not there at Con-

ference. Being present on Sunday the committee waited on him. He told them he would be at church every Sunday, but he could not on Saturday. If he did he would lose his job, and he didn't know if he could get another. The report was not satisfactory to the church, and so the church excluded him. Such is often done by decorum sticklers. Such condemn the religious world for following the ordinances and commandments of men. Wonder who enacted these church decorum laws? Echo answers, "Who?" As the church is not under law, let her not make laws to discipline her members. The law is forcing, driving and compelling; while the gospel is entreating, beseeching and imploring. "Let your moderation be known unto all men. The Lord is at hand." Phil. 4:5.

Another vicious decorum-law rules in some churches—if only one majority of a church believes that a brother is guilty, all the rest are required to say he is guilty or be excluded. Committees are often appointed to wait on loose or weak members. Nine times out of ten they do more harm than good. As face answers to face in water, so does the heart of man to man. Love is the greatest incentive to stirring up pure minds by way of remembrance.

Instead of committees, let some volunteer to visit those careless or hurt members, telling such they are missed at church and they would be glad to see them there. Two or three visits of brethren at different times, and the absentees would soon feel like they were loved and would

want to return.

Scriptural teaching should be the church's counselor, not human credence.

M. L. Gilbert.

RICHARD HADLEY GRAY.

The subject of this sketch was born August 30, 1868, and was the elder son of Parrott Newborn Gray and Zilpha Merinda (Smith) Gray. He departed this life September 14, 1937, making his stay on earth 69 years and 15 days. He was married to Irene Edwards, September 23, 1901.

To this union were born eight children, all of whom survive but one, who died in infancy.

Besides his children, he leaves to mourn his departure one sister, Mrs. Mary Ann Johnson, two brothers, Henry Glasco Gray and Elanie Parrott Gray, all of Newport, N. C. His children are as follows: William Thomas Gray, of Kinston, N. C.; Hokie Marie Bartlett, of Fremont, N. C.; Cicero Hadley Gray, of Newport, N. C.; Major Macron Gray, of Maysville, N. C.; George David Gray, of Snow Hill, N. C.; Samuel McKinley Gray, of Snow Hill, N. C.; Parrott Newborn Gray, of Maysville, N. C.

Father had been an invalid for almost two years, but it seemed that he looked and longed for the time when he could leave this world and its cares and go home to Jesus. Especially after dear mother passed away did he long to go to his eternal home. His favorite hymn was "Oh When Shall I See Jesus, And Reign With Him Above?"

It can be said that he was a good provider and also raised his children well. At the same time he had a welcome home for the Primitive Baptists day or night. Although he never united with any church he firmly believed in salvation by grace through faith. He would define it to be a gift of God.

Many times has the writer seen him shed tears of joy while listening to someone preach the gospel.

Never will I forget the token that was given to me, or at least I hope it was. I was burdened with a mind to offer myself to the church and it seemed as if I could not live and could not die. However I feared what he might say about it, knowing that he had high respect for the church and had raised his children the same way. But there appeared to me a hole in the ground, just the size of a casket, and over this hole was a casket, black as soot, and its contents were black also. All of this was on the foot of a hill, and on the hill was Jesus nailed to the cross. And lo, the

casket went into the earth and smoke issued from it. Immediately it arose to the surface and what it held was my father, arrayed in solid white. Jesus came down from the cross, looked at him and then looked at me, and said, "It is finished." Therefore I believe he was a member of the same church that I hope I am.

And to his loved ones I would say, weep not for father, although it is hard to not have father or mother to greet you when returning to the old homestead.

But I hope to meet them by and by.

By his request Elders W. W. Roberts and M. L. Simmons conducted the funeral services at his home, after which his body was taken to a nearby plot where he was laid beside the grave of his wife, in the midst of a large gathering of friends and loved ones, who gathered to pay their last respects to him, showing the love and esteem in which he was held.

Written by his son,
C. H. Gray.

R. D. GOOCH.

Dear Mr. Gold:

If you would so kindly do so I would appreciate it if you will print this letter and poem in your April issue of the Landmark. This little poem is in memory of my father, Mr. R. D. Gooch, who died in Tarboro, North Carolina, April the sixth nineteen hundred and thirty-seven.

The little poem isn't very long, but how thankful I am of being able to write it. Nobody knows how much a daddy means until they are gone. This morning while I was at my work these words came to me, so I sat down and wrote them. I know my father was old and had been with us a long time. Still we hated to give him up.

I'm not a Primitive Baptist as the majority of my relatives are, but I'm hoping to see the day when my name will be written on one of their books. I'm thanking you in advance for your kindness and hospitality.

Yours sincerely,
Mrs. Henry Carlton Howard.

Just one year ago today,
God called my daddy away.
Oh, how I miss him none can tell,
Tho' he has gone to heaven to dwell
It almost breaks my heart,
Yet I know we all must part.

He was aged and gray;
Still I hated for him to be taken away.
Dearest dad, I know we all must go
From this world of sin and woe.
Joys of this earth are as dust,
Compared to the one above us.

He was so patient, kind, and did his best,

Until God called him home to rest.
I know he has gone to a brighter and
better land,
Where the angels play their golden band.
I hope some day we shall meet,
There to dwell at Jesus, feet.

Written by his daughter,
Mrs. Henry Carlton Howard,
1122 South Church St.,
Rocky Mount, N. C.

SELAH ANN LEWIS SMITH.

I write this in loving remembrance of my mother. She was born August 26, 1854 and passed away April 28th, 1937, making her stay on earth 82 years, 7 months and 27 days. Her funeral was conducted by Elders E. L. Cobb and Hines, who spoke such comforting words to our poor hearts at the grave in Willow Dale Cemetery, Goldsboro, N. C., after which she was laid to rest.

Mother's life was above reproach. She was blessed with the fine qualities required to make her a wonderful wife, mother and neighbor, and she cheerfully used these splendid graces to the glory of God, and for the happiness of every one whose life she touched. She was gentle, kind and true.

Mother was twice married. Her first husband was W. E. Lewis, of Goldsboro. To this union were born three children, two of whom died in early years, the remaining one Mrs. Dora E. Aldredge. About seven years after her husband passed away, she was married to Erastus Smith of Fremont, N. C.

Mother was the daughter of Captain and Mrs. W. T. Gardner, and a sister of Mrs. Minnie Tatum and the late Elder J. W. Gardner. She was in poor health several years, and was critically ill eight weeks before she died. She said if it was the Lord's will to take her she was ready to go. Her days were spent in cheerful service and a beautiful life, and in heaven we hope to meet her and our dear Lord in that land of eternal Glory. Mother was a member of Nahunta church in Wayne County, N. C.

Written by her daughter,
Mrs. Dora E. Aldredge,
514 Gattis St.,
Durham, N. C.

MRS. J. A. STEPHENSON

When one attempts to pay our last tribute of respect to our deceased members who have lived the life as Sister J. A. Stephenson, we find ourselves unable to find words to express the real sentiments of our hearts. It was on November the thirteenth, 1937, at the dawn of day that she went peacefully to sleep, there to rest with the One in whom she put her trust.

Probably no one was more deeply en-

shrined in the hearts of the members of her church than she, nor was it a mistaken confidence and love. She deserved it all; she deserved it by her character, by the whole tenor, tone, and spirit of her life. She was plain, benevolent, sincere, and just. Her purposes were good and pure beyond all question, always and everywhere she aimed both to see the right, and to do the right.

As a member of her church, she was determined to do her whole duty, seeking the guidance, and leaning upon the arm of Him of whom she had implicit faith. We speak what we firmly believe when we say that His guidance was the support upon which she humbly and habitually leaned. It was the best support she had for herself and her loved ones.

All these things commanded the admiration of her church, and stamped upon her life and character the unmistakable imprint of true Christian living. Sister Stephenson was born December 4, 1871 and united with the Chapel Primitive Baptist church in August 1889 and was baptized by Elder J. T. Edgerton. Later, she moved her membership by letter to the Wilson Primitive Baptist Church, and was a devoted and loyal member of the two about fifty years.

She was the daughter of the late Isaac S. and Martha J. Smith of Wayne County, North Carolina. Sister Stephenson leaves a husband and the following children: R. H. Stephenson, Raleigh, N. C.; A. V. Stephenson, Winston-Salem, N. C., and one daughter, Mrs. Horace Main of Washington, D. C., to mourn her departure, together with three brothers, three sisters and a host of devoted friends.

The funeral services were held at the home by her pastor, Elder S. B. Denny, assisted by Elders E. L. Cobb and W. R. Hines. Three of her favorite songs were sung by request "How Firm A Foundation," "Glorious Things of Thee Are Spoken," and "Amazing Grace."

In the passing of Sister Stephenson the Church has sustained a great loss, yet knowing her unbounded faith and love in God so well, we are comforted with the assurance that she is now reaping her sweet reward.

Submitted by the Committee:

A. C. Owens,
Mary P. Farmer,
Trecy High.

MAMIE BLAND.

Mamie Bland was born on September 17, 1876, in Pitt county, Robersonville, N. C., and departed this life on January 5, 1938, making her stay upon the earth 61 years, 3 months and 18 days.

She was in failing health for a year or more before her death. She had kidney trouble and heart disease, also high blood

pressure. She was taken with pneumonia and only lived a few days.

She was a kind, obliging woman, a good neighbor, one greatly loved and held in high esteem, always ready to help and assist those in need as far as she was able.

She will be greatly missed in her community.

She was a member of the Primitive Baptist Church at Flat Swamp, Robersonville, N. C. She joined about 15 years ago.

She was first married to Mr. Layette Smith of Robersonville, N. C. One son was born to them, Layette Smith, Jr., who still survives at Robersonville, N. C. Her first husband only lived a short time.

Her second marriage was to Mr. J. R. Bland, of Robersonville, N. C. Unto them were born three children, two sons and one daughter. Her sons are James Hosea, of Oak City, N. C., and John Edward of Hassels, N. C., and her daughter, Mrs. F. E. Rodgerson, of Robersonville, N. C., all of whom are still living. She also leaves several grandchildren, nephews and nieces. She has one brother, Mr. Billie Knox, who still survives.

Her funeral was held January 6, 1938, at her home, with Elders Cowin, Grimes, and Ayers officiating. Interment was made in the family cemetery by the side of her husband, who preceded her ten years ago.

Printed by order of the church at Flat Swamp, Robersonville, N. C.

Mrs. Millie J. Parker.

JOHN WILLIAM BRADY.

The subject of this notice was born October 3rd, 1866 and after a brief illness of uremic poisoning, died in the Goldsboro hospital, July 19th, 1937, making his stay on earth 70 years, 9 months and 16 days. Although he had been in poor health from a complication of diseases for several years, he bore his sufferings so patiently that relatives hardly realized he was so ill.

In 1888 he was married to Miss Mary Woodard, and to this union nine children were born, three dying in infancy. He was a prominent farmer, a good citizen, always willing and ready to lend a helping hand to the needy. He was a kind and loving husband and father.

He joined the Massey Cross Roads Primitive Baptist church, and was baptized the fourth Sunday in November, 1897, and was a true Christian to the profession he made, a faithful member, very attentive to attend service when he was able. He was ordained deacon June 21st, 1907 by Elders Gardner and Lancaster and filled that office work in the church worthy of the spirit of the qualifications. He was very spiritual minded and manifested a sacred feeling.

The funeral service was conducted by the unworthy writer. The interment was

made in the cemetery near the home amid a host of sorrowing relatives and friends. The grave was covered with beautiful flowers. Surviving are his widow and the following children: Mrs. Martha Phillips, Mrs. D. J. Wilkins, Mollie, Joseph, William and Luther Brady, of Princeton, 23 grandchildren and two sisters, Mrs. J. T. Gurley and Mrs. A. J. Whitley, Sr., of Smithfield.

Written by request,
E. F. Pearce.

Princeton, N. C.

MRS. SADIE GRIMES.

I will try to write a notice of the death of our dear sister, Mrs. Sadie Grimes, who was born in Bath, Beaufort County, November 18, 1870 and died in the home of Mr. and Mrs. W. J. Cherry, Everetts, N. C., December 13, 1937.

She was married twice. First to Mr. Jordan, and to them were born two children, J. Bryant Jordan of Plymouth and Mrs. Whit Moore, of Everetts, who preceded her in death by twenty four years. Her second marriage was to W. Thomas Grimes and to them were born three children, Mrs. Davis Purvis, of Bethel, N. C., Mrs. Zack Cowin, Williamston, N. C. and Miss Louise Grimes, of Robersonville, N. C. She had nine step-children, Elder W. E. Grimes, George D., who died eight weeks before her, S. L., L. A., M. C., R. N., T. L., and Mrs. W. J. Cherry and Mrs. Lee Carson.

She was a devoted mother. They all seemed to love her, and I can truly say she loved them all. She never seemed to tire of doing things for them and speaking of them when they were gone. They were all present at her funeral and did everything they could have done for their own mother. She was a person I loved both naturally and spiritually. We had many a heart to heart talk, which makes me feel near her. She had an experience of grace for a long time, which she would talk to me about before she joined the church, but didn't seem to be worthy. Finally she joined the church at Spring Green the fourth Sunday in January 1921, and was baptized by her pastor, Elder ----- the fourth Sunday in February.

She was a faithful member, always filling her seat when she could get there. I loved her clean, pure life, trusting alone in the redeeming grace of our dear Lord and Saviour to save her from her sins.

Her funeral was held in Spring Green Church by Elders B. S. Cowin and A. B. Ayers, and Rev. Mr. Shoe, pastor of some of her children. The brethren and sisters sang hymns Nos. 419, 330, 697 in Lloyd's Hymn Book and her sons acted as pall bearers. Burial was in the churchyard cemetery by the side of her last husband

and his first wife. A large crowd of friends and loved ones attended. The beautiful floral offerings were evidences of true friendship.

May the dear Lord, who alone is able to comfort and bless the dear children, make them to know he doeth all things for the good and comfort of those that love him.

Written by,
Nora D. Grimes, Committee.

MRS. ANNIE JOYNER

In loving remembrance of our dear sister, Annie Joyner, who was a faithful member of Tyson's church, always filling her seat as long as she was able.

On October 31, 1937, this dear sister passed from this life to a higher and most perfect life.

She was the daughter of James and Martha Fulford. She was born August 21, 1875. She was married to Jason Joyner, January 13, 1892. He preceded her to the grave nine years ago. Born to them were 14 children, 9 of whom are living. They are: Robert, Russell, Stuart Joyner, of Farmville, N. C.; Ola Joyner, of Newark, N. J.; Mrs. Ed Norman, Mrs. Jim Garris and Miss Evelyn Joyner of Farmville, N. C.; Mrs. Ernest Tripp, Ayden, N. C.; Mrs. Joe Baldree, Wilson, N. C. One sister, Mrs. Pattie Norville, two brothers, Mr. Lilly Fulford and Mr. Quilly Fulford, and several grandchildren, also survive.

Sister Joyner united with the Primitive Baptist church at Tyson, June, 1924, and was baptized the third Sunday in June, 1924, by her pastor, Elder Luther Joyner.

I loved her almost as I do my own sister. Our husbands were brothers. I have known her for forty-three years. I can say with a truth she was a blessed sweet woman. I never knew a more dutiful wife and mother. I feel no earthly friend is able to bind up her dear children's wounded hearts. But hope the God of mercy will comfort them and enable them to realize: "The Lord giveth and the Lord taketh away." When the Lord calls, "Child come home," we realize we are helpless creatures.

All was done for her that her children, doctors, nurses and friends could do, but the good Lord loved her best and I believe she was one of those little ones He built the kingdom for before the foundation of the world.

I feel the church has lost a faithful member, and her children a sweet, good mother. Oh how we will miss her dear sweet face and loving smiles.

We think of her just asleep,
Not dead, just gone away;
Asleep in peaceful, sweet repose,
To wake another day.

Till then we'll say, sleep on, dear one,
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.

May the Lord enable her children to live a life that will be acceptable with Him so when the time comes for their departure they can inherit the same beautiful city we believe their mother has.

The funeral was conducted at her home in Farmville by her pastor, Elder W. B. Barnes, after which her body was taken to her old home and laid tenderly in the family cemetery at Joyner's Cross Road, beneath a beautiful mound of flowers, in the presence of a large crowd, to await the resurrection morn.

Written by one who loved her,
Lena Joyner.

RESOLUTIONS OF RESPECT.

Dear Mr. Gold:

Please publish in the Landmark these resolutions of respect:

We, the Primitive Baptist Church at Helena being assembled in conference, having a desire to express our deep feeling of sadness in the loss of sister Lula Gentry and Vady Brown and Thomas D. Aiken.

Therefore, be it resolved, that we express our appreciation for their lives of usefulness among us, and resolved further that we bow to the will of our heavenly Father, who doeth all things well.

Resolved, also, that a copy be sent to the Landmark for publication and a copy be placed on our church book.

Eld. L. J. Chandler, Moderator
J. M. Rogers, Clerk.

Timberlake, N. C., R. 1.

DURAND AND LESTER HYMN AND TUNE BOOKS.

We plan to have another edition printed this spring to supply those wanting books. If you want books, please write me at once stating about how many and what kind of notes you want. This will help us determine how many to have printed. We thought we were having more than enough printed last spring to supply the demand but the demand was greater than the supply and many of you were disappointed.

After the order is placed and we have some idea as to when to expect the books I will notify you and you can send your order with remittance. All orders will be booked as received and books will be shipped in the same order.

Through cooperation we hope to supply you with the books you want and to have some left on hand to supply your needs as they arise, which is our desire to do.

The books will be the same good quality as in the past and we hope to be able to sell them at the same price—\$1.00 each or \$10.00 per dozen, delivered.

P. G. Lester, Jr.

846 Va. Ave., Va. Heights.
Roanoke, Virginia.

PREACHING AT CROSS ROADS ON THE SECOND SATURDAY AND SUNDAY

Dear Mr. Gold:

I want to write to the Landmark to let the dear Old Baptists know that we are blessed to have preaching the second Saturday and Sunday in March, June, September and December, at Cross Roads church.

Elder Tilghman Sawyer resigned last September. Now we have Elder G. G. Trevathan for our pastor and also Brother J. S. Corbett was with us last Saturday and Sunday and several members from other churches. And I feel like Jesus was in our midst. That's what it takes to make a good meeting. His presence disperses my gloom, and makes all within me rejoice, but I can't tell the long, dark nights I have had in the last fifty-eight years. But when the sun rises it scatters night away. If we are never cast down we don't know how good it feels to be lifted up. When I was received in the church and baptized, I thought my troubles were over, but I feel it's good for me. For everytime I'm cast down the Lord comforts me. And then I can praise Him again for His goodness and mercy to me. I do believe He has put the world under my feet. Let worldly minds the world pursue. It has no charms for me.

Every time I write I think it's the last time, as I am eighty years old, but here I am. Would love to say a word to the Lord's little ones, for I feel so little myself. "May the Lord bless all who believe in Jesus." That is my prayer.

M. M. Curry.

UPPER MAYO ASSOCIATION.

Please publish in Zion's Landmark the Upper Mayo Association is appointed to be held at Dobbin's Church in Patrick County, Virginia. It is four miles west of Stuart, Va. It begins Saturday before the third Sunday in May and embraces Saturday, Sunday, and Monday.

We are looking forward to a good meeting and all lovers of peace are invited.

Sincerely,
J. A. Fagg,

Winston-Salem, N. C.

Please Read Carefully

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

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

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

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

The mailing list is corrected only once a month.

Agents Wanted

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

Our Publications—

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

THE DAILY TIMES:

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In a club with the Landmark, both papers sent for one year	\$7.00

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Price for 4 months50
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P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXI.

APRIL 15, 1938

NO. 11

SENNACHERIB BOASTS WHAT HE WILL DO.

"With him is an arm of flesh; but with us is the Lord our God, who help us and to fight our battles. And the people rested themselves upon the words of Hezekiah, the king of Judah.

After this did Sennacherib, king of Assyria, send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him), unto Hezekiah, king of Judah, and unto all Judah, that were at Jerusalem, saying,

Thus saith Sennacherib, king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem? Doth not Hezekiah persuade you to give over yourselves to die by famine and thirst, saying, The Lord our God shall deliver us out of the hand of the King of Assyria?

Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

Know ye not what I and my fathers have done unto all the people of other lands? Were the gods of the nations of those lands any ways able to deliver their lands out of my hands?"—2d Chron. 32:8-13.

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.

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.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXPERIENCE.

Dear Mr. Gold:

Please publish this note in connection with the attached experience of Brother B. I. Harrison. His devoted son, Howell Harrison, of Denton, N. C., found the paper containing the experience of his father in the safe after the death of Brother Harrison and sent it to me for a "keep sake" in memory of his father. Please return the manuscript to me. The obituary of Brother Harrison is also enclosed for publication in same issue of Landmark, if convenient. Thanks to you for your generous and kind personal consideration.

J. W. Jones,

Peachland, N. C.

Denton, N. C.,
April 23, 1923.

I have been impressed to write of some of the troubles and trials I have experienced, and of the dark hours and days I am now passing through. In early life, when eight or ten years old I had very serious thoughts about death and the judgment, fearing I would be lost. I would go to some place where no one could see me and cry and beg to be saved. For several years this feeling left me, and I entered fully into the enjoyment of the world, frequenting parties and dances. My parents joined the Primitive Baptist Church at Tom's Creek when I was

eighteen years old. This made a great impression on me. They gave me all the good counsel that a parent could impart to a child, for I was the youngest child and the only son. My mother died in 1883 and I thought her death would cause me to lose all interest in life, but after some time this passed off to some extent, and in 1885 I married. We would go to hear different denominations preach, but would not take any part with them, for I could not see anything in their preaching that would help me. My father died in 1900. I had attended a few associations with him, but cared but little for the preaching. It seemed a sealed book to us. The Primitive Baptist doctrine was not interesting to me, and I was often glad when the benediction was pronounced.

The Abbott's Creek Union Association was held in Salisbury, N. C., in August 1916. On Sunday, I attended the meeting with my wife. We took seats in a few feet of the pulpit. The services were opened by Elder J. T. Rowe, of Baltimore. Before the preacher began his sermon, I viewed the congregation on all sides and was made to say, "These are the people of God." I was assured these were Christians assembled for worship. No assembly of people were ever so lovely to me. I could have cried out and said: "This is the house of the Lord and the gate of heaven." Elder P. D. Gold

followed Elder Rowe, and after intermission Elder Casey and Elder Isaac Jones preached. At the close of the services I went to my home, but my mind was still on that scene. It was constantly before me. It was like "apples of gold in pictures of silver."

Many times had I attended church with my dear father and mother and heard the same doctrine, but the preaching did not sound like these sermons. Sometimes I would find myself overcome with such grief that I would have to leave the room so that my people could not see me weeping. I would find myself trying to pray to the Lord for mercy, but could not utter a word. I would awake from sleep praying for mercy, and for God to have mercy on me, a poor, wretched sinner. At these times it seemed I was gifted in prayer and would pray and cry until I would get exhausted.

October 1, 1918, I was attacked with influenza and double pneumonia, and hovered between life and death for three months. One night about the first of December, I thought my time had come to die. It was a dark and dreary night. No one was awake in my home, neither was there any light. I was neither asleep nor was I awake. I was plunged into a pit dark as a dungeon. I was sinking, surely sinking, praying and searching for some way to extricate myself. I cried, "Oh God, if I am one of Thy children give me a sign, give me some assurance of it." The answer came immediately; though it was a dark night, it was in gold letters, "The Lord will save them that are His."

I cried for joy and wept till I fell asleep, and being very weak I slept till morning. Next day was a beautiful day to me. Though very weak, I was happy. I called my dear companion to my bed and told her the good news.

After a few weeks doubts came and fears took possession. One day I would be cast down and then again I would rejoice in the little hope I claimed. I loved the Primitive Baptists with a love I had not experienced before, but I could not believe that I ought to ask for a home with them. I felt too unworthy.

In the summer of 1921 I was much troubled and believed that I was deceived in the whole matter. I was in such a condition that I prayed that I might have a brighter hope, as I did not want to deceive the church. In a vision I was at the old home of my maternal grandfather, now the home of J. R. Garner. This home is near Tom's Creek Church. It was night and there was a congregation of people in the house and there seemed to be great joy among them, perfect harmony, but I could not tell what they were doing, but it seemed they were eating. Two men came to me and pointing to the church said, "Go over there and register and then you can eat." This was the answer to my prayer. This was the communion of the saints. No one can eat and drink till he joins (registers) and until then he is on the outside of the house. I rejoice one day and mourn the next day. John says, "I know I have passed from death unto life because I love the brethren." So

I love the brethren, but is it the love John spoke of? I believe it is. My dear father told me a few hours before he died, that he believed in a whole Savior, not one that performed a part of the work of salvation. I hope I believe the same for if I have to perform any part I am lost. It was my desire to talk to some member of the church and tell them of my little hope. Mr. U. L. Peacock, a very dear cousin and a member of the church, came to see me and I was impressed to tell him a part of what is here related. This gave me some relief for I had found one who could give me some comfort. In a few days I was visited by Mr. A. A. Snider, a blind man and a member of Tom's Creek Church. He spent a day and night with me. He is ripe in years and experience. No one could tell how much I enjoyed that visit. It was manna to me. The seasons of rejoicing I enjoy alone, not being a member of the church. At other times I pass through the "dark and stormy desert" described by the poet and am made to exclaim, "Oh, wretched man that I am, who shall deliver me from this body of death."

(Then later the following)

Dec. 15, 1926.

For several years I have tried to pray the Lord to give me more light and enable me to ask for a home with these dear people.

"My people shall be a willing people in the day of my power." I was made willing to offer myself to the church at the close of the Abbott's Creek Association on August 23, 1926, was received and baptized by Elder Samuel McMillan on the

fourth Sunday in September, 1926 at Tom's Creek. An impression to offer to the church came to me with great force, saying, "You Go." This was after two had gone forward and had been received. The pulpit was filled with precious ministers, from many sections of the country. Many of these were my personal friends and I had heard them preach the doctrine of grace and salvation by grace alone for many years. These brethren rejoiced with me for I am seventy-one years old and have nearly run my race, but I want to live with these dear people and worship with them as the dear Lord gives me strength and life in time.

B. I. Harrison.

EXPERIENCE.

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

Mr. John D. Gold,

Dear Sir:

I am sending you the experience of Bro. Rice, who is our church clerk at Burlington, N. C. Hope you will print it in the Landmark.

Thanking you for same, I remain,

A. B. Barham,

Haw River, N. C.

I will attempt to write some of my experience if I have ever had any. I hope the God that created all things will guide my pen.

I wish I could tell it as I see it but I cannot. It is all in God's hands to rule and do his pleasure and I cannot do anything. It seems the more I try to live right the worse I do. It seems like, sometimes, what little hope I have has clean gone. Then I am made to realize that if I did not

have any hope, that I would not love my brethren and sisters as I do. I have many ups and downs—mostly downs it seems, but I can look back and see that the Good Lord has blessed me more than I deserve. Back in the Spring of 1925, I began to think about my ruined and lost condition. I went on in that condition for some time, then I thought I would be satisfied if I joined the church, so I joined the Missionary Baptist church at Gibsonville and was satisfied for a while. Then I became dissatisfied and the more I went the worse I got until I just couldn't go in church. I would go expecting to get a few crumbs, but there were no crumbs. I was in a bad fix, dissatisfied and nowhere to go. Then in the time of all of that, I lost my oldest daughter and it seemed that it was more than I could bear. I wondered why God had taken her from us. The night she died I had a dream or vision I am not able to tell, but I was carried through the air about three feet above the ground at the rate of fifty or sixty miles per hour over the roughest places I have ever seen. Sometimes I was going over smooth places and all at once I would come to the rockiest place you ever saw and I just would miss them. I went this way about forty miles to where she died. I have never known what this meant, but I believe this meant something to me. After this I was made to love the old Baptists and I began to go to their preaching. I would walk and try to find some place to try to pray, but I couldn't find it. I was walking through the mill one day when it was standing.

I tried to find a place to try to pray and these words came to me: "Go into your closet and shut the door." I thought the rest room was a good place so I went in and dropped down on my knees, but I couldn't speak a single word. I got up and commenced walking through the mill, and when I remembered what I was doing I was asking the Lord to have mercy on me, a poor sinner.

I went in this condition for nearly twelve months. After I began to go to the Primitive Baptist church I was made to love them. I believed what they preached and I begged the Lord to show me what to do for I wanted a home with them. I begged the Lord to show me in a dream what to do so that night a still voice spoke to me as plain as I ever heard and said, "Arise my son and go." That was on Tuesday night before the first Sunday, so on Saturday I could hardly wait for preaching that evening, but when I got there I thought but little about it. When preaching broke and they began to sing, the first thing I knew I was standing with my hand in the preacher's hand and with a few words, and to my surprise, I was received. I thought I would be perfectly satisfied but that night I had an awful headache and the next morning I was so sick I didn't think I could go to church—and I was to be baptized too. I was in an awful fix. I thought I had deceived the whole church and was deceived myself. I was so sick that I could hardly sit up, but I went on anyway. It had come up a big rain that night so the baptizing was put off until that afternoon. After preaching I went

home and ate a few mouthfuls and went back, still sick, but after I was baptized my sickness was all gone. I believe it was all left in the water. I never felt any better in my life. It seemed that everything was praising the Lord. I never have seen that pool of water look as beautiful since that time. I thought it was the prettiest water I ever saw. I was made to feel perfectly satisfied, but I have had many temptations since. It is the purpose of God that we have these trials and temptations. We must eat the bitter to enjoy the sweet. I believe God is an all-wise God, one who made all things and who rules all things according to His will. I once thought man had something to do, but I find that man is left entirely out of it. Man's work is like smoke, it vanishes away and is no more to be seen. My most earnest desire is to love my brethren and sisters and I hope I will never say or do anything to hurt one's feelings. I pray that the good Lord will keep me in these bounds. Sometimes I feel mighty small. I know in my flesh dwells no good thing. If I do any good it is of the Good Lord that worketh in me and not me. I pray that the good Lord will keep me in a way so when that final day comes, I can meet Him in the skies and forever be with Him in that world that is not made by hands.

Your poor feeble brother, if one at all,

L. A. Rice.

DEALINGS OF THE LORD.

Dear Brethren and Sisters:

For quite a while I have had impressions to write something of the

dealings of the Lord with me. I have put it off, feeling my unworthiness and inability, and for fear it was of the carnal mind. The impression is still with me; and for what purpose I know not, unless it is because I could not tell any of my feelings the day I offered to the church. I wondered why the church received me as I could not tell anything that day. I simply came with,

“Nothing in my hand I bring
Simply to Thy cross I cling.”

There was a heavy burden on me, and when they commenced to sing the closing hymn I could not stay away.

I have had a love for the Primitive Baptists ever since I was quite young. My grandmother would take me with her to preaching on Saturdays. I enjoyed hearing the songs of Zion sung and seeing them shake hands. They seemed to be such a lovely band of people. When I was older and she was feeble, she would ask me to read the Landmark to her. I enjoyed it. This was the last duty I did for her a week before she was called to her Heavenly home. She seemed to understand the reading.

I could not read very much for myself because I did not want mother to know I was interested in these things. She would know it was not pictures for History notebooks I was seeking. The writers of the Landmark could tell my feelings better than anyone else. The tempter would say, “Stop reading those papers and you will not have such queer ideas. Go and enjoy yourself

with the rest of the young people." But nowhere else could I find what I was seeking. I attended all denominations, but seemed to be one alone when among them. They would say, "Come and give your heart to God and you will be saved. Then you will be happy and can help save others." I could find no comfort in this and would go home feeling worse than before. I feel the Lord needs no help to save His people. By man came sin. God prepared the remedy. The blood of Jesus Christ. God's word is perfect. When the gospel truth is accompanied by the Holy Spirit, the flock will be fed. Deut. 32:2. "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass." I believe the tender herb is a type of the child of God. He must be fed the proper food in order to grow, which must come from above. John 6:35. "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." This brings to memory what I hope I was blest to witness during Elder Stadler's discourse at the Lower Country Line Association last July. Were it not for these refreshing seasons we would wither away as the grass in need of a shower of rain.

The day I was baptized was a happy one for me. When I was raised from the watery grave by Elder W. R. Dodd, I seemed to be in a higher world. I could not believe I would ever see any more trouble. I did not have a care. These moments of bliss are only for a season.

Temptations befall us, but thanks be to Him who says, "I will never leave nor forsake thee."

The Lord has led me in His infinite wisdom, I hope, in paths I knew not, and ways I did not understand. I often hear the question asked, "How can you believe that hard doctrine?" When one is blessed to see Jesus as a whole and only Saviour, and given a hope in Him, it far surpasses all natural blessings.

I am with the people I love. I love the Primitive Baptist doctrine preached in its purity, though I feel unworthy.

This is only a part of what I hope I have experienced. If worthy of space in your paper you may publish it; if not, all will be well.

The least of all sisters, if one at all.

Josephine Nuckols.

LOVES THE PRIMITIVE BAPTISTS.

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

Dear Mr. Gold:

I am enclosing a good letter I received from Sister Howard, a young member in the church and young in age, who seems to be well taught in the school of grace. I have never met this dear sister, but her letters are a great comfort to me.

I would like for you to publish this letter from Sister Howard in the dear old Landmark, and may it comfort others as it has me. The Bible says, "You know you have passed from death unto life because you love the brethren." I hope this is the reason why we love these dear ones, whom we have never seen, and

can witness with their feelings and experiences.

I enjoy your pieces in the Landmark so much, and wish you would write more often.

Wishing you much success and every blessing for this year, I am,

Yours sincerely,

(Miss) Ella Bulluck.

Coneto, N. C.

The Letter.

Dear Sister Bulluck:

It is again that I attempt to write you. I humbly hope you will forgive me for neglecting you so long. Hope the Lord will direct my poor finite mind to write that which is the truth.

I fully feel that I realize my weakness as well as my unworthiness to write to them who know the joyful sound. I feel so lonely and cast-down, but Sister Bulluck as I make this attempt, I hope the Lord will direct my mind and not destroy me. Oh, that we just could now for one moment stop and think deep down in our hearts why we are not destroyed. Had it not been for that precious love the dear Lord has for His children, where would we have been today? Now why can't we say with David, "Surely Thy goodness and mercy has followed me all the days of my life." Now can we write or talk about a greater love than that the Lord has for us? We surely cannot. "Behold what manner of love is this that the Father hath bestowed upon us." This love is unspeakable and the half has never been told. To me the poet describes this love best of all in hymn No. 490:

"I love my Saviour God,
Because He first loved me;
Because He shed His precious blood,
To set my spirit free."
And etc.

How and when can we appreciate this wonderful love? To me it is only when we are over-shadowed by the Holy Spirit. It does not please God for the Spirit to dwell with us all the time. We can only discern a little here and a little there. All of God's children are mourners. But aren't you glad it is written, "Blessed are they that do mourn for they shall be comforted." This is a wonderful thought to me.

I so often feel when permitted to meet with God's people that surely there is not one of them as sinful as I am. I wonder is there anyone like me. Often this scripture comforts me: "We know we have passed from death unto life because we love the brethren."—1st John 3:14.

The Lord's name is so precious and sweet to me, but my trouble is, Am I His or am I not? Oh, dear Lord, let me love Thee more and more if I love Thee at all. I pray if I have not loved before help me to begin today.

I have been impressed for the past few months to write you, but feeling my unworthiness I have refrained from doing so. But since the impression continues to return with a deeper desire I have at last surrendered to my feelings with a hope that it may be of some comfort and encouragement to you.

I have been requested by several since I wrote to the Landmark last to write again. But I have refrained from doing it. Elder Fly has

asked me two or three times to write again.

Sister Bullock, I think you have a wonderful pastor. I go to one of his churches right much; that is to Upper Black Creek.

I was very sorry you could not come to the Association at Healthy Plains. We sure did have a good one. The Lord blessed us with plenty of ministers, who preached very comfortingly.

After I got your card I was planning on you and Elder Fly spending the night with me. But Elder Fly's wife was sick at that time and he didn't get there until Sunday. I was speaking to him about you. He told me they had chosen you as Clerk at Little Creek.

Now, dear sister, the question is not so much whether many or few will be saved, but with me the question is: Am I saved? Do I love the Lord? Am I doing my part? I am afraid not.

As my letter is getting lengthy and I am a poor writer, I will close. I would be glad to get a letter from you if you have a mind to write any time.

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

(Miss) Carrie Lee Howard.
Bailey, N. C.

A GOOD LETTER.

Dear Mr. Gold:

Enclosed is a check for which you will please renew my subscription to the Landmark. The extra dollar you may apply to someone unable to pay.

I hate to do without Zion's Landmark for I have been reading it

since October 1, 1882, and yet have some of those old sheets.

I feel deeply interested in Elder M. L. Gilbert's article on, "Church Decorum, or a Code of Laws Given by a Modern Moses to Govern Spiritual Israel, the Church." I feel that every "Decorum Stickler," will do well to carefully consider the given criticism. Brethren, if a man be overtaken in a fault, ye which are spiritual, (minded in Christ) restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Gal. 6:1. When we ignore the teaching, "Restore such an one in the spirit of meekness," we go a long way, proving we are not spiritual, or having the mind of Christ. Usually, when one is overtaken in a fault, a few members meet in some caucus and talk about the member and his faults, so that more faults than the one are found. This is very easy, when we seek an accusation against a brother. Then some home-made rule is applied, the passenger is dropped, left bruised and mangled by the way-side, where no priest, Levite, or any other legalist will touch him, but pass by on the other side. The Good Samaritan, only, is his friend.

There are gross disorders which a church cannot get along with and a sin unto death. But faults of a petty nature may also be severe, as to demand exclusion, and unless the rule laid down in the New Testament is applied, much harm is done in exclusions. As a pastor among churches for more than a quarter of a century, I have felt that, if my right hand had a terrible cancer, it would be my duty to apply well de-

fined and approved methods to eradicate the disorder. If the remedy applied removed the disorder, I would be more than grateful for the restoration of my hand. Likewise a church with a sound mind, will act accordingly. I had much rather enter life with a hand having an ugly scar or deformed, than to have no right hand at all. So with any other member of the body.

“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.”

Submitted in love,
J. P. Tingle,
Grantsboro, N. C.

THE LORD HAS USE FOR HIM.
To Landmark Readers,
Greetings:

A few days ago I had a very distinguished visitor, a Mr. Fain Hicks, of Georgia. His father bore the same name. A namesake of R. W. Fain, a noted Primitive Baptist preacher of Tennessee and publisher of The Baptist Watchman.

Mr. Hicks is the great grandson of LeRoy Hicks, my pal in my boyhood days. This is why I refer to him as a distinguished visitor. We traveled much together, going to big meetings. He was a great singer, and I sang bass for him. He loved to sing Pearly Gates, Jerusalem, Jerusalem, Oh How I Long To Dwell In Thee. As to why I am still living I know not, but I take it as an evidence the Lord has use for me.

W. F. Britt,
Arcadia, Fla.

THANKS FOR THE DONATION.

We acknowledge and desire to thank Mr. J. C. James of Weeksville, N. C., for \$1.00 donated to our fund to send the Landmark to someone unable to pay for it. Who will be the next? We have many calls from widows of ministers and old people who are not able to pay for the paper, and we would like to send to every one of them but cannot ourselves stand all of the cost.

J. D. Gold.

**SENDS LANDMARK TO THOSE
UNABLE TO PAY.**

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

I notice that my subscription for the Landmark will be out March 15th, 1938.

I am enclosing my check for five dollars. Please renew my subscription for one year, and use the extra three dollars to help you send the Landmark to some old ladies that you are sure will enjoy reading same.

Yours very truly,
D. L. House.

**92 YEARS OLD AND READS
THE LANDMARK.**

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

Dear Sir:

Find enclosed a \$2.00 money order for which please renew my subscription for the Landmark. I'll be ninety-two years old if I live until April 6, 1938, and I've enjoyed reading the Landmark for a long time.

(Miss) Carrie Jones,
Raleigh, N. C., R. 4.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City, Fla.

Elder B. S. Cowin—Williamston, N. C.

WILSON, N. C. APRIL 15, 1938

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GRACE AND PEACE.

The Landmark family is large, and its readers are, like all groups of mortals, of one mind, only, if and when, the Spirit of the Lord leads them in the way of truth and holiness.

Paul, in his letters to the churches, included all, the beloved of God, called to be saints, and chose to say (first): "Grace to you, and peace from God our Father, and the Lord Jesus Christ."

What do we most need? "Grace, and Peace from God, our Father." No man is sufficient of himself to honor God in his body and spirit. The love, life, grace and glory of the man of God, is not of earthly origin; but it is from above, that all Spiritual things flow out into the garden of God's grace, and waters the plants of His pasture.

Paul said: "I am the least (of all

saints) of the apostles, not meet (worthy) to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am," etc.

Nothing to boast of; but much to boast in—the love of God, as the crowning work of Divine grace, or unmerited favor.

"Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him up from the dead.) "Grace be to you, and peace from God the Father, and from our Lord Jesus Christ." (Gal. 1:1-3.)

All his teachings show that God the Father, and Christ the Son, and "All that are called to be saints are, and will be inseparable."

No wonder he said to the church in Rome: "To all that be in Rome, Beloved of God, called to be saints; Grace to you, and peace from God our Father, and the Lord Jesus Christ." "Who shall lay anything to the charge of God's elect? It is God that justifieth. It is God and His Christ, from whom all spiritual blessings come."

And all is based on His love, for if we love Him it is because He first loved us and gave His Son in covenant to redeem us.

His love, His grace, His mercy, abideth. For "He that beginneth a good work in His people, it is He who will perfect that work until the day of Jesus Christ."

If ye are willing and obedient it is the fruit of His Spirit. Love is the fountain from whence all true obedience flows.

May we not forget man-made divisions and say with Paul: "Grace

from God our Father, and peace from the Lord Jesus Christ be unto you,"—all who are called to be saints from rivers to the ends of the earth.

In hope,
O. J. Denny.

FAITH'S TRIUMPH.

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."—2 Tim. 4:7-8.

Paul is not looking back in declaration, as above given, to his law or self righteousness, when he believed the man they called the Christ, would destroy the law and the prophets; but his faith had laid hold of that crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.

None who knows Paul's work of faith and labor of love for the Master and His cause could question but what he should wear a crown of righteousness. But the joy of gladness shall be to all that love the Lord's appearing, hunger and thirst after righteousness, though they never entered into the deep waters of God in the church kingdom as Paul, shall in the glory world wear the same crown.

Paul may have often looked back to the days of self-righteousness, or when he walked according to the course of this world, as all believers in Christ have done, but it would be to condemn it; for as Paul said: "I was before a blasphemer, and a per-

secutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." Then, looking to God's calling, he humbly says: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God"; and further, "Beyond measure I persecuted the church of God and wasted it." A Pharisaical religion exalts a man, while the religion of Christ humbles him.

In the end of his pilgrimage he says: "I have fought a good fight, I have finished my course, I have kept the faith." Again, "For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from this body of death?" He knew full well that he could not change his vile body and make it pure and holy. But he would admonish the saints by the power of the Spirit, "To put off the old man," not out; and to "put on the new man," not in.

Paul had been taught to "fight the good fight of faith," to "war a good warfare," that the victory was sure; for, "if God be for you, who can be against you?" Truly the saints are more than conquerors through Him that loved them; for they can give thanks before the fight is over; for the blood of Jesus cleanses or washes away all their sins. In the world's wars none can know how the battle will close until the battle ends. Let all tears be dried and be comforted, for He says: "Fear not, I have redeemed

thee. I have called thee by my name; thou art mine." "For I shall know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

M. L. Gilbert.

"WHAT SHALL WE THEN SAY TO THESE THINGS? IF GOD BE FOR US WHO CAN BE AGAINST US."—Romans 8:31.

After reading the preceding verses we arrive at the same conclusion and find ourselves asking the same question: "What shall we then say to these things," and we need not ask as to what things, for these truths are so plainly stated that those who have eyes to see and ears to hear and truly believe in Jesus Christ as their personal Redeemer, can say: "Thank God for the wonderful provision He has made for poor sinners who are lost until He finds them dead in trespasses and sin, without God and without hope in the world."

We cannot ever in a lifetime express our thanks to Him for manifesting Himself to us and showing us our imperfections and His loving kindness in demonstrating His power, especially when the sun of righteousness arises in our souls and all our cares are banished and we are able to rejoice with exceeding great joy as the wise men did when they saw the star which stood over the birthplace of our Saviour at Bethlehem.

When we consider these things and attempt to enumerate His mercies for a day we feel impressed to say with the Apostle Peter: "What

manner of persons ought we to be in all holy conversations and godliness?" 2 Peter 3:11. And lay aside all bitterness, hatred, anger and wrath and dwell together in the very atmosphere of peace, gentleness and sobriety, which is a true mark of the church of God and Jesus Christ is its only builder, and He does not build on the foolishness of men but in the wisdom of God upon the foundation already laid in Zion. God's predestination does not point out what men shall do, but what they shall be, "Conformed to the image of His Son," they shall be regenerated, "born again, not of corruptible seed but of incorruptible seed by the word of God which liveth and abideth forever." And when they are so wrought upon by the power of God who made all things, even themselves, that they could lay aside self and selfish notions, their natural ambition and live in peace for the Lord's sake who called them to glory and virtue.

B. S. Cowin.

NANCY I. DENNING

A beautiful life ends not in death, but it gives us the blessed assurance that they have entered into eternal rest forever and ever to sing praises with the loved ones gone on before, and the Saviour who so abundantly blessed the life to be such a shining example to others who remain on the stormy shores of time. On the 12th of November, 1937, the gentle spirit of this dear mother in Israel, Nancy I. Denning, left its earthly home and returned to God who gave it. She was born April 18, 1853. In early womanhood she was married to Matthew Denning, who preceded her to the grave many years ago. She leaves four sons, J. W., D. W. and Elder M. M. Denning of Angier and H. L. Denning of Raleigh, three daughters, Mrs. J. C. Williams, Mrs. A. A. Cobb and Mrs. J. Alvin Stephenson of Angier, and several grandsons and granddaughters to mourn her departure. One son and two daughters preceded her in death many years ago. She was a sister of Elder J. E. Adams, who

was widely known as he was an able minister of the gospel.

This dear mother united by experience with the church at Bethel in 1891. Later she moved to Angier. There she united with the church at Angier by letter, November 23, 1912, thereby becoming a charter member of said church.

She had been in feeble health from asthma for many years, but kept up, being compelled to keep seated most of her time because of difficult breathing. She had gradually become more feeble as age advanced. She contracted a severe cold, affecting her bronchial tubes, which caused intense suffering. With the greatest effort she could scarcely breathe sufficiently to live. She could lie down but little after a couple of weeks. She became exhausted during her last attempt to sit up and had to be borne back to her bed on a chair. The night following she became unconscious, and while in this state she contracted pneumonia. All that her beloved son and his companion, with her other loved ones, neighbors, nurse, and physician could do was done to relieve her suffering, but without avail. The summons came and she passed on, and her suffering was ended.

Her funeral was held at the Angier Baptist church, the idol of her heart, by her pastor, Elder Joel T. Lewis, Elder J. R. Wilson of Martinsville, Va., and Elder Shepherd Stephenson. They spoke very comforting over her remains, and her loved ones, a large crowd of relatives and friends were present to pay their last tribute of respect to one we all loved.

I heard one of the friends present remark: "I never have seen so much mourning over one so ripe in age." Loving hands covered her narrow bed with flowers. I never knew any one stronger in the faith and more faithful than this dear mother in Israel. Regardless of her afflictions when her meeting time came to go to her church or other churches she had such a strong will and resolution she would be found making ready to go. Often you would feel you wanted to breathe for her, her breathing would be so audible, if present with her.

After the departure of her beloved companion she remained at home with her youngest son, Elder M. M. Denning. Often have I been in their home when the time came to go to church and the devoted son of hers would go to the side of his mother, supporting her feeble body gently and slowly help her to reach the car, and help her in. After arriving at the church he would drive as nearby as convenient, gently help her to the steps and bear her up the steps, and on to her seat, where a cushion was placed to make her as comfortable as possible. When services were closed, she was never neglected, but he would go

again to her side and through the same process convey her back home. So often has the thought appeared in my mind that if all the brethren and sisters were as faithful as she was there would be but few empty seats at the churches. Often when I have been seated with her I felt to be in the presence of one whom the angel of the Lord encampeth around. She was a useful and faithful member until that blessed sleep. Asleep in Jesus, from which none ever wake to weep, she is separated from the sweet fellowship of her many brethren and sisters who mourn the great loss with her sorrowing family. She was strong in the faith of salvation by grace, realizing her dependence on God, who has all power, and believing that He for the great love He had for her, had given her a good hope in Him, which is the anchor of the soul both sure and steadfast. Hence the promise to them who look for Him, will He appear when this faithful mother in Israel will not see in part as in this life, but will see her blessed Lord and Saviour as He is, in a glorified state for herself, and not another.

"Blessed are the dead which died in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them.

Written by one who loved her,
Mrs. Azubah Lee,
Fuquay Springs, N. C.

MRS. J. W. FREEMAN

Elda Irene Cox, daughter of E. W. Cox and Mary Ballard Cox, his wife, was born February 11th, 1850, and passed away January 25th, 1938. She was married to J. W. Freeman on March 24, 1870. To this union were born seven daughters and three sons, three daughters having long since passed away, also her husband, J. W. Freeman on April 23, 1929.

In writing part of her own obituary, she said:

"On Saturday before the 4th Sunday in November, 1878, I went before the Primitive Baptist Church at Old Ward's Will meeting house. After relating reasons for my hope, they gave me the right hand of fellowship in receiving me with a home with them, which indeed has been a lovely resting place for my weary, tempest tossed soul, lo, these many years. I was baptized the next day by Elder Job Smith, who has long since departed this life."

There is a golden gate beyond,
Through which our dear ones go,
To find that perfect love and peace,
Which earth can never know.

And sometimes, too, the clouds shall lift
For you who watch and wait;
When loved ones meet to part no more,
Inside the golden gate.

The Freeman Family.

JOHN W. WEAVER

Our much beloved pastor, John W. Weaver passed away August 20, 1937. Our loss is greater than tongue can express. We hope our loss is his gain of a heavenly home on high with the Saviour and his pretty angels singing around Jehovah's throne.

It is sad to go to church and he is not there, and see his pretty widow shedding tears. Brother J. C. Smith looks lonesome since Brother Weaver died. His seat is vacant and there is no one to take his place. It is sad to look on the pillow he sat on.

He was a great minister of the gospel and preached like great power from God was leading him all the time. He was always ready to speak of the goodness and mercy of our Lord and Saviour, Jesus Christ, when his health permitted him. Like old Brother Paul, we feel that he was a converted preacher the night the Lord began his good work with him and showed him who he was and where he was.

That tenement of clay lies buried in mother dust, to lie there undisturbed and take a peaceful rest. And when Jesus comes the last day, with His band of happy angels, singing the sweetest carols ever sung and then the graves will burst and give up their dead, and Brother Weaver will come forth and our blessed Saviour, full of love and mercy, will take him in His arms and he will be forever blest.

Written by a sister,

Mrs. Charlie H. Wiggins,
Elm City, N. C., R. 1, Box 81.

JAMES ALLEN MILLS

It is with a sad heart that I attempt to write a sketch of the death of my father, Mr. J. A. Mills. Father was born October 4, 1850 and died September 24, 1937, making his stay on earth 87 years, lacking 10 days.

He was married to my mother, Miss Ann Eliza Arnold on December 24, 1871 and unto them were born nine children, which include the following: Mrs. Johnnie Sutton, Mrs. Johnnie Gaskins, Mrs. E. S. Hardee, Mrs. R. C. Buck, Mr. J. R. Mills, Mr. Elijah Mills, Mr. Marshall Mills, and Mr. J. A. Mills and Mr. Rufus Mills. All of them are living except one daughter, Mrs. R. C. Buck, who preceded him to the grave on November 30, 1921.

Father united with the Free Will Baptist Church at Black Jack, North Carolina, when he was quite a young man, and lived in peace with them for more than fifty years. Then he became dissatisfied, and felt that he was in the wrong place, so he came before the church at Red Banks at Greenville, North Carolina, on Saturday before the second Sunday in July, 1932,

and was gladly received. He was baptized the same day by Elder Luther Joyner.

After mother's death on December 29, 1924, Father broke up housekeeping and started staying with the children. However, he spent most of the time with Jethro. If he was with any of the other children and got sick, he had to be carried to Jethro's. It seemed no one could do for him like Jethro could. He was at my sister's in July and was very feeble so Jethro went to see him. When Jethro came home Father came with him and was never able to go off anymore.

He gradually got weaker each day, but didn't seem to have any great pain. I stayed with him the night he died. About midnight, as I was sitting by the bedside, this thought came to me, "Yea, though I pass through the valley and shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff they comfort me." If I hadn't been looking when the end came I would not have known he was gone. He passed out so quietly.

Funeral services were conducted at Jethro's home, to a very large crowd of friends and relatives by Elder J. B. Roberts. Then his body was carried to the family cemetery and laid by his beloved wife, amidst a large contribution of flowers.

I wish to say to my brother and his loving wife and children, who were so kind and waited on him so faithfully, May God bless you. Also I thank all of the many friends, who visited him in his last days, for their kindness.

I feel we have lost a true father, and the church a faithful member. I seem to miss him more each day.

"Father, thou art gone but not forgotten." I hope to be with you in that great city that is not made with hands, but eternal in heaven with God, the Father and Son.

His lonely daughter,

Mrs. E. S. Hardee,
Greenville, N. C.

B. I. HARRISON.

"Transon Ivey Harrison was born October 1, 1855, in Jackson Hill township, Davidson County, the son of Nathan Riley and Lucy Peacock Harrison. He went to such neighborhood schools as were available in that day and for a short time attended Cedar Run Academy at Taylorsville, N. C.

"In 1875 he petitioned the Postoffice Department to open a postoffice at Finch's Crossroads near his home, and named the office Denton. In 1881 he and J. M. Daniel built the first store at Denton and sold goods there for about 15 years. He then worked for Lindley Nurseries for several years, being associated with H. B. Varner and others. In 1906 Captain M. L. Jones built a short-line railroad from Thomas-

ville to Denton and he was agent at Denton for this railroad until 1918. For sometime before and after this date he dealt in cross ties and lumber and was interested in the mercantile business.

"In 1923 he helped to organize the High Point, Thomasville and Denton railroad and was a director in that company until his death. He also operated retail appliance stores at Denton, N. C., and Troy, N. C.

"He was married in 1885 to Miss Sallie Harris, whose death in 1930 grieved him deeply. A half-sister, one son and four grandchildren survive the man who departed from this world with all the quietness and grace that ever characterized his life within it.

"He died March 17, 1938 at his home in Denton, N. C. Age 82 years."

The above information, pertinently stated, was furnished by the amiable Howell Harrison, the only living child of Brother B. I. Harrison. I knew Brother Harrison several years prior to his membership with our people, the Primitive Baptists, and found him to be a man of good works and uplifting influence among all classes of people, and an outstanding citizen in his county and state, and a true and loyal Primitive Baptist. He was a deacon whose advice and counsel was sought far and near.

He lived in the confidence and esteem of all who knew him and will be sadly missed in our church and associational meetings. Thus has passed on a great and good man, whose life has been a benediction to society, an honor to industry, and an ornament to his church and a benefactor to humanity.

To his bereaved son and other relatives we extend our heartfelt sympathy. The memory of dear Brother Harrison to this writer, is a sacred legacy. Peace be to his ashes.

Funeral was held at Toms' Creek church, conducted by Elders H. S. Williams and J. P. Helms, in the presence of a vast congregation of people, March 19th.

J. W. Jones,
Peachland, N. C.

J. J. HILL.

Jonas J. Hill, who was one of the up-standing citizens of Union County, N. C., was born on the 8th day of November, 1846, and was happily married to Miss Malissa Chaney, of the same community, on October 8, 1867. He joined the High Hill Primitive Baptist church during his twenty-first year and most peacefully passed away on the 24th day of February, 1938, at the home of his daughter, Mrs. Tom Chaney, where he had made his home for the last several years. His funeral was conducted on February 26th, by his co-pastors, Elders W. C. Edwards and Oscar Broom, and burial followed in the High Hill cemetery. A throng of his neighbors

and friends were present to pay their last tribute of respect to this good man. Elder Edwards stated the truth when he said, "There had never been a sustained charge brought against Brother Hill." His wife died on the 26th day of April 1912, and since then he has lived among his children, all of whom were most devoted to him. His surviving children are Jesse and Frank Hill, Mrs. W. A. Chaney, Mrs. Polk and Mrs. Tom Chaney, and Mrs. Hinson. One other daughter, Mrs. Amanda Helms, died several years ago. There are a large number of grandchildren living. Brother Hill lived a quiet and peaceable life. He was a most industrious man, who provided well for his family. His word was his bond, and many times he contributed liberally to all calls for financial aid when such were needed in his church or community.

Brother Hill was the last of the members of the Bear Creek Primitive Baptist Association, who was a member when this writer joined fifty years ago. He was a man of enduring zeal for truth and righteousness and did not engage in frivolous amusements. His services at a Grist Mill during the latter part of the Civil War was the reason he was never enlisted for war duty. Such men as Brother Hill do certainly leave their footprints on the sands of time, and while we are sad over his demise, we rest in the abiding assurance that he is at rest in the paradise of God, and that he shall live again. Much more could be said in praise of the life and character of this good man, but those who knew him can and will reverence his memory all their lives. "Blessed are those who die in the Lord."

J. W. Jones,
Peachland, N. C.

SALLIE L. WALKER.

Will you please publish in Zion's Landmark the death of my dear cousin, Sallie Walker, who died January 13, 1938. She was 80 years old last September, being the youngest child of Henry P. Law and Sallie, his wife. She was the last of the family.

She was a member of the Primitive Baptist Church at Chestnut, Franklin County, Va., just how long I do not know, but quite a number of years I have met with her and been with her to a great many associations far and near and she seemed to enjoy the preaching so much, especially Elder Gold and Elders Hall, Turner, Philpot, and G. F. Dyer and others. By her request Elder Randolph Perdue preached her funeral, his text being the 13th verse of the 14th chapter of Revelations, the verse she selected to be used, and "Amazing Grace" to be sung, and several hymns were sung at the grave. She was a kind, quiet, lovable Christian woman. She enjoyed fixing for and entertaining her kin people and friends, and especially her ministers

and brethren. To know her was to love her. She was so kind and generous hearted, always wanted you to eat with her, and when you left her home she was sure to give you something to take home with you. Her pastor spoke of her noble character and the many charitable deeds she had done. I told him at the grave side I could endorse every kind thing he said about this dear highly esteemed woman. May the dear Lord bless me to emulate her walk in life and be prepared when the summons comes, as she was. May the Lord's richest blessings rest on the dear nieces and nephews that so kindly waited on her and her deceased husband who preceded her to the grave just two months before. She was laid to rest by the side of her husband at Snow Creek cemetery, beneath the blooming flowers, there to await the resurrection morning.

Feeling my weakness to do justice to this highly esteemed woman in this writing, I am her lonely cousin,

Julia L. Robertson,
Pen Hook, Va., R. 1, Box 34.

MRS. ELLA THIGPEN.

With a sad heart I will try to write the death of my daughter, Ella Thigpen. She was the wife of G. C. Thigpen, and daughter of R. J. and Rebecca Galloway. She was born April 2, 1895 and died December 10, 1937, making her stay on earth 42 years, 8 months and 8 days. She united with the church at White Oak Saturday before the first Sunday in May, 1931, and was a true member until death, always filling her seat when she was able. She was in bad health for three years and on the 2nd day of December she had a stroke and lived only eight days. We hated to give her up, but I feel that our loss is her eternal gain. She said that she hoped she would do all of her suffering here on earth, and she suffered a lot in both body and mind. So I hope that she is now resting in that land that never grows old. Her funeral was preached by Elder William Barnes, at White Oak church, and she was buried in the Edwin Owens cemetery, near Saratoga, beneath a beautiful mound of flowers.

Dear child, you are gone,
But not forgotten,
For your memory lingers still,
And I feel that it always will.

A precious one from us is gone,
A voice we loved is still,
A vacant place is in her home,
That never can be filled.

Written by her mother,
Mrs. Rebecca Galloway.

KITTIE LANGDON

Resolutions of Respect.

Whereas, God in His infinite wisdom has seen fit to remove from us our dearly beloved Sister Kittie Langdon, who was born August 22, 1888, and departed this life December 21, 1937, making her stay on earth 49 years, 3 months and 29 days. Sister Langdon united with the church at Gift July 16, 1927, and was baptized by Elder L. H. Stephenson. She united with the church at Sandy Grove by letter, December 14, 1935. Sister Langdon leaves to mourn her death, her precious husband, six girls and five boys, and a host of other relatives and friends.

Therefore be it resolved:

First, That we, the Church at Sandy Grove, bow in humble submission unto our heavenly Father, who doeth all things after the counsel of His own will, and feel that our loss is her eternal gain.

Second, That we extend to her bereaved family our deepest sympathy in this hour of sadness, and pray the guiding hand of the Lord will direct and comfort them.

Third, Whereas the church at Sandy Grove has lost one of her faithful members, who always filled her seat unless providentially hindered.

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

Read and adopted in Conference Saturday, March 19, 1938.

Sister Linnie Dupree,

Sister Effie Ogburn,

Committee.

Elder L. W. Turner, Moderator

Alex Dupree, Clerk.

Willow Springs, N. C.

EASTERN UNION TO MEET AT PUNGO.

Mr. John D. Gold,

Wilson, N. C.

The next session of the Eastern Union will meet with the church at Pungo, Pungo, N. C., Saturday and Fifth Sunday in May, 1938. The brethren and sisters from sister unions are cordially invited to attend, and a special invitation is given to the ministering brethren.

Yours in hope,

F. T. Sawyer, Union Clerk,
Pinetown, N. C.

SKEWARKEY UNION MEETS WITH BRIERY SWAMP CHURCH.

The next session of the Skewarkey Union will be held, God willing, with the Church at Briery Swamp, in Pitt County, one mile from Stokes, N. C. A. B. Denson appointed to preach the introductory sermon.

All lovers of truth and especially ministering brethren are invited to come and worship with us.

W. S. Peele, Union Clerk.

Please Read Carefully

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

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WILSON, N. C.

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VOL. LXXI.

MAY 1, 1938

NO. 12

THE GOD OF HEAVEN SAVED JERUSALEM.

"Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of mine hand?

And his servants spake yet more against the Lord God and against his servant Hezekiah.

He wrote also letters to rail on the Lord God of Israel and to speak against Him saying, as the Gods of the nations of other lands have not delivered their people out of my hand, so shall not the God of Hezekiah deliver His people out of my hand.

Then they cried with a loud voice in the Jews speech unto the people of Jerusalem, that were on the wall to affright them, and to trouble them that they might take the city.

And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the works of the hands of man.

And for this cause Hezekiah the king, the prophet Isalah, the son of Amoz, prayed and cried to heaven.

And the Lord sent an angel, which cut off the mighty men of valor, and the leaders and the captains in the camp of the king of Assyria. So he returned with shame of face to his own land. When he was come into the house of his god, they that came forth from his own bowels slew him there with the sword."—2d Chron. 33:14-22.

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

CHRIST AND HIS CHURCH.

Dear Mr. Gold:

I am enclosing a poem entitled "Christ and His Church," and desire to write some further on this theme. And let me hope that this desire is of the Lord, who is the Author of all spiritual desires. Somehow I feel a delight in attempting to write on so wonderful a subject, yet conscious of my limitations. I have desired that I might apprehend and write something of the glory of Christ with the spiritual understanding of certain others, but cannot exceed the ability that God gives. I trust that I have, in some measure, been given to enter into heavenly things and to pen some things for the comfort of the church, things wherewith I myself have been comforted.

Much has been written about Christ, the King of kings, but "the half has never yet been told," even by those most blessed to behold His glory as reflected in the gospel. I am reminded here of how the words quoted appealed to me in a sermon preached by Elder Ayers at Flatty Creek Church last May. Somehow I was touched by the way he applied them to Christ in his gospel discourse, and with gospel liberty I began to quietly rejoice. Indeed I feel that he was blessed to preach the word with power.

Now the righteousness of Christ by which the members of His mysti-

cal body, the church, are justified, is witnessed in the law and the prophets as declared in the Scriptures. And in Genesis, the first book of the law, Christ is pointed to as the seed of the woman which should bruise the serpent's head. Although found in one of the books of the law, this is in the nature of a gospel promise, and as such was good news in the law day. Here is the first inkling of a remedy for sin in the rising of some wonderful personage at some future time. Yea, it is indicative of the rising of the Sun of Righteousness with healing in His wings, so beautifully recorded by the Prophet Malachi, the last of the prophets. How delightful it is to read the prophecy concerning the promised Messiah! The Prophet Zechariah, in language wonderfully sweet, says, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness." And in the gospel day this prophecy was fulfilled, when the sword of justice was awakened and smote the Shepherd of the sheep, on Whom their sins were found. I listened to a sermon on this Scripture over twenty-eight years ago, but at that time I did not seem to know what the Fountain referred to was, yet I have felt to hope that I had been awakened to see my lost and ruined condition, and to sigh and mourn because of same.

And now we come to the inspired words by the Prophet Isaiah and find them incomparably sweet, with respect to inspired writings. ("How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth.") Consider the prophetic vision described in the following words: "I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple." According to the eminent John Owen, "It was a representation of the glory of the Divine presence of Christ filling His human nature, the temple of His body, with a train of all-glorious graces." This is in line with the learned John Gill's comment in part on the vision. To but few in this world has it been given to behold the glory of Christ as the Prophet did. This belongs to the state of glory in which all that love the Saviour's appearing shall everlastingly behold the fullness of His glory. So it affords a solace to muse on the consummate bliss of the redeemed. I would with the poet say—

"Give me the wings of faith to rise,
 Within the veil and see
 The saints above, how great their
 joys,
 How bright their glories be."

Again in Isaiah we read, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." Here that which was to take place in the future was spoken of as if it had already taken place because

of the certainty of it, as in other instances.

Coming to the Gospels we find recorded the event long prophesied; now comes to pass that which was foretold by Divine inspiration in ancient times and embraced by God's chosen people down through the ages; now "the Desire of all nations" is brought forth "and His Name shall be called Jesus for He shall save His people from their sins." He is the consolation and the salvation of His elect people, and of them only, among every nation, kindred and tongue to the glory of God. Think of the ineffable joy and satisfaction that must have been experienced by the just and devout Simeon when he took the child Jesus in His arms; think of how His bosom must have glowed with love divine as he was moved to utter those solemn words, "Lord, now lettest Thou Thy servant depart in peace according to Thy word: For mine eyes have seen Thy salvation." Having waited for "the consolation of Israel," he was graciously rewarded with the sight of his incarnate Lord, the Word that was made flesh when He took our nature into union with His Divine nature in order that He might by His sufferings and death put away our sins, that He might finish the transgressions of His people and bring in an everlasting righteousness. This was the appointed means of reconciliation between God and man; this was the Divine arrangement for bridging the infinite gulf between them, which must have ever remained but for the Daysman from on high, but for a Mediator in the Per-

son of Christ alone "for there is none other name under heaven given among men, whereby we must be saved." He is the Christ of God revealed in the gospel to the transcendent joy of believers; all others are false, possessing no infinite virtue for healing the leprosy of sin. Others have risen, but have proven to be impostors and anti-Christ.

In conclusion, I would mention a few things in the Book of Revelation, which has been called "The Book of the Prophecy of Christ's Coming," not of His coming the first time to be made sin for the church, but of His coming the second time "without sin unto salvation" to make up His jewels and present them to Himself a glorious body without spot or wrinkle or any such thing, to again use Scripture language. "Let us be glad and rejoice, and give honor to him: for the marriage supper of the Lamb is come, and his wife (the church) hath made herself ready." Here is a Scripture containing one of the most beautiful expressions in the Bible. It causes a spring of joy to those who feel a vital union with the Lamb and an interest in "the things which God has prepared for them that love Him." For these things the church is waiting, for the Bridegroom she is looking as she enjoys, at times, the earnest of the inheritance in a weary land. I had a dream which I might appropriately relate here, but I reckon I have taken up enough space already, so I will close now.

In hope,

C. W. Vass.

1515 Lincoln St.,
Portsmouth, Va.

BROTHERLY LOVE AND FORGIVENESS.

Mr. John D. Gold,
Publisher of The Landmark,
Wilson, N. C.

My dear friend, and I believe
Brother in Christ:

From a number of statements in the Landmark from your able and kindly pen, I judge you to not only feel kindly, but would welcome a movement that would foster a more kindly spirit among estranged factions of Primitive Baptists.

It is a lamentable truth that brethren who once enjoyed sweet brotherly relations, have had that relationship disturbed, and many, many of them feel deeply grieved and are praying that the things which have separated them may be removed, the channel of brotherly love unstopped, so that such love may flow freely as in days of yore.

There seems, however, to be a difference of opinion as to how the channel may be unstopped. Some seem to think that God will unstop it when it best suits Him, and all we can do is to await that time. Others think that such an estrangement has come about because of "our sins," and such a condition demands an affirmative action of repentance upon the part of those who've sinned, and the forgiveness of those who have been sinned against.

We feel sure that God does not withhold brotherly love and fellowship, and make it impossible for brethren to walk together, and we know of no agency responsible for such a sin, save the people to whom the charge is given "Let brotherly love continue." (Heb. 13:1). Those

who have in any way hindered this "brotherly love" are the ones who are called upon to "repent and do the works of repentance." We are wondering how such can do the work of repentance, and at the same time "wait for God" to work it out for them, or do the work for them.

We realize the great need of waiting until "God works in you," for without this any repentance we may make would be only formal and fruitless, but when he works in us both to will and do," we cannot safely withhold or wait longer. "God works in," then "we work out."

To neglect to do this longer, makes the "Blood of your brother to cry out against you." When your brother says he wants to meet you in solemn assembly and make his confessions of wrong doing and "pay his vows in the presence of all the people," who can stand off at a distance and say his motives are sinister, and condemn him without a hearing.

All debts should be paid where due, is the way we think of it, but these sins which have separated us and keep us separated are so multitudinous we know not where to pay them except in the Lord's sacred assembly more fitted to hear you, than one called for that purpose.

Some way I have a guilty feeling about me. I have said some things maybe, and done some things not conducive to peace. I'd like to have the opportunity to make my confession right where the ones I'd wronged could hear it and forgive. Maybe they know it and maybe they don't. Maybe they want to forgive me. And it is possible they have

held something against me and want to tell me so, and ask my forgiveness.

Somehow I feel the time is ripe and God is "working in" His dear people for a closer relationship with each other, and for a sweeter and dearer fellowship than we've enjoyed for many years. Is there nothing we can do? To obtain eternal life, love and brotherly kindness toward each other, surely it is Baptist and Bible to say that there is. The minister has this matter like fire shut up in his bones, and how can he forbear speaking and acting.

I am writing this because brethren are suffering, and want an opportunity to make their confessions to those who hold grievances. I write this because brethren want a meeting for that purpose. Hundreds of your readers are begging for it.

Elders Gold and Hassell frequently visited Georgia. Our Baptists loved them. Yes, looked to them for leadership. We are the same people now as then, but the Baptists there are afraid to visit us, and are undertaking at a long distance and with blurred vision perhaps to pass adverse judgment. Is there nothing we can do? Somehow I believe there is. God says there is and He should be obeyed.

Yours for peace: I'm praying for peace,

J. A. Monsees,

Macon, Ga.

Remarks.

I have read what Elder Monsees has had to say. With all my heart I would welcome an ingathering of the saints of God into a loving and

peaceable organization that would not seek to find fault with each other, but live together in the unity of peace and bond of fellowship, and be willing to overlook the shortcomings of others, remembering that God in His mercy has been more than kind to them, and but for His kindness and love they would be doomed forever to eternal punishment.

I cannot believe that God looks with pleasure on the divisions in His church when all through the Old Testament He teaches love, mercy, justice, righteousness, forbearance, charity and sympathy. And in the New Testament the Saviour further confirms this desire on the part of a Just and Holy God, by sending His Son into the earth to prove to us that we are related to God if we are worthy sons, and that Christ, who came to do the will of God, would hardly have commanded us to lay aside these foolish, frivolous and nonsensical attitudes that we hold towards each other, when He declared He came to do the will of God.

Christ was the great example and He shows us the way, and when we offend one of these little ones and refuse to make friends and recognize each other, and fail to join with and fellowship one another, against whom we have some sort of objection, it seems to me we are crucifying Christ, who in the presence of His shearers opened not His mouth and prayed, "Father, forgive them, for they know not what they do."

There are incidents abounding in the New Testament to prove that He forgave the vilest sinner, the thief on the cross, the woman at the well,

and the one brought to Him caught in adultery, and told those who were guiltless to cast the first stone. He did not excuse this conduct, but told them to go and sin no more.

Now if Christ could say that to a sinner, and we are all sinners, what should a professed Christian, one who claims to be a disciple of His and a follower of our Lord and Saviour Jesus Christ say to himself, when he persecutes one of these little ones, and by his conduct in failing to forgive and forget, hope to receive, when he comes up before the Judgment Seat, and hears the words: "Depart from me; I never kenw you. Your lip service was all right, but when you refused to comfort these little ones, or to receive them to your bosom and made them suffer, ye did it unto me. So what can you expect at my hands?"

It seems that nothing could be more grievous to the Spirit of God than to see brethren divided and falling out with one another, which divides the church, brings about enmities and cankerous sores that will never heal, and so the church, (Christ's church), is divided, and there is a falling away, the result of just such conduct as this. There can be no upbuilding of the church under such circumstances, for we are human beings under the skin, and men will not seek forever to humble themselves, before a stiff-necked leader just to bring themselves into the fold, but they will continue to do just as they are doing now, going off somewhere else to find comfort and edification and love and fellowship.

We have thought much on these things but cannot find in the Bible

where it is countenanced by either the Father or the Son, and we believe that punishment is coming to those leaders who lend themselves to and become a party to such conduct, which breaks down the love and fellowship of the little ones for the church. If every one would get down on their knees at the foot of the cross and in meekness and love confess their sins, first to God, for it is Him who is offended, and pray Him to bring about another revival of love, it would not only make my heart happy but thousands of hearts over this broad land that have prayed unceasingly for the peace and restoration of Zion.

J. D. Gold

DEALINGS WITH THE LORD.

Dear Readers of Zion's Landmark:

It has been on my mind for some-time to write of my experience for publication. Now I have been requested I feel it my duty to try with the Lord's help, realizing that without Him I can do nothing. If you think it not worthy, just throw it aside.

When thinking about writing this, these words came to my mind. "I will be unto you a God, and you shall be unto Me a people." If I love the Lord, and I hope I do with all my heart, it is because He first loved me.

I was not thinking of this kind of love. I was going on in my life as well I thought, as most poor people, until almost six years ago, when almost suddenly a heavy burden was upon me. My way began to seem dark. I felt that I didn't have a friend in the world. I spent most

of my time crying. I didn't know why I felt this way, but I wanted something to happen to lift me out of this trouble. I dreamed one night that I was in an old torn down, dirty, one-room house, with just my baby. Not even a chair nor a bed, and this was all I had in the world. He was lying on the floor, and I was standing just outside the door, when suddenly a light shone down on me from above. It was in a circle all the way up, even through the skies, and I saw angels up there. They were coming toward me. I held my head up and prayed for the Lord to have mercy on me. To not send those angels to take my baby from me. I felt that my voice went all the way up.

The next week my baby was taken seriously sick. My neighbors and relatives showed kindness in every way possible, and I thank God for it today. They even did most all my work, that I might rest, but I couldn't rest. Besides worrying about him—for I thought surely the Lord would take him from me—I was worrying about my poor sinful self. I felt unworthy of having anything. I went about with these words on my mind: "It's happened. It's happened." I went out in a quiet place and tried to pray, but my words went no higher than my head. I knew that I couldn't even pray.

Then one night, when I thought that he was almost gone, I left the room. As I went through my kitchen I uttered a few almost silent words, begging God with all my heart to spare me my child, and to ease my poor aching heart. It

seemed that my voice went up, just as it did in my dream. This was the first time I had ever prayed, except in my dream. And I thought until then, I had been praying all my life. I was made then and there, in that dark, weary and lonely time to rejoice in a Saviour's love. From then on I had hopes that he would get well, when I knew that everyone else didn't.

It was three months before he was well enough for me to go to church. Although I wanted to go, in a way I had never wanted to go before. I hope I understood some of the glorious things of our God as Elder Fly (the pastor at Lower Black Creek) spoke of so beautifully that second Saturday morning in September, 1932. I am sure that I had never heard preaching before, although I had sat under the sound of his and others voices while preaching, many times.

I kept wanting to go again and again, and went as often as I could, most times wanting to hide. Once in a dream, while trying to hide at an association, where I could hear but couldn't be seen, I found a well of living water. I could not tell anyone about these things. I had to carry the yoke—the heavy burden—alone. Sometimes it all seemed completely gone from me.

I went on for about four years, when I began to have a desire to tell it to the church, and to be baptized. But then I would feel so unworthy that I'd think that I would never tell it until I felt different from this.

It was with the same heavy heart and unworthy feeling that I went up and asked for a home, at Lower

Black Creek the second Sunday morning in September, 1936. I did not go of my own will, for it seemed as if I were picked up and carried.

Elder Fly baptized Sister Lamm and me the same Sunday afternoon at Upper Black Creek stream. As we came up out of the water, my heart leaped within me, to the lightest spot that I had ever felt it. It seemed that my burdens were gone. I carried this light feeling for a little more than two weeks.

The next preaching I heard was at Upper Black Creek two weeks later. Elder Williams (I think it was) spoke from Genesis 1:2. "The Spirit of God moved upon the face of the waters." It was so precious to my memory. He also spoke of baptizing people that had never felt the Spirit of God, and he didn't like to do it. The next week I was thinking about this, and these words came to me: "Suppose you have never heard of the turtle dove, a token of redeeming love." And again I had a troubled heart. Sometimes when we feel that surely goodness and mercy will follow us all the days of our lives, the Lord puts things in our minds that make us tremble with fear. But sometimes when He speaks in that small still voice, we are made to rejoice and feel glad that we are poor enough to receive His blessings.

May God continue to shower these blessings upon us. I feel to be the least of your number, if one at all.

Minnie Boyette,

Lucama, N. C.

EXPERIENCE.

Dear Mr. Gold:

I have a letter containing the experience of Sister Lessie Davis, which seems too good for me to keep all to myself, and feel that it would be of interest and comfort to others. So I have her consent to send it for publication in the Landmark, if it is agreeable with you and the editors. Hoping others may enjoy reading it as I have, and thanking you, I remain,

Your friend,
Mrs. L. D. Hinton,

Benson, N. C., R. 2.

Dear Sister Hattie:

We received your very welcome letter O. K. This leaves all well at this time. Truly hope this may find you all well and enjoying life as well as any one can in this life. We have many blessings bestowed on us in this life. We should be so thankful for all these, but I do not feel like I am worthy of any of these great blessings. I would like to tell a little of my experience, as I feel like it is the dealings of the Lord with me.

As well as I remember I was about the age of fifteen or sixteen years. I had never thought about spiritual things at all. My mother and father always took us children to their church with them, as many parents do, but as the arm of man is aside, all together become filthy; and destruction, so to offer up a prayer for us was all they could do. I had a dream one night which was very sweet and peculiar to me at that time, and is till yet. I dreamed I was standing at the edge of an old

path which led through some woods. I did not see any open fields at all. I heard a noise behind me. I did not know what it was. I looked back and saw two men coming, both walking in the path just at the edge. But I was standing near the edge, just outside of this path of which I saw. One of the men was taller than the other. The tallest one was carrying something which looked like a long staff, in his right hand, the lower man was walking to the right side of the tall one; and the lower man was carrying a little lamb in his arms. I saw a light about their heads like I never saw in this world at any time. There were a small herd of sheep following this path right behind these men, with their heads all bowed toward the ground. They looked so humble, and I thought in my dream: "Oh! how safe that little lamb is that nothing can harm him." This brought thoughts in my mind about the salvation of my soul that I never had before. I began to inquire of myself: "What would become of my soul if I should die?" I then thought I was on the outside of that path, out of the tender care of either of these men, which I felt had all power in heaven and in earth.

I went on this way for two or three years. I began to have a desire to join the church, but did not feel like I could ever offer myself, as unworthy as I felt to be, lost and undone, to a people that I felt to be the true church of God. So I still went on sometime longer in this condition. I would lie on my bed at night and cry so that my pillow was wet with tears, thinking that I could

not live and I was not fit to die, and that God's mercy was gone from me forever.

But I would have a mind to say a few words I called prayer, "Lord have mercy on me, a poor sinner, for without Thy sweet mercy I could not live here." I had not joined the church at this time, but had a great desire to. I had another dream that was as sweet as the other one to me. Only it seemed too good to mean that God would bless me in this way. My father used to live by the side of a path by which there was an old time rail fence. I dreamed that I saw a little narrow foot path just as clean as could be but there were briars and bushes on either side of this path. I thought it was twelve o'clock in the day, and just as fair as I ever saw the sky in my life. I looked and I saw Brother John Williams walking in that path. I thought I was walking right behind him, and his wife behind me. I looked up and I saw a small light in the element. It seemed to be going the way we call east, and it shone as much brighter than the sun as the sun above the stars. I hope that light is leading me today. I want all God's people, if they have a mind, to pray for me, for I feel I need their prayers each day.

I joined the church at New Peach Tree the second Saturday in September, 1921. I was baptized the next morning by the same Brother John Williams, who was pastor of the church at that time. I am still with them. I do not see how they can fellowship me as I am full of mistakes, and a failure as I see myself to be. I would not be away

from them back in the world like I was; nor for all this world, which is a lot to say. We have only twelve members in our church at this time. We lost four by death last year. We feel to be the least among the other churches.

The oldest member, also the oldest person in our church will, if she is spared to live until April be ninety two years old. She has not been able to go to church for several years, but would write a letter to the church as long as she was able, and is still a strong believer in that great faith and love that was once delivered to the saints.

I will close as I am getting to be too lengthy with my letter. You will be tired before you finish reading it.

With much love, I am,

Your little sister, saved by grace if saved at all,

Mrs. Lessie Davis,

Spring Hope, N. C., R. 1.

TAUGHT BY THE GREAT TEACHER.

Dear Mr. Gold:

I received the six special copies of Zion's Landmark and I desire to express my gratitude to you for sending them to me, but don't feel that I can, nor do I feel that I can tell you just how I felt when I began looking over those, to me, precious pages. Seeing them caused me to recall to mind some things of the past which were and still are dear to me. Among other things I recalled to mind the only time that I ever met your father, dear Elder P. D. Gold. On that occasion, which was about the year 1906, he preached in the Primitive Baptist meeting

house at Danville, Va. After the preaching I went to him and tried to tell him how much I enjoyed his preaching, and he said to me, "We are both taught by the same Teacher." Those eight words have been a great comfort to me, and are still, coming, as they did, from one whom I felt was taught by the Lord, and one whom I felt was much more learned in things pertaining to the Lord and otherwise than I.

I have read in the past at least five periodicals classed as Primitive Baptist, but the dear old Landmark is the one I like best.

Mr. Gold, will you please pardon the length of this. Perhaps I shouldn't have written any more than to acknowledge receipt of the Landmarks, but have written as my mind directed.

I am, I hope, one who loves the truth.

Mrs. Mary E. Bullington,
824 Jefferson St.,
Danville, Va.

HELPING OTHERS READ THE LANDMARK.

Dear Mr. Gold:

As my time has run over I have just been thinking of sending my renewal for a long time, and just keep putting it off. You will find check for five dollars, for which you will credit me with three dollars, and the other two is for you to send the paper to someone that is not able to pay.

I have been thinking of writing my travels in life. I can't remember when I first thought of the hereafter. I never gave the Lord anything. I had serious thoughts all

my life of the hereafter, but went on like other youngsters until I was between twenty-five and twenty-six. Then something came over me, and I thought there was no hope for me. I went on this way for sometime, begging God for mercy.

I was attending a revival and there was a young lady who told me she was praying for me. I could not see how she could, when I could not for myself. While carrying that burden I went to bed, as I thought the last time. In the night the devil came to me and I was crying for help. Christ came and said He would take care of me, and I can't think but what He has helped me. I could tell more, but this will do.

Yours truly,
J. J. Shepherd.

HE BRINGS GOOD TIDINGS.

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

Dear Sir:

Please accept a money order (\$2.00) for my subscription to the Landmark for the next 12 months.

Yesterday and today being our regular meeting days I was blest with health and strength to go both days. We had unusually good preaching both days. Elder J. D. Fly is our pastor, and he always brings us good tidings of great joy, and he, it seemed to me, was better than usual, but I guess it is me who is different, for I can't ever understand like I want to. I am so unworthy.

Yours truly,
Mrs. Nannie L. Mewborn.
Tarboro, N. C.

**WILL HAVE A BIRTHDAY
APRIL THE 17TH.**

Elder J. W. Wyatt will be 61 years old the 17th of April, and he expects to celebrate his birthday on that date by having his brethren, sisters and friends with him, and he extends a cordial invitation to them to be with him at his home, 622 East Church Street, Martinsville, Va.

All those who can't be present will drop him a card.

The Landmark and its readers will wish for him many more happy returns. His health is good and he looks it. He filled a number of appointments and was at Contentnea church near Wilson, March 31st.

J. D. Gold.

LIKES THE LANDMARK.

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

Dear Mr. Gold:

Enclosed you will find a money order for two dollars (\$2.00) for a year's subscription to the Landmark for a friend Mrs. W. H. Davis, Burlington, N. C., Route 2. She, like myself, is a Primitive Baptist believer and gets great pleasure reading the Landmark. She gave me the money to have her subscription renewed. A few pieces like Fisher's, for instance, almost pays for the paper, I feel like. I would be glad to read more of your writing.

Respectfully,
Mrs. Sam G. Evans,
Roxboro, N. C.

AN APPRECIATION.

Dear Mr. Gold:

I am enclosing money order to renew my subscription to the Land-

mark. Would love to thank each contributor personally for the many comforting and inspiring messages of the past year, I have gleaned from its pages. That being impossible, so far apart as we count earthly distance; but I hope not in spirit, this will in a measure express my appreciation. I am also enclosing a few verses in memory of my brother if you will kindly give them space in the Landmark.

With very best wishes,

Sincerely,

Mrs. J. B. Hathway.
Creswell, N. C.

FAMILY REUNION.

The Powell family reunion has been appointed to be held at Cedar Grove meeting house in Wake County the second Sunday in June. Elder John Williams, of Rocky Mount, a former pastor, has agreed to be there, the Lord willing. Other ministers are also expected.

An invitation is extended to all relatives and friends to come and bring a lunch.

ENJOYS THE LANDMARK.

P. D. Gold Publishing Co.,
Mr. John Gold,
Dear Mr. Gold:

Enclosed please find check for \$2.00 to pay for Landmark for one year from April 15, 1938 to April 15, 1938.

I enjoy reading the Landmark, and wish you much success in its publication.

Love and best wishes for you and family.

Mrs. W. T. Carrington,
Durham, 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.

WILSON, N. C., MAY 1, 1938

Entered at the postoffice at Wilson
as second class matter.

VOL. LXXI. NO. 12

TO BELIEVERS IN JESUS.

As to the corruption of the natural man, David said: "The fool hath said in his heart, THERE IS NO GOD."

Why should the natural unbelieving heart say, "There is no God."? The answer is given. "They are corrupt, they have done abominable works." One may say, this does not apply to me; but we next read that: "There is none that doeth good."

The scriptures teach that all sin is an abomination in the sight of the Lord, yet Jesus came to save sinners.

As proof that all have been conceived in sin, shapen in iniquity, born under the law and condemned by the law, we read, that: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God."

Known unto God are all His

works from the beginning. Yet, for our instruction we read, that, looking, He saw, "They are all gone aside, all together become filthy; there is none that doeth good, no not one." Ps. 14th chapter.

With this as a basis for our reasoning, let us consider the afflictions, that must and will ever try His people, and the way of escape.

Jesus said: "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life." The mortal shall be swallowed up in immortality.

James, also called on the brethren to count it all joy, when they fell into divers temptations. For enduring, in faith, knowing that the trial of their faith worketh patience. Therefore; let patience have its perfect work, that ye may be perfect and entire, wanting nothing." Needing nothing, for that ye may be perfect and entire, wanting nothing." Needing nothing, for God doth supply our needs; but not all our vain and fleshly desires.

None are promised the crown of life, except the tempted and tried, suffering and enduring saints.

Satan makes his furious attack upon the child of God, because he is the child of God. His anger and bitterness was foretold in Gen. 3:15. This enmity toward Christ, the head, and His body, the Church, cannot be changed, only as Satan is bound, "For the strong man armed in his palace rules with strong hand until the stronger cometh, when Satan is bound, and becomes as a chained dog." Then he becomes the vanquished, "Cast out of heaven into the earth, where he is wrath with

the woman, the Church of God," and would, if he could, destroy the faith of God's elect, chosen and precious people; but God hath given to her,—the woman, as it were the wings of a great eagle, by which she is enabled to fly away to the palace, which God hath prepared for her, where she rests for a time and for a half time."

In Gen. 3:15, we read: "I will put enmity between thee and the woman, and between thy seed and her seed." Thy seed and her seed embraces all the children of God and all anti-Christ, satan and his followers.

Christ, our Head, suffered many things from the satanic powers; yet nothing could destroy Him whom God had sent to suffer, bleed and die, the just for the unjust.

In the hour of temptation He suffered very much, and we hear Him say, "Father, if it be possible let this cup pass. Yet, not My will; but Thy will be done."

To His people it is said: "If ye suffer with Him ye shall also reign with Him."

Many of His devout followers have suffered greatly, many, yes; very many of them put to death, for no other reason than that they loved the Lord and His service. To all such it is comforting to read: "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life."

To behold Jesus by faith, as our Almighty High Priest and King, looking on, watching the enemy, keeping His Flock, by day and by night, keeping the feet of His Saints, and causing the evil one to be silent

in darkness, watering the plants of His pasture, giving to all spiritual food and drink, leading them by the still waters, maketh them to lie down in green pastures, restoreth their soul, and in the end, He who began the good work in their hearts will perfect it unto the day of Jesus Christ.

We are taught that the Lord's strength is made perfect in our weakness. The prophet Micah said, "Rejoice not against me, O mine enemy; when I sit in darkness, the Lord shall be a light unto me." (Micah 8:8)

Through trials and temptations we learn our nothingness, yet conscious that Christ is our all in all. What of our temptations? We read, "Let no man say when I am tempted, I am tempted of God, for God cannot be tempted of evil, neither tempteth He any man; but every man is tempted when he is drawn away of his own lust, and enticed."

The self-righteous man may say, "I have not temptation," but we read, "If we say that we have no sin, we deceive ourselves and the truth is not in us." But, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John, 1:8-9) What more do we need?

No man can say "I am justified before God," save by and through the righteousness of the Lord Jesus Christ.

How blessed to read that, "Many are the afflictions of the righteous; but the Lord delivereth from them all," and, being tempted as we are, also to read and believe that, "Blessed is the man which endureth temp-

tation, for when he is tried he shall receive the crown of life and immortality."

O. J. Denny.

TASTED DEATH FOR EVERY MAN.

To believe that Jesus Christ died or tasted death for the entire race of Adam is very natural to the Universalist of Arminian.

In fact such a theory is in all men's nature; for I often find myself trying to ride the "do better horse," but he invariably throws me. If I possess a new nature the Lord created it in 1883; and since if I have one vestige of Arminianism respecting the Saviour's death, and atonement in the renewed mind I have not discovered it. To taste death or to die for any other than His elect, inspiration has failed to record it. Most assuredly if there had been one scripture that said that He died for all the race of Adam, it would have been repeated so often from certain pulpits and press that all who read the scriptures would know of it. Now that it is only a vain supposition, such scriptures as "tasted death for every man," is boosted. Luke says, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Who is there that thinks that this means the entire race of men? The natural man who cannot discern spiritual things, and cannot rightly divide the word of truth may think "every man" means all mankind.

Now, that Saul of Tarsus was an educated man, and converted from

law-error to gospel truth, he could speak comfortingly and understandingly to the Hebrews, who had been made to believe in Jesus as the only Saviour of sinners. Thus he addresses them: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Heb. 2:9. The proportional faith couched in the context is a chain of divine truth, including every line of salvation purchased by Christ's death and atonement. "For if when we were enemies we were reconciled to God by the death of His Son"—for His tasting the death of His Son for His chosen ones, not by His obedience, resurrection, life, or intercession, but by His death. This tasting of death was not in order to give any rain and sunshine, bread and meat, or any temporal blessings. But for thus suffering, tasting death, the Father rewarded Him for thus redeeming the purchased possession. (Phil. 2:8-9). Hence, all for whom He tasted death are reconciled to God by His Son's death and atonement; and thereby all, "every man," that Jesus by the grace of God should taste death, shall be saved from all their sins; "for it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one (Father); for which cause He is not ashamed to call them brethren, saying, I will declare My Name unto My brethren;

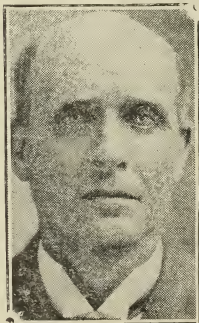
in the midst of the church I will sing praise unto Thee." And again, "Behold, I, and the children which God hath given me." With the faith of Paul and those to whom He spake, evidently must have believed the "every man," the "many sons," "they who are sanctified," "My brethren," and "the children which God hath given Me," embraced those who were chosen in the Son before the world out of the fallen race of Adam, just that many, no more or less. If "every man" should mean all Adam's posterity, so would each of those in the context.

Now, I trust the sister that desired my views upon the "every man," can see it is not universal, or any other scripture connected with Christ's death. When you read Rev. 5:13 and Rev. 6:15, you will note that the universal terms do not mean all the race, but the class under consideration. It is well understood there is quite a difference in all without distinction and all without exception.

If all would read the word of truth for instruction, they would see that only those who are called with a holy calling of Jews and Gentiles will be saved; and only those who are ordained to eternal life will ever believe in Jesus Christ. Even from the mouths of babes and sucklings God has ordained praise and strength. (Matt. 21:16) It is often said by unbelievers that the Lord cannot save unless the subject will let Him. Such have never been under the hand of God or had the sentence of death in themselves, else they would believe He doeth His

will in heaven and among the inhabitants of the world, and none can stay His hand. It is grace that bringeth salvation; and by grace are they saved. Who is there that cannot see how Paul triumphantly gathers those expressions in the context, as sentinels to prove that every one that Jesus Christ tasted death for shall be saved. As all His people are taught of the Lord, it seems strange that any should believe that some that He saved are not saved, and will never be raised to eternal glory, unless it is one who has been led to deny his own experience, being blinded by the gods of this world.

M. L. Gilbert.



IN MEMORY OF DR. S. M. KIMSEY.

Dr. S. M. Kimsey, of Cleveland, Ga., was born December 29, 1853, and departed this life in 1921, making his stay on earth 68 years. He was the son of Elder Thomas M. Kimsey, who was ordained by the Primitive Baptist church at Shoal Creek, near Cleveland, Ga., in 1828.

His son, S. M. Kimsey graduated at Walonga College, Dalanga, Ga., in 1875, and in 1885 he graduated at the Southern

Medical College, Atlanta, Ga. In the year 1877 he was ordained by the same Primitive Baptist Church as his father, and baptized approximately 4,000 converts to the Baptist faith. Somewhere near the year 1910, this church, with a host of other Primitive Baptist churches attached themselves to the Progressive Baptist Association, and thereby ceased to be in fellowship with Primitive Baptists.

In the year 1918 he volunteered for service in the medical corps of the United States. He was a good, big-hearted Christian preacher and organized several Baptist churches. He was baptized by Elder A. F. Underwood, of Cleveland, Ga., in 1875, and was married by Elder Jim West to H. H. Smith, the daughter of John N. Smith, of Cleveland, Ga., and to this union were born 6 boys and 3 girls.

In his last days when he was too weak to stand alone, I have stood with him to steady him while he preached to the people.

He was a subscriber to the Zion's Landmark, of Wilson, N. C., and the Signs of the Times at Middleton, N. Y., and I, his son, have been a reader of those two papers ever since a boy.

He served four churches, which held to the meeting days Saturday and Sunday of each month, and to foot-washings as long as he lived.

He never attended any ministry school, neither did he set a salary for preaching. He made his living practicing medicine and took what the brethren gave him as a token of their love to him. Some churches would not pay him over \$10.00 or \$20.00 and some from \$100.00 to \$200.00 a year. If he was in need ever so bad he would not ask the church for money. I was with him most of the time at the meetings. He lost thousands of dollars he could have made at the practice of medicine, but when time came to go to preaching he went, and I have known time and again when they would come to him in the pulpit to go to see a patient and if it was a case of urgent necessity he went. He had to go all times of the night, through sleet and snow. His life was no easy sailing.

Written by his son,

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

WILLIAM ERVIN PAGE.

W. E. Page, the son of John A. Page and wife, Sarah Ann Roberson, was born June 13, 1862 and died February 26, 1938. If he had lived until the 13th of June he would have been 76 years old. His first marriage was to Jane Edmonson, and of this union he had one son, Lester Page, of Tarboro, and one grandson, Thomas Ervin Page. His second marriage was to Allie Roberson.

He was born and raised in Martin coun-

ty. Forty-five years ago he moved to Edgecombe county and lived on the farm part of that time. Two years ago he went to Dr. Bass' hospital and had a serious operation and never was strong again, but was up and looked after his farm. He was sick just a few days, being taken ill Monday night and died Saturday morning at nine o'clock.

He never united with any church, but was a strong believer in the Primitive Baptist doctrine. He enjoyed entertaining Primitive Baptists in his home. He trusted in God and would say "Lord have mercy on me," so often.

He leaves to mourn, one sister, Mrs. Robert Staton, two half-brothers, Leon Whichard of Kinston and Henry Whichard of Portsmouth, Va.

I feel like he is at rest. Elder Fly, of Rocky Mount, spoke beautiful words at his funeral, after which he was laid away beneath a beautiful mound of flowers in Greenwood cemetery in Tarboro, beside his first wife.

I do not wish him back again, to suffer pain untold,

While he with Christ forever reigns,
Where sickness, sorrow, pain, and death,
are felt and feared no more.

Mrs. Robert Staton.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from our midst our beloved sister, Katie Jones, who was a faithful member of Middle Creek Church for many years, be it resolved:

First, That we bow in humble submission to Him who doeth all things well, and feel that our loss is her eternal gain.

Second, That we enter a copy of these resolutions on our church book, a copy be sent to Zion's Landmark, and a copy to her family.

Done by order of Conference, Saturday before the second Sunday in December, 1937.

E. C. Jones, Moderator
C. L. Dupree, Church Clerk.

BLACK CREEK UNION MEETS WITH CHURCH AT SCOTT'S.

The Black Creek Union will be held, the Lord willing, with the Church at Scott's, Wilson County, N. C., Saturday and fifth Sunday in May, 1938. Elder E. L. Cobb was chosen to preach the introductory sermon and Elder R. H. Boswell, alternate.

The church is situated about eight miles west of Wilson and about three miles north of Lucama, N. C.

We would be glad to have a goodly number of ministers, brethren, sisters and friends visit us at this meeting.

I. A. Lamm,
Union Clerk.

Please Read Carefully

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

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

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

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

The mailing list is corrected only once a month.

Agents Wanted

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

Our Publications—

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

THE DAILY TIMES:

Published every day except Sunday at One and Five o'clock P. M. Associated Press dispatches, market reports, general and local news.

Price per year -----	\$6.00
Price 6 months -----	\$3.00
Price for 3 months -----	\$1.50
In a club with the Landmark, both papers send for one year -----	\$7.00

THE SEMI-WEEKLY TIMES:

Published Tuesday and Friday, carries summary of the news of the country and the world, local news, county correspondence and market reports.

Price for 12 months -----	\$1.50
Price for 6 months -----	.75
Price for 4 months -----	.50
Clubbed with the Landmark, both papers sent for one year for -----	\$3.00

Sample copies of all three publications sent on request.

Agents Wanted—Liberal Commissions.

ADDRESS

P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXI.

MAY 15, 1938

NO. 13

HEZEKIAH CAME TO HIS SENSES.

"Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib, the king of Assyria, and from the hand of all other, and guided them on every side.

And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah; so that he was magnified in the sight of all the nations from thenceforth.

In those days Hezekiah was sick unto the death, and he said unto the Lord: and he spake unto him and he gave him a sign.

But Hezekiah rendered not again according to the benefit which he did unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.

And Hezekiah had exceeding much riches and honor: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices and for shields, and for all manner of pleasant jewels."

—2nd Chronicles 32:22-27.

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.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

A GOOD LETTER

To Landmark readers, greetings:

I realize sin and self is ever present with me; and how to say what I want to say in as few words as possible, are perplexing problems. This year I have bought four Bibles. I buy them to give away; had only one left and presented it to Okechebee church Saturday. This church is in a Sister association. The fourth Sunday in April, Friday and Saturday before, is their annual meeting time. Saturday before the fourth Sunday in April is a memorable day for me. Sixty six years ago on this date, I was received into the fellowship of a Primitive Baptist church. In representing my home church and presenting the Bible to them, I said I present you this Bible as a token of my love and fellowship for you. The Bible was accepted and by a committee after services, a few questions were asked: When were you born? May 16, 1852. When and where were you baptized? At Providence church in Crawford County, Georgia, fourth Sunday in April, 1872. They said a record of this would be recorded in the minutes of the church, and written in the Bible I had given them. By the mercy of God, I have lived through two generations of our people. Six years ago I went back to my old home church in Georgia. There was not a single

member living, who were members when I joined them. In going to Okechebee, I received much more than I expected; never in all my life, have I seen as many of our people at an annual meeting. Six associations were represented. The manifestation of the love of God in their hearts, caused many tears to trickle down this old sinner's cheeks.

W. F. Britt.
Arcadia, Fla.

I PETER 1:3

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" I Peter 1:3.

Now it seems to me that Peter's hope was made bright to him from time to time, and at the time he spoke the above, perhaps, there never was a time when his hope of Heaven and immortal glory was more clearer while he yet remained in the world. Brethren, just so it is with us who rejoice in a sweet hope in Jesus. While there are seasons with us that we fear we have no hope, that is a true hope in the Lord. We are caused to consider ourselves, and as we do, it seems there is nothing but a mass of corruption, and with

this in view, we are made to wonder if we are not mistaken. This is indeed humiliating, but shall we not still hope that this is the Lord's way to bring us to the foot-stool of His sovereign mercy?

There is one thing that we do know, when we are blest to look within and see that within us, that is in our flesh there dwells no good thing, we are made to feel destitute and poor, and rather than being exalted, we are humbled, which is far better. It is the humble child of God who crieth for "the sure mercies of David".

Our hope is, as we have called upon the name of the Lord, from a standpoint of necessity, fearing we are mistaken, the Lord has appeared again, and again with healing in His wings, bringing sweet comfort to our troubled souls, causing us to witness with Peter, saying, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us AGAIN unto a LIVELY HOPE. Hence, while we were cast down it is now manifest, that we are not destroyed, and we rejoice that wherein He was dead (being crucified for us), "He is alive forever more". Our penitent sighs are now turned into songs because we are begotten again unto a lively hope in Him which is an anchor to our souls both, sure and steadfast. Then with Paul, we feel "that there is a crown of righteousness laid up for us which the righteous Judge will give us at that day, and not us only, but all who love His appearing".

Now our hope is, that He has appeared unto us begetting us unto a lively hope, which we hope will one day be turned into sight, when we shall see Him and be like Him, and be satisfied forever.

In love and sweet fellowship for the saints,

W. A. Reaves.

R.F.D. 1, Box 80,
Durham, N. C.

A GOOD MEETING

Editors and Publishers
of The Landmark:

I am impressed to ask you to please publish that one of the best spring sessions ever, convened with New Zion church, 3 miles south of Concord, N. C. on Saturday before first Sunday in May, 1938. We had with us ministers, brethren and sisters from eight of our corresponding associations. Our brethren, sisters and friends so much enjoyed the preaching of Elders R. H. Boswell, W. H. Freeman, O. J. Denny, S. Gray, George W. Hill, J. W. Wyatt, O. C. Hawkins, Floyd Adams, A. F. Vance, H. S. Williams and Xure Lee. Then we also had a number of other brethren and sisters who accompanied these ministers. The meeting was in love and peace and perfect unity and every sermon was delivered in power and demonstration of the Holy Spirit.

The meeting started off with an able discourse by Elder W. C. Edwards, our efficient moderator. All the preaching after the introductory sermon was by our visiting ministers above named. We feel built up in spirit and encouraged by the presence and preach-

ing of these dear heralds of the Cross, who so ably preached Jesus Christ and Him crucified, proclaiming salvation by grace and grace alone. These ministers came with the message which God sent unto the Children of Israel; and preached peace by Jesus Christ and declaring Him Lord of all.

J. W. Jones.

Peachland, N. C.

A CORRECTION

Mr. J. D. Gold,

Wilson, N. C.,

My Dear Friend and Brother:

The Landmark of the 1st. inst. is at hand, and thank you for the publication of our appeal for peace. You have made the best argument in favor of Baptists laying down frivolous contentions I have seen, and surely hope it may bear fruit.

In the first full paragraph of the second column page 180, and in the 6th. line, we ask, **Is there nothing we can do?** To obtain eternal life, you have made us say that it is Baptist to say that there is.

I'd appreciate your correcting this with the original copy, as my copy has been misplaced.

It is my recollection that we said, following the question "Is there nothing we can do?" "To obtain eternal life, surely not, but to maintain love and brotherly kindness toward each other, surely it is Bible and Baptist to say that there is".

We make so many mistakes, and it is entirely possible that the copy sent you had this omission, but if it did, we desire a hasty correction, as it does not express the Old

Baptist sentiment, nor has it ever been my sentiment since the spring of 1903, when I went so low in the depths of despair, and every avenue along the system of works was shut off; all my strength and boasted righteousness had failed, and I a miserable undone wretch, irretrievably and irreparably lost. Here the dear Lord, as I humbly hope, manifested His sovereignty, grace and glory, by snatching me as a brand from the eternal burning furnace, put a new born love in me, and from this time forward, we have never even wanted to hint that man could by any action, however honest or praiseworthy, ever do anything to deliver himself from such a pit of sin into which he is plunged by reason of his own guilt. Surely he cannot blame others for his sins, nor accept any credit or honor for his deliverance.

It was this sentiment, ever so feebly expressed, by which we sought and won a home with the dear Old Baptists, three weeks after this deliverance, on the banks of the Yadkin River in North Carolina, amid the tear-dimmed, yet angelic faces of the saints gathered around. It was the sentiment of my soul then, and grows sweeter with the passing years and bodily afflictions. We expressed our full accord with it when we received the ordinance of Baptism on the same morning at the hands of God's dear servant. We were all of one accord then, and I have felt a serious responsibility since then to do those things that would ever maintain the love and fellowship that was made to flow then, and

to consistently refrain from doing the things that would in any way stop the flow of that love.

Please pardon so long an explanation. May God bless you and yours, and the cause of the Master everywhere.

Sincerely yours,

J. A. Monsees.

Macon, Ga.

ENJOYS THE LANDMARK

Mr. John D. Gold,
Dear Sir:

Enclosed find money order to renew my Landmark for another year. I am sorry I haven't sent it sooner, just neglected it. I am always so glad to get it, it is so much company for me in my lonesome hours. I enjoy every line. Wish I could write like some of the Brothers and Sisters can. I enjoy all you write—write more when the good Lord impresses you to write.

It is clear that the love of God precedes all spiritual life and service that is acceptable unto God. Let us love one another, for love of God and every one that is born of the spirit loveth them that is born of the spirit and knoweth God; he that loveth not knoweth not God, for God is love. It is clear that the love of God precedes the spiritual life that is acceptable unto Him. Nicodemus was in dark, so were all like Nicodemus. We cannot see till our blind eyes are opened; we must be taught of God. Jesus answered and said: "Nicodemus, except a man be born again he cannot see the Kingdom of God; that which is born of the

flesh is flesh and that which is born of the spirit is spirit; marvel not that I said unto thee, ye must be born again; the wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit". St. John 3.

"If we love one another God dwelleth in us and His love is perfected in us, hereby know we that we dwell in Him and He in us, because He hath given us of His spirit." I John 4 ch. 12-12 v.

May God bless His children every where for Christ' sake.

Elder T. C. West.

809 W. St. James St.

Tarboro, N. C.

FATHER BAPTIZED HER

Mr John D. Gold,
My dear friend:

I regret very much to tell you to discontinue my "Landmark". It has been a source of great comfort to me. Two years ago I was helpless with rheumatism and since then my eyes have failed so that I can scarcely see at all. I am in my 77th year. Although I've never seen you, yet you are very dear to me and I have enjoyed your writings in the "Landmark". Your father baptized me. I feel that I am an unworthy member and always will be.

May the Lord bless you and give you grace, strength and wisdom as your days demand.

The least of all,

Mrs. C. B. Adcock.

Rougemont, N. C.

Rt. 1, Box 409.

LOVES THE LANDMARK

Dear Mr. Gold:

Enclosed you will find \$1.00 money order for which will finish this year's subscription for my Landmark. I have failed to get my April 15th number, perhaps it will come yet. It is a great comfort to me. I read them and pass them on to some Sister or Brother who cannot have them.

I have an old Landmark lying here before me, Aug. 15, 1899 and I have some much older that belonged to my grandmother.

I have been a constant reader since a child and they grow more precious to me as I grow older.

I trust it is God's will for you to be able to publish it on.

Yours truly,
Mrs. Lula Shields.

1410 W. 48 St.
Norfolk, Va.

LOVES THE LANDMARK.

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

Dear Mr. Gold:

Find enclosed a money order for \$2.00 which will pay for the Landmark up until Dec. 15, 1938. Am sorry I am late with it, but just neglected to send the money. I don't want to miss a single copy, as I enjoy reading it so much.

I am in bed most of the time. I sit up long enough to have my bed made up. I am in my 79th year now.

May God bless his children everywhere.

Yours truly,
Mrs. Sallie E. Bradsher,

Hurdle Mills, N. C., R. 1.

LANDMARK CONTENTS FOR THE TRUTH.

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

Dear Sir:

I am enclosing two dollars to pay for Zion's Landmark up until January 1939, and I hope the Lord will bless you to keep it going, for it contends for the truth, if I know the truth, for it is about all the preaching I have. I enjoy the pieces you put in the Landmark very much. I would be glad to see some more of your writing when you are blessed with the Spirit of the Lord.

J. T. Hudson,
401 Queen St.,
Edenton, N. C.

CONSOLATION OUT OF LANDMARK.

Dear Mr. Gold:

Enclosed you will find \$2.00 for the Landmark another year, until December 15, 1938. Would have sent it to you before now, but owing to sickness and trouble I have neglected it. I don't want to do without it. I get lots of consolation out of it. Hope you will pardon me for not sending it in sooner. It is not because I have not thought about the paper, for I do love the book and I intend to take it as long as I live, if the Lord is willing.

Hope you can keep the Landmark going.

Yours respectfully,
Mrs. B. F. Wilkerson,

Tillery, N. C., R. 1.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder B. S. Cowin—Williamston,
N. C.

WILSON, N. C. MAY 15, 1938

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AN OPEN LETTER

Not because of my leadership of any group of Primitive or Old Sld School Baptists, but doubtless due to my unworthy, and I often fear, unprofitable connection with Zion's Landmark, I have been approached by a number of ministers and others from time to time, asking my views as to the advisability of a general get-to-gether or so-called "Peace Meeting", with a view of adjusting differences that have arisen here and there, and from time to time, in the hope that all lovers of Bible truth may be united in one common cause, for the upbuilding of a people once in name, if not in heart, united as one great body of Primitive or Old School Baptists.

Surely no man worthy of the name "Christian" should be opposed to a God given and sustain-

ed peace among all those who love the Lord and His people.

Permit me to say that I do not believe that peace by compromise of the principles of divine truth, as so fully taught in the Bible is worth naming.

All true peace worthy of the name is from above, for "the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against which there is no law". (Gal. 5-22-23).

"For He is our peace". (Eph. 2-14). "For it is God which worketh in you both to will and to do of His good pleasure". Paul said in the next verse (Phil. 2-14) "Do all things without murmurings and disputings".

Where there is murmurings there will be disputings, back-biting, the wrongs of self and selfish things in others are often magnified. Mole hills become mountains, and as truly as the flesh and the devil, thus magnify the faults of others, just so truly our own faults are in so far as possible, kept in the back-ground, if we are moved only by fleshly and selfish motives.

My station in life has been an humble one. Necessity in providing for my loved ones, has kept me close to my worldly vocation most of my adult life. I have not sought leadership. My desires and efforts have been to prevent breaches rather than to go out to try to undo the conditions over which I have had no control, and in which I had no part.

I have before me at this time, letters insisting, and hope in the right spirit, that I should become

a party to a "Peace Meeting", and am being asked to say either publicly or privately, what I think of such an effort.

No greater blessing could come to any man than to be the chosen of God, to labour in His vineyard, and for the peace and prosperity of Zion; but let us not forget, "Paul may plant, Appollos may water, but God must give the increase." And we read, "Blessed are they" the poor in spirit, they that mourn, the meek, they that hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, for they shall be comforted, be filled, obtain mercy, shall see God, and shall be called the children of God".

"In the world ye shall have tribulation; but in me Peace", saith Christ.

Is there peace in the world today? One may answer no; but in reality, "God rules in the hearts of His people and though they be, and will continue to be, tried as gold is tried in the furnace, yet we have the assurance, amidst all the storms of time, the judgments of God shall be on the wicked, but that the people who know and fear His name shall be gloriously delivered from all the things that offend and from them that do wickedly. Proof Text. "For, behold the day cometh, that shall burn as an oven: and all the proud, yea all that do wickedly, shall be as stubble, that the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." "BUT UNTO YOU THAT

FEAR MY NAME SHALL THE SUN OF RIGHTEOUSNESS ARISE WITH HEALING IN HIS WINGS: (For there is healing in no other than He) AND YE SHALL GO FORTH AS CALVES OF THE STALL". Etc.

I have met many people not affiliated with any church organization, and many in the various and sundry organizations, caused by divisions and subdivisions, who I have been made to believe, were the children of God.

May we not say truthfully, that fellowship, the love of God and peace of heart and spirit is not confined to men made registrations, regimentations, associations, and other organization not named in the Bible; but that in reality, "If we love God it is because He first loved us, and that we believe the truth of the scriptures that 'If a man say I love God, and hate his brother, the same is a liar and the truth is not in him', 'and if we say that we have fellowship with Him, and walk in darkness we lie, and do not the truth'. 'But if we walk in the light, 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.'" But, "If we say we have no sin we deceive ourselves (not other and the truth is not in us". "If we confess our sins, (Not enlarge upon the sins of others) HE IS FAITHFUL AND JUST TO FORGIVE US OUR SINS AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS."

If we have been forgiven much, may we not be forgiving, lest the

Lord be not pleased as taught in the word of Divine truth.

Yours in hope,
O. J. Denny.

ASSOCIATIONS

Occasionally we get letters from some one finding much fault with Primitive Baptist associational meetings, saying they destroy more peace and union in our churches than anything else. These affirm there is no authority in God's word for associations, and for that reason we should stop holding such. I once heard a moderator of large body of churches say: "The various churches of this union are branches of the church; and when thus assembled it was the church, and should settle all grievances and disorders that had not been adjusted in any church". This ruling Elder and few others of like demeanor, have long since been dropped from the rank of our Primitive Baptist. An association is but creature of the church, and how any true Baptist can believe the creature rules its creator I do not know. During the seventies the moderator of my home association and a few leaders tried to make the association rule the church but they soon lost their lives in a church state. Then the churches of this union maintained peace, union and prosperity for some thirty years, when a few more ruling Elders presumed to rule the association, but they signally failed as did the others.

The last has been about thirty years ago, and the Mt. Enon Primitive Baptist association has more than doubled in number since

they got rid of such leaders; and are standing steadfastly in the doctrine and order of the Apostolic church without a dissenting member.

To hear such quibbles about associations one would think these dear brethren never had subscribed to any thing in the church that they had not a "thus saith the Lord" for. Have they condemned the church because it has "Articles of Faith", "Church Decorum", and holds "monthly conferences"?

From the above you will see the cause of troubles in the association. These same would be "leaders" are the cause of most all the confusion and disorder that spring up in the churches. Shall we discontinue the church, because of these fellows? Better get rid of them who must rule or ruin, thinking they have the brains of the church. If all our people had possessed the minds of the fathers that organized the association might meet in brotherly love, that a chain of connection in the order and faith of our people might be maintained among our people, to hear and learn of each other. When any servant of God loves Zion above his chief concern, he will rather strive for peace, minister to the humble poor, and labor to preserve brotherly love and the unity of the faith.

Another says, "Even the word 'association' does not appear in the Bible". Who said it did? Neither do the words "Primitive" and "Baptist" appear together in the scriptures. But who is there among us that is not proud of the name? But their counterparts are describ-

ed therein as the ones, "who continue steadfastly in the doctrine of the Apostles, in the breaking of bread and fellowship". The object of the association was for a good cause. The association of churches was not evil, or to destroy or fight against peace and truth. We would not charge such to our brethren, who have so met for the last three hundred years, to recount the mercies and blessings of their Lord, to earnestly contend for the faith of God's elect, to hold themselves compact together that the enemies have had much trouble to get a foothold in our churches. Did not the 12 tribes of Israel come together stately at some appointed place of worship? These tribes never met to fight against their Maker or to devour each other, but in love and to keep knowledge of each other. Surely they must have had divine encouragement in their associations and brotherly gatherings. At no gathering have I ever heard the gospel more gloriously and powerfully proclaimed than at our associational meeting. If such meetings were wrong, would He have so blessed His servants to so proclaim the gospel in power and demonstration of the spirit? The abuse of the association is to lord it over God's heritage or to infringe on the internal rights of the church.

If bars of associational correspondence were discontinued soon the seeds of error and false doctrine would be sown in most of the churches, by receiving letter of membership, and from traveling

preachers of whom the church know nothing.

In view of these things, and others, not mentioned, I think it expedient, for the present, at least, to keep up associational correspondence. I would not claim that associations are a necessity, but the good that accrue from them outweigh the evil that follows them. There are many uses and practices in our church relations that we enjoy that we would have to abandon if we had to have a direct command from the Lord for them.

I have not written the above to call forth any contention, and I trust it will be no offense to any little one.

M. L. Gilbert.

"DID NOT OUR HEARTS BURN WITHIN US WHILE HE TALKED WITH US BY THE WAY, WHILE HE OPENED TO US THE SCRIPTURES."—Luke 24:32.

This incident is recorded only by the evangelist Luke which took place near Jerusalem after our Saviour had risen from the dead.

The apostles had hoped that Jesus had come to restore the kingdom of Israel to its former grandeur and glory, and it was a great surprise to them when He was arrested by a mob, tried, sentenced to death, and taken to Pilate to have the sentence confirmed, for the Jews could not put Him to death without the consent of the Roman governor.

Both Jew and Gentile were equally concerned in His death—Gentile soldiers nailing Him to the cross and piercing His side, while the Jews stood by and said, "He saved others, but Himself He could not save."

They little knew that He gained the victory over death, hell and the grave by dying and rising again in the same body with nothing missing but His blood, which was spilt outside Jerusalem, just as the beasts which were types of His sinless body were killed outside the gate and offered as sacrifices for sin, and yet they could never take away sin, "For only the blood of Jesus could take away sin."

Those who offered them were supposed to do so by faith, not in the body of a beast, for true faith does not see the beast only as a shadow of good things to come, but looking down the channel of time, see their Redeemer like Job, who could say by faith, "I know that my Redeemer liveth and shall stand the latter day upon the earth."

When Jesus comes into our lives by His Spirit, "Our hearts burn within us while He talked to us by the way." When we are able to reason and see the complete link of scriptural evidence while the Spirit of God opens unto us the scriptures and we are enabled to view the whole gospel field arrayed in glorious truths, and precious promises, and feel these promises are to us and we call them our own as the Spirit gives us utterance, finally when He breaks the real bread of life unto us, then we know it is the Lord, but we have no power to detain Him and He vanishes out of our sight for the present, and we hasten to get with our brethren to tell them some of the wonderful things He has shown us and we know that it was the Lord who spake so kindly to us as we were traveling along not expecting

Him, but they were sad.

Sadness is one of the traits of Christian character. "Jesus was a man of sorrow and acquainted with grief."

The sinfulness and unbelief that plague us along life's uneven journey often fills us with sadness, the sinfulness of the world, the many things done in the name of Christianity, the hypocrisies that are visible on every hand, the turbulent condition existing among the nations of the world, all go to make our lives ones of extreme sadness, knowing that contrary to public opinion the inhabitants of the world are growing worse every year, and where there is the most religion there we find the most confusion. Lord pity us. Amen.

B. S. Cowin.

MRS. ANNIE LEARY

It is with a sad heart that I attempt to write the death of my dear mother, Mrs. Annie Leary, who was born June 13, 1890 and died January 28, 1938, making her stay on earth 47 years, 6 months and 21 days. She was the daughter of Mr. and Mrs. Sollie Wells. Mother joined the Primitive Baptist church at South West, the first Sunday in June, 1929 and was baptised by Elder E. F. Pollard the same day. She remained a faithful member until her death. She always filled her seat if she was able to go. She loved the Primitive doctrine; she said it was her pleasure, her comfort and joy to hear the gospel preached and meet with the brothers and sisters whom she had loved from her girlhood days. Mama was greatly afflicted for eight years with heart and stomach trouble and four of the eight years she was unable to get up or down without help, and was confined to her bed most of the time. She bore her suffering with patience, ever trusting in Jesus. She recovered but was never well again, but was well enough to be so she could do some work and go to meetings again for about three years before she died, which she seemed to enjoy so much and for which I feel so thankful for I hope, for I believe she desired with all of her

heart to be so she could go again once more before she left this world.

In her last days her talk was mostly about Heaven and divine things. She would often say how beautiful Heaven must be for it was prepared for the weary. She told us that she would never be well again. She did not seem to dread to die. She said that when she left this world she would be at rest. All that she seemed to dread about dying was leaving papa and we children. I believe her suffering is all over now and forever. On Tuesday night before she past away Thursday morning I saw her in the sky and the stars were gathered all around her and there was not a wave of trouble there, not even a cloud in sight. But I did not know then that it was my dear mother, not until after she past away. While she lay a corpse, she appeared to me again just as I saw her in the sky that night.

I feel that she had her trials and tribulations here and is now enjoying peace that the Lord has promised to all His little ones.

She spent the day with me Wednesday before she past away the next day and in the evening as she was leaving to go home we were looking back smiling at each other and how little did I think that it was her last visit and tomorrow death must come. But the next morning I was called and I hurried to get there and when I got there I knew that death was there. She could not speak a word and did not speak anymore, but had her right mind and the use of one arm and bid us farewell by nodding her head and quietly breathed her last without a struggle. That last farewell note I will never forget. She had a sweet smile on her face and looked as if she was smiling at death.

She was a good and kind mother and did all for her children when she was well that a mother could do. It was so hard to have to give her up. We loved her so but the Lord knew best and called her away, and while we are mourning for our loss here I feel that she is resting in that sweet place where none ever wake to weep.

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

She was the mother of six children. One died in infancy. Her mother and father, four sisters and two brother and the little infant preceded her to the great beyond years ago. She leaves to mourn their loss a husband, one son, four daughters and four brothers.

On Friday, January 28, her funeral was conducted by Elder E. F. Pollard, her pastor and Elder R. P. Bachelor and

by her request her body was then laid to rest at South West church cemetery to await the resurrection morn.

We are parted here, dear mother, but I hope that in eternity we will meet again on the sunny banks of sweet deliverance where there will be no more sorrow or sad deaths to separate us, where we will no more take the parting hand, nor hear the sad word farewell, where joy will never cease and trouble will never come.

Gone but not forgotten,

Never will your memory fade,
But sweetest thought will ever linger

Around the grave where you were laid.
A precious one from us has gone,

A voice we loved is still;
A place is vacant in our home

That never can be filled,
Written by her little sorrowing daughter,
Mrs. Ethel Waller.

IN LOVING MEMORY

Mrs. Mary Louise Hudson was one of a very lovable character, she departed this life February 10, 1938. She was 83 years, 4 months, 10 days old.

For the past two years she made her home with her granddaughter, Mrs. B. H. Berry. She was confined to her bed only six days before her death. She bore her afflictions with christian fortitude while she suffered with double pneumonia.

She was the daughter of Nat and Mary Pedrick and married Nemiah Hudson. God sent them one daughter. After a while God called her daughter. So she then went to stay with her granddaughter, who tenderly filled her daughter's place. She also raised a niece who is now Mrs. Solon Gibbs, Swanquarter, N. C.

She was a true christian and a member of Primitive Baptist church. She will be sadly missed by her loved ones and friends.

But we sorrow not as those that have no hope, for she is precious in the sight of God and with His saints.

Funeral services were conducted in the home by Elder Jackie Harris and Rev. R. J. Newton of Methodist church and was peacefully laid to rest in Soule Cemetery under a mound of flowers.

She is survived by a son-in-law Mr. Isaac Jarvis and five grandchildren, Mrs. Bryan Mason, New Holland, N. C., Mrs. Miller Harris, Leechville, N. C., Mrs. B. H. Berry, Swanquarter, N. C., Elliot Jarvis, Swanquarter, N. C.

Rest on dear sister with the blest, where sickness and sorrow is felt no more.

Written by one who loved her.

Annie E. Roper.
Fairfield, N. C.

CRECY BARNHILL

Crecy Barnhill died December 20th, 1937 at the home of her daughter, Mrs. Nathan Rogers at the ripe age of 88 years.

In early life she was married to Abraham Peal Barnhill and spent most of her very useful life on the farm where she reared her family of ten children, seven boys and three girls.

Six preceded her in death, Danie, Samuel, Gideon, Arthur, Emma, and Mrs. R. A. Bailey. Julius, Joseph, Church and Mrs. Nathan Rogers survive.

She leaves many friends, grand children, and great grand children to mourn her departure, but they do not sorrow like those who have no hope, as she like David has served her generation faithfully and is now gathered to her fathers in peace.

She united with the church at Bear Grass Saturday before the 3rd Sunday in November, 1903, and was baptized together with the writer on Sunday by Elder John N. Rogerson, and ever thereafter followed the profession by always manifesting a sincere love for the brethren and sisters and always filled her seat till old age and attendant afflictions prevented her from going any more.

She died as she lived in full triumph of that faith which works by love and purifies the heart, which abides with God's children in all their distresses and never leaves them comfortless because it is the work of God by His spirit in their hearts. "Mark the perfect man and behold the upright for the end of that man is peace". B. S. Cowin.

IN MEMORIAM

Sister Louisa Hudson of Hyde County, was born Sept. 16, 1854, died Feb. 19, 1938, making her stay with us here on earth 83 years, 4 months, 25 days.

She was a faithful member of the Primitive Baptist church at Mattamuskeet for many years.

She had only one daughter, Mrs. Minerva Jarvis, who preceded her to the grave. She then made her home with her son-in-law Isaac Jarvis, who was left with 5 small children to care for. Sister Louisa took up the threads of her daughter's responsibility of caring for a home and the children. God helped her to keep her health until she completed her task. Her son-in-law whom has never married, was always very kind and considerate of her in every respect.

Then God saw fit to call her to a better home, she died very peacefully on the date of Feb. 19, 1938, at the home of her granddaughter, Mrs. Burt Berry.

Mrs. G. M. Jarvis.

Swan Quarter, N. C.

**IN MEMORY OF MY ONLY BROTHER,
JAMES B. COX.**

He is not dead, just gone away,
To dwell in the light of a perfect day,
And though his body now is sleeping,
His spirit's safe in God's dear keeping.

He left with us such jewels rare,
With which earth's wealth cannot compare,
Jewels of faith and hope and love,
Granted him from God above.

And now at last life's journey ending
His voice above with angels' blending
May those on earth he loved so well
Meet him up there with Christ to dwell.

No pain or death can touch him there,
No sorrow, sadness, or despair,
He lived for God, nor lived in vain.
Farewell dear brother, our loss your gain.

Sadly,

Mrs. J. B. Hathaway.

Creswell, N. C.

OBITUARY OF J. Y. CHANDLER

I will try to write the obituary of J. Y. Chandler, the son of Elder Y. I. Chandler, Mr. J. Y. Chandler, age 50, was fatally injured in an automobile collision on April 9, 1938. Two Virginia officers were running a taxi driven by two negroes who lived near Danville. The negroes were being run, shot at and were chased over into North Carolina.

The tires were shot down and caused the car to swerve from one side of the road to the other, and thus causing the wreck that took four lives, including Mr. Chandler and Mr. J. W. Dabbs.

Mr. J. Y. Chandler was the husband of Hattie Walters Chandler, a faithful wife and neighbor. Mr. Chandler leaves behind his wife and eleven children, seven girls and four boys.

He was a solid and firm believer in the doctrine of salvation by sovereign grace, but was never united with any church. His home was a truly and respectable home. His hospitality and liberality were as large as his capacity. He spoke evil of no one and tried to teach his children that if they had nothing good to say of anyone to say nothing at all.

No children were ever blessed with a more sacrificing and devoted father; also he was a devoted husband, neighbor, and friend. Mr. Chandler's life indicated service, one loved and highly esteemed by all.

His presence will be missed by everyone who knew him, yet his memory will live on through all who knew him.

The funeral services were conducted

by Elder W. C. King, who had been a source of great comfort to him. The funeral was attended by hundreds of relatives and friends. He was laid to rest beneath a blanket of flowers in the Bush Arbor burying ground.

May I here express the family's sincere appreciation for all the friends and relatives who were near and dear during the hours of bereavement. Their many kindnesses and expressions of sympathy helped to make the great sorrow more bearable.

By D. O. Chandler.

MRS. MATTIE BLACKWELL MOTLEY

Mrs. Mattie Blackwell Motley was born in Caswell County, N. C., in August, 1854, and died Feb. 3, 1938.

When quite young she was married to Mr. A. H. Motley a tobacco manufacturer of Reidsville, N. C.

Brother Motley died in 1918.

She had no children, but was truly a mother in Israel. She was ever ready to give a reason for her hope, and her love for her church, her pastor and her relatives and friends was beautiful. She was unselfish, kind and sympathetic.

A good woman has gone from our midst and we miss her but we feel that the Lord whom she trusted has called her home where she will ever be at rest.

Her funeral was preached at her church by her pastor, Elder O. J. Denny, to a large number of sorrowing relatives and friends.

She and Brother Motley were charter members of Reidsville Primitive Baptist Church. Therefore, Be it resolved:

First: That we express our appreciation of her fellowship and that we cherish her memory.

Second: That we send a copy of these resolutions to her relatives, one to Zion's Landmark and place one in our records.

Sallie Bennett,
Kate D. Mitchell,

Committee.

Adopted by the Church, April 17, 1938.

O. J. Denny, Moderator.

**RESOLUTIONS OF RESPECT TO
MRS. MARY JANE JARVIS**

Whereas, God, in His infinite wisdom, has seen fit to remove by death, Mrs. Mary Jane Jarvis, our esteemed and much beloved sister who passed away January 18, 1938.

She had been a faithful member of the church of the Primitive Baptist doctrine for many years, having united with the church when a young woman. She was faithful to the end.

She always tried to tell the truth as far as she knew. She was 69 years old

when God called her home, her husband having preceded her to the grave. She made her home in her last days with her only daughter, Mrs. Deb. Carawan. She left 5 grandchildren who were all devoted to her.

I want to resolve, first: That our church, Mattamuskeet, bows to God who rules all things after the council of His own will, that it was the purpose of God to take her home, where no farewells will be said, no shedding of tears, no separations, all will be peace and happiness.

We loved her so, I feel that we can not say enough for her.

Mrs. G. M. Jarvis.

Swan Quarter, N. C.

ROBERT L. SCOTT

In memory of Robert L. Scott, our beloved brother in Christ who departed this life on August 8th, 1937, after a lingering illness and much suffering.

Brother Scott was born August 15th, 1866 making his stay on earth 71 years.

He was married January 11, 1888 to Emma D. Holland and to this union were born 9 children, two of which, with his wife preceded him to the grave, leaving the following children who survive him: Frank W. Scott, R. L. Scott, Jr., Elijah Scott, Sallie Boswell, Emma Scott, Cora Kirby and Senie Hinnant.

Brother Scott united with the church at Upper Black Creek April 27th, 1901, but later moved his membership to Pittman's Grove church April 17th, 1917 the day on which that church was organized. He was a loyal and faithful member, having contributed very liberally in building material for Pittman's Grove Church. He was known for his deep religious convictions and often in church conferences he would ask liberty to express his feelings. He was ready at all times to give a reason for his hope and to defend the doctrine of salvation by grace.

Funeral services were conducted by Elders Elijah Pearce and J. D. Fly and interment was made in the family plot near his home.

Written by request of the church at Pittman's Grove.

Eld. W. E. Turner.

MOLLIE JOHNSON

Resolutions of Respect.

Whereas, God in His infinite wisdom has seen fit to call from our midst our dearly beloved Sister Mollie Johnson; who was 60 years old. Sister Johnson died October 13, 1937. She joined the church at Sandy Grove August 20, 1898 and was baptized by the late Elder J. H. Johnson.

Therefore be it resolved:

First, That we, the church at Sandy Grove, feel our great loss, but say "the Lord's will be done not ours," and we bow in humble submission to His will.

Second, That we, the church at Sandy Grove, have lost one of our most faithful members, who always filled her seat unless providentially hindered.

Third, That we extend to the bereaved family our Christian sympathy. May God's richest blessings abide with them forever.

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

Read and adopted in Conference, Saturday, March 19, 1938.

Sister Linnie Dupree,
Sister Effie Ogburn,
Committee.

Elder L. W. Turner, Moderator,
Alex Dupree, Clerk.

Willow Springs, N. C.

THOMAS HAYES GOOCH

In loving memory of my dear brother, who passed away the 20th day of May, 1937.

Precious brother you have left us,

Left us, yes forever more,

But I hope to meet thee

On that bright and golden shore.

Dearest Thomas you have left us,

In this world to mourn and sigh,

But beyond the world of sorrow

We hope to meet you by and by.

We loved you Thomas, but God loved
you best,

So He took you home to eternal rest.

Your loving heart ceased to beat;

Before we knew it, you had gone.

A bitter grief, a shock severe,

To part from one we loved so dear.

You have called me Thomas, since you've
been gone;

You told me to go with you home,

And so I hope and trust that God

With you some day let me abide.

I think of you in silence,

No eye may see me weep.

But many silent tears are shed

When other are asleep.

Written by his sister,

Mrs. Mattie L. Johnston

Rocky Mount, N. C.

IN MEMORY OF SISTER ANNIE JAMES.

Whereas, on February 9, 1938, our Heavenly Father saw fit to remove from us our oldest member, Sister Annie James, to her eternal and we are assured heavenly home;

Great Swamp Primitive Baptist Church

deeply feels the loss of this humble sister in the Lord, but we mourn not as for those without hope. We believe it is for her good and His glory.

First: That we bow in humble submission to this divine dispensation. We have the assurance that our loss is her gain. It is far better for her to depart and be with Christ.

Second: We extend to her bereaved family our deepest sympathy in this hour of sadness and pray the guidance of the Lord will direct and comfort them.

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

Done by the order of Conference Saturday before in February, 1938.

Elder S. B. Denny, Moderator,
Mary Emma Patrick, Church Clerk

MEMORIAL OF DANIEL W. WOOD.

Brother Daniel W. Wood was born August 15, 1875; was married to Sister Nancy Beasley, March 25, 1897; united with old Juniper Church in July, 1915. He had been in very poor health for several years previous to his death, and died suddenly but not unexpectedly November 27, 1937.

Now be it resolved by old Juniper Church, in conference assembled, that we adopt the following resolutions:

1st. That in the passing of Brother Wood the church has lost one of her most devoted and faithful members.

2nd. That we bow in humble submission to our Heavenly Father's will, acknowledging that He doeth all things right.

3rd. That we extend to the bereaved family of our dear departed brother our love and sympathy.

4th. That a copy of these resolutions be sent to the family, a copy to Zion's Landmark for publication, also one copy placed on our church record.

Done by the order of the church at old Juniper, in conference capacity, April 2, 1938.

Elder J. B. Lee, Moderator,
Dr. G. E. Parker,
David B. Dodd,
O. S. Young,

Committee.

CHURCH ORGANIZED AT LITTLE NAHUNTA

The Primitive Baptist Brethren and Sisters both white and colored have met this day the 21st day of April, 1938, for the purpose of organizing a Church at this place. After preaching by Eld. Tom Best we met in conference.

1st. Conference was opened by praise and prayer by Eld. E. L. Cobb.

2nd. Agreed to select Eld. E. L. Cobb as Clerk of this meeting.

3rd. Agreed to select Eld. J. B. Roberts as Moderator of this conference.

4th. Called for letters from sister churches. There were six of them with the following names, from the following churches:

Eld. Thomas Best from Barnes church.
Bro. Gennie Folk from Barnes church.
Sister Louanna Hamm from Nahunta church.

Br. James Spruill from Nahunta church.
Bro. Andrew Coley from Nahunta church.

5th. Agreed by the members present to declare this a constituted church in order and these members are members of this church.

6th. Agreed to open the door of this church for reception of members to fellowship and baptism.

7th. Agreed to accept the decorum, articles of faith and church covenant that has been used by our people and recorded on our records.

8th. Agreed that our regular meeting time be on the 4th Saturday and Sunday in each month.

9th. Agreed that our quarterly meetings be held on 4th Sunday and Saturday in May, August, November and February of each year.

10th. Agreed that our yearly meeting be held in August of each year.

11th. Agreed unanimously to call Elder Tom Best as our Pastor of this church.

12th. Agreed unanimously to select Bro. Andrew Coley to be our Clerk.

13th. The Moderator and Clerk together with other white members extended the right of fellowship endorsing their set-up as a church and wishing them God's blessings.

14th. Agreed to receive these minutes and they stand approved as recorded, and a copy be sent to the Landmark.

15th. Agreed to adjourn our conference.

Eld. J. B. Roberts, Moderator
Eld. E. L. Cobb, Clerk.

RESOLUTIONS OF RESPECT

The church at Tom's Creek, the Abbott's Creek association and its correspondence, the bereaved family, a host of relatives and the many 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, Bransom Ivey Harrison, we deeply mourn our loss of this dear father in Israel. May His Holy Spirit reconcile us unto the dispensation of His 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 father's vacancy with an inspired man of God.

We feel that this dear man of God is and will be sincerely missed in his church and by his brethren. May we be so kept as this dear man was, so that when we have finished our course we might feel that assurance of meeting him on the sunny banks of sweet deliverance.

Whereas, we desire to bow in humble submission to Him that doeth all things well.

Therefore, be it resolved that a copy of these resolutions be spread upon our church book, a copy sent to the bereaved family and a copy sent to Zion's Landmark.

Done by order of the church at Tom's Creek in conference on Saturday before the fourth Sunday in March, 1938.

Signed in behalf of the same—
H. E. Williams,
Lee Snider
C. O. Gallimore.

LOVES THE LANDMARK.

Mr. J. D. Gold,
Dear Sir:

I am enclosing money for my dues on the Landmark. I do not know how much I owe or anything, but do know I am behind some.

Three months ago, just after I wrote an article on "love" for the Landmark, my dear husband was killed and since then I do not remember anything correctly any more.

The greatest pleasure of my life is hearing the sweet doctrine I love preached, meeting and talking with God's dear ones that have had sorrows and heartaches, too.

My dear husband was not a member but a believer in our faith. The night before he was killed he had a dream that will coming. I remarked that nothing could be was hanging by a mere scantling over terrible black muddy water. Every moment it seemed to draw him under. Soon it all receded and he was cast out in beautiful green fields. He told it to me that morning. I remarked that nothing could be sweeter. He was a railroad man, and left as usual, well and gay. That afternoon he was brought to the hospital mashed to pieces, living only twenty-four hours, after praying to die. Then I could see what the beautiful green fields were, for "He maketh us to lie down in green pastures, etc.," Oh how thankful I am I have a dear Saviour I can love and trust in, one who has promised to be a husband to the widow and a father to the fatherless, and He is never slack concerning His promises. Like Job I can say, "Though He slay me, yet will I trust him."

My husband was raised and educated in

North Carolina and had many friends there. I hope those that read this will remember me in their prayers.

Humbly submitted,
Mrs. J. W. Knowles,

903 Court St.,
Lynchburg, Va.

READING LANDMARK 60 YEARS

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

Gentlemen:

Enclosed please find check for \$2.00, for which renew my mother's subscription to Landmark. Mrs. Lucy Somers, R. 3., Box 63-A, Reidsville, N. C. The old box number was 35. I don't want her to miss her paper, for she has been reading it 60 years, or ever since it was published. She is in her 80th year, and I reckon she reads every line in it and enjoys it all.

Yours truly,
W. S. Somers,

Reidsville, N. C.

HAS BEEN READING THE LANDMARK SINCE TWELVE YEARS OF AGE.

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

Dear Sir:

I am enclosing two dollars to pay for Zion's Landmark another year. My husband and I both enjoy reading it. I have been reading it ever since I was twelve years old, and have always enjoyed it.

A little sister saved by grace if saved at all.

Mrs. J. E. C. Hooks,

Fremont, N. C.,
R. F. D. No. 1.

CONTENTNEA UNION MEETING.

The next session of the Contentnea Union Meeting is appointed to be held with the Church at Moore's Meeting House, Wilson County, N. C., the fifth Sunday and Saturday before in May. Elder J. B. Roberts was chosen to preach the Introductory Sermon. Moore's church is situated about half way between Wilson and Pinetops on the Wilson-Pinetops Highway.

A special invitation is extended our ministering brethren.

J. E. Mewborn,
Union Clerk.

THE BLACK RIVER UNION

The Black River Union will be held with the church at Reedy-Prong on the fifth Sunday and Saturday before in May, 1938.

The church is located about fourteen

(14) miles east of Dunn, N. C., off of Newton Grove highway.

All lovers of the truth are invited.
Elder L. A. Johnson, Moderator,
Bro. W. V. Blackman, Clerk.
Lester E. Lee, Assistant Clerk.

READING LANDMARK MANY YEARS.

P. D. Gold Publishing Co.,
Mr. John Gold,
Dear Friend:

I have been reading the Landmark a good part of the time since it was in the form of a newspaper, as my father was taking it at the time of his death in 1891. May the Lord continue to bless you in its publication, on and on.

Yours truly,
Mrs. Alice Lanier,

1404 Liberty St.,
Durham, N. C.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held at the church at Stories Creek, near Roxboro, N. C., beginning Saturday before the fifth Sunday in May, 1938. Elder A. L. Holloway was chosen to preach the introductory sermon, with Elder N. D. Teasley alternate.

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

Clyde Satterfield.

THE ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Little Creek, Johnston County, Saturday and fifth Sunday in May, 1938. Elder T. F. Adams is chosen to preach the introductory sermon and Elder F. W. Rhodes is alternate. Little Creek Church is located about four miles south of Clayton, a station on the Southern Railway. Any one 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.

MILL BRANCH MILL

The Mill Branch Union is to convene with the church at Mill Branch, Saturday and 5th Sunday in May.

A general invitation is given to all.
M. Meares.

Please Read Carefully

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

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

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

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

The mailing list is corrected only once a month.

Agents Wanted

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

Our Publications—

ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Published every day except Sunday at One and Five o'clock P. M. Associated Press dispatches, market reports, general and local news.

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Price 6 months -----	\$3.00
Price for 3 months -----	\$1.50
In a club with the Landmark, both papers send for one year -----	\$7.00

THE SEMI-WEEKLY TIMES:

Published Tuesday and Friday, carries summary of the news of the country and the world, local news, county correspondence and market reports.

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Sample copies of all three publications sent on request.

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ADDRESS

P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXX.

JUNE 1, 1938

NO. 14

GOD TRIED HEZEKIAH.

Hezekiah also built storehouses for the increase of corn and wine and oil; and stalls for all manner of beasts, and cotes for flocks.

Moreover, he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

This same Hezekiah also stopped the upper water courses of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

Howbeit in the business of the ambassador of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him to try him, that he might know all things in his heart.

Now the rest of the acts of Hezekiah and his good works, behold they are written in the vision of Isaiah the prophet, the son of Amos, and in the books of the kings of Judah and Israel.

And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and Judah and all the inhabitants of Jerusalem did him honor at his death. And Manasseh his son reigned in his stead.—2ND CHRON. 33:28-33.

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

All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

I LOVE TO THINK OF JESUS.

I love to think of Jesus,
 The only one to me,
 Can banish all my sorrows,
 The darkness drive away.
 It is the balm of Gilead,
 The milk and honey sweet,
 And all His little children
 He gives to them to eat.

I love to think of Jesus,
 When He was but a babe,
 How He was poor of earthly store,
 And in a manger laid.
 No rich array could they prepare
 The precious little one,
 But swaddling clothes did cover,
 God's only darling Son.

I love to think of Jesus,
 In dark Gethsemane
 How drops of blood he sweated,
 How great His agony.
 It was for dying rebels
 He bore the heavy load;
 That we should see His glory,
 And reign with Him above.

I love to think of Jesus,
 Upon Mount Calvary;
 The awful death for sin He died,
 To set His people free.
 The crown of thorns upon Him;
 The vinegar; the gall;
 The spear that pierced His precious
 side;
 The blood that from it flowed.

I love to think of Jesus,
 While journeying here below;
 The world with all its wisdom,
 His glory did not know.
 It was for the poor and needy,
 The halt, the maimed and blind,
 And unto babes revealed it,
 And not to proud mankind.

I love to think of Jesus;
 The human life He led,
 By setting an example,
 The way that we should tread;
 To keep ourselves unspotted,
 And from the world apart.
 And show to all around us
 That we are born of God.

I love to think of Jesus,
 In all the life He lived;
 The death He died; the way He
 arose,
 And how He's gone to God.
 And now he's interceding,
 For those whose sins He bore,
 And soon shall we reign with Him,
 On that eternal shore.

Composed by,

A. L. Holloway,
 1203 Sixth Street,
 Durham, N. C.

EXPERIENCE.

Dear Mr. John Gold:

It has been a great impression at times, and of late I feel I must obey that impression, to have my experience of my young days published.

I lost my father in 1918 and in 1921 I married. During all these 20 years I have experienced many things that I could write of, but I must not now. I have had many doubts and fears in my soul, and many joyful times. So, may the Lord bless you in your publication of Zion's Landmark. I have always enjoyed it.

Mrs. Alice Perry,
Raleigh, N. C.

Letter To Her Father.

McCullers, N. C., R. 1.,
Aug. 18, 1917

Mr. Henry Gulley,
Dearest Papa:

I have it on my mind to write a few lines and tell you of my feelings spiritually. I hope the dear Lord will guide my pen for I feel like I realize that without His presence we can do nothing.

From childhood I have had serious thoughts about death and at times I would be troubled about my poor soul, but the feeling would wear off and I would go on with the young folks in my own sinful ways of joking and fun as young folks do.

About fifteen months ago I saw myself a poor ruined sinner in the sight of God. One night after you all had gone to bed I started to sit down and warm before going to bed, when something spoke as plain to me and said, "What would become of you if you were called to die?" Well, it seemed I could not stand my sins and I tried in my weak way to pray, but all that I could say was, "Lord, have mercy on me, a poor lost and ruined sinner." But it seemed that my pray-

er went no farther than the top of my head. I would read the Bible, but it seemed all the reading I could do did me no good.

I went on until this spring when I was sick with malarial fever. When one day it seemed that I saw a light and everything seemed so bright to me. I wanted to tell you and tell you that God had forgiven my many sins. I felt like I could not tell you, for I did not see how you could have any confidence in me, for I did so many mean things day after day. I got well and you were taken so very sick. I had no idea you would live to ever get up again, but I tried to pray in my weak way to the Lord to have mercy on us and spare you a little while longer if it was His will. He blessed you to get better. The second Sunday in August I felt that I could not stay away from Middle Creek church for I thought they were the sweetest, happiest looking people I had ever seen, especially during their feet washing. I came home thinking that I could not mention it to you or anyone about my feelings about these sacred and solemn things.

After supper that second Sunday night you began to talk and I could stand it no longer, so I broke down crying and told you I felt I was bound to talk to the church. I don't feel like they will receive such a sinner as I am for I am so mean.

"I am a stranger here below,
And what I am 'tis hard to know.
I am so vile, so prone to sin,
I fear I am not born again."

Oh! is there anyone like me?

When I was about ten or eleven years old I had a sweet dream. It was right after Cecil died. He being my oldest brother and very dear to me, I felt greatly troubled, yet could not understand why he had to die and leave us where we could never be together any more. Oh my little heart was troubled. One night I dreamed that I saw Cecil just as plain as I ever saw him. He was dressed in solid white from head to foot. He had wings on his back. He flew down until he got about the height of the head board of my bed, and he stopped and said, "Alice, you are a Christian, for Jesus said so." He turned and flew away and I never spoke to him. This has been a sweet dream to me. If I only knew I was one of His little ones, I would be satisfied. I am so mean and sin is fixed with all I do or say.

I started this in August when I was in so much trouble, and now this December 1917 I will close it. The first week in September, 1917, I dreamed one night of walking alone in a path. The path was straight as far as I could see, but very narrow when I met Jesus and when I met Him I fell at His feet and said, "Lord, have mercy on me, a poor sinner." While I was praying the thought came to me that I had been baptized and I was satisfied. So, on the second Saturday in September, 1917, I went before the church at Middle Creek, was received and baptized on Sunday morning by the pastor, Elder J. A. T. Jones. I have never been as happy in my life as I was when I came out of that water. This happiness lasted for two

months. Of course I would have doubts and fears, but the happy feeling would come back.

The second Sunday in November, while we were communing, I felt like I was too unworthy to eat the bread and drink the wine in remembrance of our dear Lord and Saviour. This month has been a time of doubts and fears with me. That is no more than I expect in this world of sin and sorrow.

Pray for me when at a throne of grace, for I feel the need of prayer. I feel to be the least, if one at all, in my Father's kingdom.

Your unworthy daughter,
Alice E. Gulley.

A PLEASANT VISIT.

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

Dear Brother in Hope:

Will you allow me space in the Landmark to make a report of my recent trip to northern New York, that the brethren, sisters and friends whom we met in the services throughout the journey may know that we have arrived safely home on May 9th and found all well and doing well, and we desire again to express our thanks and appreciation to all of them for the hearty welcome, endorsements, and the many kind expressions of encouragement, together with the kind hospitality we received in your humble Baptist homes everywhere.

Leaving home on April 8th, we journeyed by private conveyance with some very dear friends, Mr. and Mrs. Leo G. Kirst, to their home on Indian Lake, among the Adirondack mountains of New York, filling

appointments as we went up, at Jacksonville, Fla., Mershon, Ga., and Wilson, N. C., arriving at Indian Lake, Saturday, April 16th. After visiting and sightseeing there for several days we began our journey homeward, staying in Wilson for the fourth Sunday and Saturday before, and were entertained by Elder and Sister R. H. Boswell, who conveyed us to one of his churches at Asheville, (or Nashville. We disremember which) both days where we met a lovely band of Baptists in the sweet Jesus. Taking the train Sunday afternoon, we arrived at Macon, Ga., Monday noon, had services in the homes of Elders J. Harvey Daily and J. A. Monsees Monday and Tuesday nights, then to Daville, Ga., for Tuesday, at 11 and at night at Cool Springs church in the Ebenezer Association. Elder Elzie Bryant is the humble pastor there, and we love him and all those Baptists. From here we went to Moultrie, Ga., to visit old friends for a day, then to Cairo, Ga., and filled 10 appointments in the bounds of the Flint River Association for one week. Then Friday before the second Sunday, we went with Elder T. R. Crawford, of Cairo, to Springhill Church in Union Association, had services and ordained Brother Bryant as deacon. From here we took the bus to Jacksonville Friday afternoon, and attended the annual meeting of the church there, which is in the Suwannee Association, Saturday and Sunday. A wonderful meeting it was. Many visiting elders were present, and all were of one mind and accord. Brother and Sister Huett, of Tampa, were there, and

brought us to their humble home Sunday night, and Monday morning we took the train there at 7:20 and arrived home about noon.

The third Sunday, Friday and Saturday before was the time for our annual meeting at Hopewell, and with a large correspondence and several visiting elders we had a glorious meeting. Last Saturday morning, May 21st, my wife and I and a Brother Burke went to Elam church, near Fort Meade, Fla., to their annual meeting, where we met a large concourse of Baptists and enjoyed another season of heavenly blessings for two days.

May the Lord continue His blessings to His people everywhere is our prayer. And to one and 'all whom we met on our recent trip, we ask an interest in your prayers and supplications and will be glad to hear from any of you at any time.

Yours in hope,

R. Campbell,

Sarasota, Fla.

A GOOD LETTER.

Dear Sister Mathews:

After a long time I will now try to answer your letter which I can say was much comfort to me, even though I have had a poor way of showing it. But have thought of you many times. But I have been sick so long that I couldn't do much, although it has been short to some people's illness, and I hope that I am thankful that it is as well with me as it is.

It has been sometime since I saw you last as I have not been able to go to church since the second Sunday in March. But I am thankful

to say that by the blessings of the Lord, a good many of the members and friends have not forgotten to come to me. I had hoped you all would come. Especially do I wish you could have been with us Tuesday night. Brother Cobb and Brother Davis, together with others came, and we all had a wonderful meeting. Brother Davis preached from Isaiah, the 40th chapter, I think. "Comfort ye, comfort ye, my people, saith your God," etc. Brother Cobb's text was "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Both of these were very comforting and brought much joy to this one, and I am sure I was not the only one. Am sure I don't feel worthy of such favors. But I can say with the poet: "Jehovah is a God of might."

These words came to me Tuesday morning with much beauty and power, so much so that the cares of this life, sickness and trouble, all took their flight for a while. I felt the presence of the Lord as much as ever before. My very heart was made to leap for joy. His presence is worth more to me and every heir of promise than any one thing and all things else combined.

"His presence disperses my gloom,
And makes all within me rejoice,
I could were He always thus nigh,
Have nothing to wish nor to fear.
My summers would last all the
year."

But with me these seasons are but for a moment it seems—and I am plunged back in darkness, surrounded with sore temptations, mur-

muring and complaining, saying: "Lord, if I am Thine, why am I thus?" Such causes me much distress of mind, tears and heartaches. I have not written any now for publication for some time, although I have been impressed. But feeling my unfitness so much, I have refrained. But I realize that the Lord is my help and strength in every time of need. And how often I am made to stand still and trust Him to go with me, and fight all my battles, and put strength into me that I might press on, and faint not.

The two weeks I was in the hospital, so far from all my friends and people that I didn't see many of them while there, and strange to say but the time passed quickly in spite of it all, together with my suffering. The words of the Psalmist David came to me very forcibly many times while I was there, "Visit me, O Lord, with Thy loving kindness and tender mercy." And I was made to rejoice and praise the God of my salvation. I wanted so much to see and hear some one that believed and loved the doctrine that I hope I have been made to love and cherish, and some few of the patients were believers and were a consolation to talk with. And I also was blessed to meet Brother and Sister Dixon, from Old Sparta, I believe, and another dear Sister Williams, I believe it was. They were visiting the patient in my room, and what a comfort it was to meet such brothers and sisters as I feel they were. Their very faces were evident proof to me that they had been taught of the Lord. I hope to meet them again some day if not in this life. I have an abiding

hope that some day ere long, if we are what we profess to be, that we will meet in a more perfect world.

I don't know how you are, but I get so miserable sometimes that I can't rest anywhere I get and can't stay in a place long at a time. I have, together with my sickness, not been able to sleep much and but a short while at a time. Sometimes my heart is overflowing with the goodness and mercy of God and others begging Him to remove the dark cloud and bless me with sleep that I felt that I much needed. But I am sure the Lord knows best, and we need the bitter in order to enjoy and appreciate the sweet.

Well, my letter is growing lengthy, and I feel weak, so I will stop. Hoping that if any one receives any comfort from this that they will give all the praise to the Giver of all Gifts.

With love,

Annie Hooks.

P. S.—Mr. Gold, you can publish this if you see fit.

CELEBRATES BIRTHDAY.

P. D. Gold Publishing Co., and
Readers of Zions' Landmark:

Last Sunday, April 24, was my birthday and over a hundred of my relations, one half-brother, nieces and nephews and cousins, met at the place I call home and celebrated my sixty-second birthday with me and most of my children and grandchildren. For some reason all my children and grandchildren did not get here. It was a day of much pleasure and comfort to me and I believe I can truthfully say it was a great pleasure to my children and

grandchildren also. I can't use language to express my feelings and the thrill of it. I received many nice and useful presents, which I appreciate more than I can tell. I can't write to each one that was here and brought me something as a token of love, so I am asking you to please publish this in Zion's Landmark, our family paper, as some of them that were here take it and when they read it they can pass it to others, as I don't know the address of all I would like to write to and thank for what they did for me. And, dear kin folks, thank you all again, and let me say to you all, since the 24th I have received more presents from friends not related to any of us that express that they would have liked to have been here and met you all, but circumstances forbid.

Dear kinfolks, I did not feel worthy of your company, much less the nice things you gave me since all my downfall and losses, but let me say the Lord has wonderfully blessed me. Bless His Holy Name.

I am sitting here all alone, thinking of you all while I write. We will not all ever meet again perhaps, but I hope to see you another day, maybe the 24th of next April, if I am living. And may "America" be sung again: "My country, 'tis of thee, sweet land of liberty; of thee I sing."

Sometimes I sing within me in the dead hours of the night, while on my lonely bed, since my bosom companion is away. "Gone but not forgotten"; yet he can't return. I cannot wish him back again, in this world suffering like he did so long before

he left us. Some of you may think it strange, but at times it seems I must hurry back to his bedside and sit by him and tell him my comfort and pleasure and sorrows, etc.

Well folks, I will try to come to a close, for I can't say much of anything to interest you, I feel like, but let me say if any one reads this and can find it in their hearts to write to me it would be much appreciated.

And Mr. Gold, I want to tell you that I sure enjoy reading your pieces in the dear old Landmark as well as many, yes many others, that write, too. I often want to write to many that write to the Landmark and tell them how their letter comforted me, but I never can express what I want to say or my feelings, and I shrink back and give the space to others and not bother you often with my imperfect hand. But please publish this, because it is to many.

I am sorry that I can't always pay up my subscription when due. I have been used to the Landmark, for my father, Jonas Pittman, was a subscriber as long ago as I can remember, although he could not read a word. I don't suppose he even knew the alphabet, but he loved to hear it read, and my half-brother, Vick, that was here with me some, mostly read it for him since my recollection. Your father used to visit in my father's home years ago and your father's picture hung on the wall in my home until 1931 when most all our belongings went up in smoke and down in ashes. It went, too. Gone, yes, gone forever.

Yours truly,

Mrs. Sallie A. Ballance,

R. 2, Newton Grove, N. C.

STILL TRUE AND FAITHFUL.

I am enclosing an old letter written by Sister Florence Roberts, of Tampa. She is still a true and faithful member of the church in Tampa, Florida.

M. L. Gilbert.

Dear Brother Gilbert:

I feel that I have no right to call you by the dear name of brother, yet it seems I could not consent in mind to address you in a more formal manner; for down in my heart is a faint hope that the dear Saviour of sinners has redeemed us by His blood, and that therefore we are kindred through his grace; yet how unworthy, poor me, so vile and full of bitterness, enying, contention, evil rebellion through and so on to the end of the miserable chapter; and, so unlike that which I sometimes hope to be, or meekly try to be at times when God's grace and mercy, I trust, touches my hard heart and causes me to see my wretched state.

For some time past, my mind has seemed clouded with feelings of despair and loneliness, unendurable almost, though surrounded perhaps at these times by relatives and friends, have made me feel the words of one who was tried sorely in old times, "Oh, that I had the wings of a dove, for then I would fly away and be at rest." It seems inconsistent to me for one to be striving and working hard for the things of this life, and yet sometimes, yea, often, see the folly of it all, and know at heart that it is vanity and vexation of spirit, yet still neglect those things which are so needful, the

food of the soul, and eternal truths of God, His holy word, yet such is my pitiful condition. I once thought I had resigned my will, my all, to God's will and His service, and felt brave and happy over my beautiful (?) acts of sacrifice and devotion, and felt convinced that I was saved and sanctified, regenerated, and hoped to be a "workman who needed not to be ashamed," and can remember some seasons of refreshing, some blessed hours of prayer and happy work. Surely I was not misled, and have in times past, felt the power and love of the Spirit in my poor heart. I am only led to say with the poet:

"Where is the blessedness I knew
When first I saw the Lord?"

But it is not so now. I cannot say:

"Here, Lord, I give myself away,
It's all that I can do."

But, Lord Jesus, canst thou accept such a poor unworthy one?

"Oh to be nothing, nothing,
Only to lie at His feet,
A broken and empty vessel,
For the Master's use made meet."

When I think one moment on the unspeakable love of God, the glorious, perfect sacrifice of the Saviour, and contemplate the grace and mercy shown to vile sinners, such as I, my heart is filled with sorrow, that I should steadfastly after the greed and pride of earth; and it is with

deep feelings of sorrow and humiliation that I cry in spirit, with groanings which cannot be uttered and mourn, "Lord, save, or I perish." Vague ideas of infidelity, suspicion and fears and doubts within, and murmurings, fault finding, and impatience within and without, cause me to have an unholy desire for death to end these troubles; feeling that the world would be better, and certain dear ones would go on their way in peace, rid of a heavy burden. I think it must be that I am the hindrance of some of God's saints, for them to be tried and troubled with. I have long felt I was only a deceiver, as so many strange ideas and doctrines come into my mind that I am compelled to feel that I am one of those poor souls who "are tossed about with every wind and wave of doctrine." "Wells without water, clouds that are carried with tempest, to whom the blackness of darkness is reserved forever." If so, may God in His infinite mercy cause me ever to feel that it is just (which I know, but do not keep in mind), that one so meritorious of eternal darkness as I should be forever damned without one jot of mercy.

Dear brother, I fear this letter will weary you. It is so much like my life, unsatisfactory to the extreme. I have been wishing to write you for some time, but thought I would wait until I could live a better, truer Christian life, until it would not seem such a mockery for me to write of hopes and cherished longings. I have come to the conclusion that such will never be; that I am not to be an example, but

rather a rock of offense as long as life lasts.

Please remember me with love to dear Sister Gilbert. I was disappointed myself in not seeing you both last Sunday evening, but hope you enjoyed your trip, and I know if you preached, the church enjoyed a feast.

My dear father, who is a Methodist, said to me the other day very suddenly, "I don't see what you ever joined that church for." I said, "Why?" "You don't seem to be happy in it." Oh, imagine, if you can, how I felt; that I should mope around in such a way as to bring reproach on the church like this. I answered, "It is not the church, father; it is I that am wrong. I do not live as I should. While I am miserable, the church is all right."

Remember me and mine in your prayers.

Yours humbly,
 Florence Roberts.

CELEBRATES BIRTHDAY.

To Landmark Readers, Greetings:

On the 16th, I celebrated my 86th birthday. Wife stretched the table to seat 16, and Denty prepared me a cake. There was not room on top to plant 86 candles, so she stuck some in the sides. It looked like a Man-of-war. I don't find old age what I supposed it would be. My children love me and call me dad. This makes my heart swell up like a pumpkin. Far above this, the Primitive Baptists love me. This is my greatest joy. If they love me, my Lord, for Jesus' sake, loves me. I'm sure I know a few things the unregenerated do not know. I know

I am a sinner. "I was found of them that sought me not," I know this is true. The secret of the Lord is with them that fear Him; not a slavish fear, but a filial fear, and for His greatness.

Send me as many extra copies of Zion's Landmark as \$1, will pay for.

W. F. Britt.

My dear Mr. Gold:

Yesterday I sent you a check for extra copies of the Landmark. I was requested to write up the good meeting we had at Okeechobee. I plan to be with Little Flock church at their annual meeting the second Sunday, Friday and Saturday before, in June. On the fourth Sunday in June, and Friday and Saturday before, I plan to be with Ramah church in Alabama.

Little Flock church is in Miami.

One dollar will not pay for as many copies of the Landmark as I want. I want to send Okeechobee church a few copies. So please send me two dollars' worth. I am going to try to get some subscribers for you.

Yours,
 W. F. Britt.

A GOOD MEETING.

We have just closed a good meeting at North East. A big crowd attended and the preaching was good, all preaching Christ in love.

May the Lord bless you, is my prayer.

I am very feeble these days.

As ever, yours in hope,

E. F. Pollard,

Jacksonville, N. C.

'Risen Lord,') with great joy and comfort; both to themselves and to the Apostles; but they found the eleven gathered together in great fear, of the Jews, and the two witnesses said, 'The Lord is risen indeed, and He hath appeared to Simon.' Did they believe this true report? We read, "Nothing yet moved them."

But, we read: "Behold Jesus Himself stood in the midst of them, and saith unto them, 'Peace be unto you.'" One might say, surely, no room for further doubts or fears, for they had now seen Jesus for themselves and not for another; "But they were terrified and affrighted, and supposed that they had seen a spirit."

Are we wiser than they? Can we believe in Him, truly, except as He is pleased to reveal Himself, and cause us to look, not with our natural eyes but by faith; to believe on Him, and all the truths concerning Him? Surely not, for all have gone astray, and God said, "None doth seek the right way."

To these troubled and affrighted people Jesus said: "Why are ye troubled? And why do thoughts arise in your hearts?" He knew their thoughts and said unto them: "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

Was not this enough? He showed them His hands and His feet. They yet could not know the truth of the matter. "And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece

of broiled fish, and of an honeycomb. And He took it, and did eat before them." Men in all ages of the Christian Era, have differed as to the Resurrection. Some deny that the dead arise. Others claim it is only the spiritual part that will arise or hath risen. Some believe the body, soul and spirit will be reunited and that as the body goes down so will it arise. Some would not accept the truth as they saw it, yet not prepared as yet to believe it, that the Lord had risen indeed and could eat of natural food as a proof of the fact. Here they had seen His hands, His feet, even He as the man Christ Jesus and now He eats food before their eyes, and yet, they were in unbelief.

To this unbelieving, affrighted people, He said, "These were the words which I spake unto you, while I was yet with you, (before His crucifixion) that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me."

Ministers are sometimes told that the Old Testament scriptures do not apply to the church and to God's people; but not so in the words of Jesus, for said He: "All things **MUST** be fulfilled, which were written in the law of Moses, and in the prophets and in the Psalms, concerning Me." We cannot all understand this truth? No one can understand Spiritual things except by Divine revelation. "Then He opened their understanding, that they might understand the scriptures."

Can man with all his worldly wisdom, understand the truth, "That

the Lord hath risen, indeed"? We think not. The revealed knowledge of God is not to be attained unto by dint of study, nor can understanding of His people be opened now by any other power, but His power and love in revealing Himself, and the truth of the scriptures, whether found in the Old or New Testament.

Whether we have eyes to see, ears to hear or hearts to understand the scriptures, it does not change the fact, that all the things which testify of Jesus, written in the Law of Moses and in the Prophets, and in the Psalms, must be fulfilled. Every jot and every tittle of the Law was fulfilled in Jesus, the Mediator; and not one jot or tittle of it can be fulfilled by any other personage or power on earth.

Jesus taught His disciples to be aware of the leaven of the Pharisees and the Sadducees, and asked His disciples, saying, "Whom do men say that I, the Son of Man, am?" "And they said: Some say Thou art John the Baptist; some Elias; and others 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, Bar-jona: for flesh and blood hath not revealed it unto thee; but My Father which is in Heaven.' (hath revealed it is the implied idea.) And, said Jesus, "Thou art Peter, and upon this Rock (Divine Revelation), I will build My church; and the gates of hell shall not prevail against it." (John 16th ch.)

O. J. Denny.

COMING FROM BABYLON TO ZION.

Never before have I heard of so many saints turning away from the various religious orders of the day to seek a home in the church of God, the pillar and ground of the truth. Truth said to man in primeval state: "In the day that thou eatest of that which is forbidden thou shalt surely die"; but untruth said, "By so doing thou shalt be as wise as gods, and not die." While it is verily true that by the disobedience of one man all his progeny became sinners, dead in sins, passed upon all humanity, the same spirit of untruth has been saying in all generations, "You are not dead, but have the power to lay hold of eternal life at one's option and live forever." Thus falsehood is almost as old as truth. Truth was the first with God in the creation of time; it will be the last in the consummation of time. While falsehood grows quick and fast like unto a mushroom, it can never overcome truth or prevail against the church; for in the final day of accounts truth will carry all the saints to eternal glory where they will be far removed and eternally separated from all who love wickedness and false doctrine.

Among the 479 persons I have baptized into the church, from a number of orders, such as Roman Catholics, Mormans, Missionary Baptists, Methodists, Presbyterians, and minor orders. Along with them were six preachers, one belonged to the board of foreign missions.

In the last three weeks four saints have come to the church for a home, two being from the Missionary Bap-

tists. That lovely young Sister Gastfield had not been long caught in their meshes of false doctrine—"salvation by the gospel, obtained by creature obedience." All believers who have been with her since have been awed with her soul gladness and spirit ecstasy. Another dear saint was received yesterday by the church at Tampa, for baptism, who had loved the Lord for some 27 years, and not knowing their doctrine and teachings, the teachings and practice became so obnoxious and dissatisfying, that this dear saint felt it could not stay with them longer, and was gladly and willingly baptized in the afternoon. I do not recall that I ever administered this righteous act to one more humbly willing subject. When this righteous act is administered according to God's command and by the leading of the Spirit, it will produce a renewed appetite, increasing desire and a longing for the joys of salvation, and His abiding love, and for heaven.

At the meeting Bro. D. W. Purvis, of Lethia, Fla., R. 1, Box 45, gave me two dollars for Zion's Landmark. He had enjoyed reading it, perhaps in his father's home, and now desired its scriptural teachings for himself and his own family. If you have back issues for the last month you might let his subscription start then. Enclosed find check.

M. L. Gilbert.

WE HOPE FOR HIS SPEEDY RECOVERY.

A few days ago I had a fall, but rather than fall on some timbers I held on with my right hand and

twisted my knee to the extent I have been unable to walk but little since then, have passed through several almost sleepless nights and hours of intense pain, but have studied the prophecy of Daniel and have found it most interesting and comforting.

Nebuchadnezzar's dream with a head of gold, breast and shoulders of silver, belly and thighs of brass and feet and legs, part iron and part clay, his building a golden image in the plains of Dura in the province of Babylon, his vision of the great tree whose spreading branches were a shelter for so many people, kindred and tongues.

Nebuchadnezzar was the head of gold, inasmuch as his kingdom was the first great world power, subduing all the great nations, and bringing them under the shadow of the great tree as he saw in a dream which like the head of gold was Nebuchadnezzar himself.

The second world power was Medo-Persia which Daniel saw as a ram with two horns, which is the breast and the shoulders of silver, and the third world power was Graeco-Macedonia corresponding to the belly and thigh of brass and the he goat which trampled upon the ram by the side of the river.

The fourth kingdom was the Roman empire which was larger than any of its predecessors but inferior because represented as being composed of iron and clay.

The greatest thing to be seen in this vision was the great stone cut out of the mountain without hands which was cast at the image at its feet which broke in pieces the feet and legs of the image and it was

broken to pieces never to be united again.

These great world powers did not exist in different parts of the world, but they all occupied the same territory and one succeeded the other only each one succeeding the other embraced more territory but was inferior as illustrated in the great image with a head of gold, with feet and legs part iron and part clay.

The thing most interesting to the child of God is not the image which is ever so grand and imposing which represents the pride, vanity, grandeur, and glory of sinful and idolatrous men who did not hesitate to make war against another in order to rob them of their treasures that kings might beautify their own capitals and garnish their own palaces that they might glory in the works of their own hands.

These kingdoms have all been broken to pieces, their proud cities have been crumbled to dust, and many of them are not even inhabited any more, and those who built them inscribed their names on tablets of clay or else they would have been unknown forever.

The stone cut out of the mountain without hands is Jesus the precious Lamb of God, who with the word of His mouth brake all these earthly kingdoms to pieces, has built a kingdom that will endure forever.

This rejoices the heart of the humble poor who are made to be lively stones in the church of our God which will not know any decay, their Captain will never meet an enemy but what will have to retreat when He speaks and says "Get thee behind me, satan."

This kingdom belongs to God's children in every nation, kindred and tongue. It is Jesus' free gift to them, **not** because they are naturally more righteous than others, but because they were given the same by the Father, who redeemed them with His own blood, became both High Priest and sacrifice, offered Himself to His Father, and by one offering He has forever perfected them that were sanctified, and in the language of Jude they are sanctified by God the Father, preserved in Jesus Christ and called, they are called from dead works to serve the true and living God in a kingdom that shall never be moved, but will stand forever and the gates of hell shall not prevail against it.

Thank God for such an assurance and faith to believe it.

B. S. Cowin.

Landmark readers and his friends everywhere will hope for Elder Cowin's speedy recovery. They appreciate, greatly, his ability to write. His editorials are interesting and enjoyable.—J. D. Gold.

LUCY A. WRIGHT.

By request of her children I will try to write the death of this very dear aunt and sister, but feel very incapable of the task, but if the Lord will guide my pen I will try the best I can to do so, even though I feel very unworthy to try to do justice.

She was the daughter of John and Temple Whitfield and was born November 8, 1855, and died May 3, 1938, making her stay on earth 82 years, 6 months and 5 days. She was twice married, first to Simon A. Robbins, April 3, 1872, who died January 9, 1896. To this union were born nine children, 6 girls and 3 boys. Two boys and two girls preceded her to the grave. Four daughters now living are Rosa Daniel, Lillie Griffin, Ellis Thomas and Leona Pittman, and one son, David Robbins, also twenty-three grandchildren and eighteen great-grandchildren.

She was married the second time to T. S.

Wright in 1902, living happy together until July 24, 1920. She and her first husband joined the church in their home in January, 1896. He feeling his unworthiness had not offered to the church, but attended regularly while he was able, and after being stricken with blood poison wanted to talk to the church. The brethren met there and received them both. He lived only a few days. At her first opportunity she was baptized at the Falls of Tar River by Elder P. D. Gold. I don't remember the exact day, but early in the year 1896, and she was a very consistent member, always filling her seat unless providentially hindered. She remained at the Falls until when the church at Nashville was constituted, and for convenience, she with several others, moved her membership to Nashville where she was a very esteemed member until her death.

She was stricken with neuritis in 1936 and suffered untold agony at times ever since. Since September 1937 she had not been able to walk at all. For three weeks before she passed away, the pain in her lower limbs was so severe she could not bear to be moved without pain that was almost unbearable. I have had the sweet privilege of visiting her pleasant home for over forty years and she was always the most pleasant woman I ever knew. I was with her a great portion of the time during her sickness and stayed by her bedside most of the last three weeks of her sufferings here and I never saw anyone bear their sufferings with more patience than she did. She would often say "O Lord, how much longer must I stay here, but Thy will be done, not mine." She begged the Lord for strength to bear it all with patience and I feel sure her pleadings were answered. She was a true and faithful wife, a devoted mother and loyal to her church, always filling her seat. She was blest to raise five very dutiful and obedient children, always ready and willing to do all for her they could. Her grandchildren also were very attentive to her all through life and especially when she was helpless. It has been a very devoted family all these years that I have known them. To know her was to love her. She was a kind and good neighbor and especially in sickness as long as she was able to go. The community has lost a good neighbor, the church a faithful member and the children a kind and devoted mother. Her kind and gentle disposition made her many friends. She had her right mind almost to the end, when she peacefully fell asleep without a struggle. I feel that she had that strong arm to lean on and breathe her life out sweetly on Jesus' breast and is now resting in the arms of Jesus, filling the place that was prepared for her from the foundation of the world, where no farewell tears are shed and nothing but peace and happiness can be.

Funeral services were conducted by her pastor, Elder R. H. Roswell and Elders A. B. Denson and J. T. Williams, and she was laid to rest in the family cemetery beside her loved ones that have gone on before to await the resurrection when she will hear the welcome voice saying: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

May her children and grandchildren be blest to follow in her footsteps and let their light shine that others may see their good works and glorify their Father in heaven as she has done.

"In that bright eternal city,
Death can never never come,
In his own good time He'll call us,
From our toils to Home, Sweet Home."

Written by one that loved her,
Hattie A. Whitfield.

SARAH JANE HUNT

Sarah Jane Hunt was born April 21, 1858 and died November 26, 1937, making her stay on earth 79 years, 7 months and 5 days. She was married to Henry Small at an early age. He lived one year, and one child was born to this union, Henry Small, of Trinity, Route 1. Then later she was married to Richard R. Hunt and to this union were born 8 children, 4 boys and four girls: Miss Corinna Hunt, who died 30 years ago; Mrs. Erie Williams, of Asheboro, N. C., R. 3; Mrs. Dora Harris, of Denton, N. C.; Bert Hunt of Jackson Creek, N. C.; Mrs. Alma Jarrell, of Lexington, N. C., R. 2.; Everett Hunt and Grady Hunt, of Denton, N. C.; and Lindsay Hunt of Aid, N. C.

She has a host of grandchildren, the number being 82, and 20 great grandchildren.

She has lived a faithful Christian all her life, from an early age. She was a good mother, and loved her children and people and all her friends, and she was loved by all who knew her. We feel we have lost a faithful mother in Israel, but we feel that our loss is her eternal gain.

Written by her unworthy son-in-law,
W. E. Jarrell, and wife.

MARY DAVIS JUSTICE

Sister Justice died June 21, 1936. She joined the church at Yopp's on second Sunday in June 1931, and was baptized by the writer the same day.

Sister Justice had been a constant attendant at church many years before she joined and took great interest in the welfare of the church and caring for the church grounds, etc.

She was much loved by those who knew her and many of the brethren were entertained at her good home where they were always welcome.

Whereas it has pleased our Heavenly Father to take her away, therefore be it:

Resolved, that we bow to the will of Him who doeth all things well, feeling that our loss is her eternal gain.

Done by order of the church at Yopps, in Conference.

R. W. Gurganus, Moderator,
J. H. Justice, Clerk.

W. P. BULLOCK.

By request of the widow and children of the late W. P. Bullock, I am sending for publication the death of W. P. Bullock.

Brother Bullock was born May 15, 1865. He was the son of the late Bennett and Harriet Bullock. He was married October 17, 1888 to Miss Charlotte Elizabeth Smith. To this union were born eleven children; nine boys and two girls. One boy died at the age of fifteen months. All the rest are living. Many years ago Brother Bullock left his former home and county and moved to Seaboard, Northampton county. There he bought property and lived the rest of his life. Some years after moving to Northampton county it pleased God to make known to him that he was a sinner without hope, but the same spirit that condemned and killed came again, and brought light and life; this brought faith and hope. With this hope his meditations were turned to the church near his old home where his father, mother and wife were all members. So on the second Sunday in Aug. 1924, he came before the Conference at Healthy Plains church and told the reason for his hope, and of his desire to become a member of the church. He was received and baptized by the late Elder George W. Boswell the next day, and he lived an humble and devoted member the balance of his days.

A few days before he died he complained of suffering with indigestion. When it was found that he was growing worse his son, after some persuasion, prevailed with him to consult a doctor. His son took him to the doctor's office, and finding the doctor out, Brother Bullock sat down in a chair while his son went out to get the doctor, and when they returned they found him lying back in the chair as though asleep. Upon examination it was found that he was dead. This causes us to believe that his prayers were answered, and he was ready to answer at the calling of the Lord's will.

He fell asleep October 15, 1937. His funeral services were held by his pastor, Elder R. H. Boswell, assisted by other ministers from the town of Seaboard, after which he was buried the same day, October

17, 1937, in Maplewood cemetery at Wilson, N. C. He was buried on his 49th wedding anniversary date. His wife being an invalid for many years he had given up everything to the children and spent his last years by the bedside of his wife. He was so good, so kind and affectionate she often wondered if he were gone what would she do? She often consulted him about this, and as often as she did he would call her attention to faith; telling her God would take care of her; that God had given her eight boys and two girls to take care of her, and he firmly believed that God would take care of her, through her children, when he was gone.

A good citizen, a kind and loving husband, a gentle and loving father, an humble and faithful member of the church is gone. His pastor misses him. May God give us grace for all of our needs, and that our passing away be as quietly and peaceably as his.

Written by his pastor,
Elder R. H. Boswell.

UPPER COUNTRY LINE ASSOCIATION

The next session of the Upper Country Line Primitive Baptist Association will convene (D.V.) with the church at Prospect Hill in Caswell County, N. C., on Saturday before the fourth Sunday in July and continues through Monday, a three day session.

The church is located near the Prospect Hill high school, some three miles north of Prospect Hill store, and those coming from Danville will come over highway No. 14, and those coming from Hillsboro will come over the same highway No. 14, and those from Roxboro section will come over highway No. 144, which intersects highway No. 14 at Prospect Hill store. Those coming from Burlington, Greensboro, and points west will come to Haw River and take No. 62 to Pleasant Grove high school, and then take No. 144 to Prospect Hill store, and take No. 14 to the Association, which is near the Prospect Hill high school, as stated.

There will be ample room for tenting and camping, for those who may wish to tent, and we invite those who desire to tent or camp to do so.

All correspondents are especially urged to attend, and our brethren and friends in general are invited to attend.

Thanking you, Mr. Gold for this insertion in the Landmark, and with very kind regards.

Yours very truly,
J. W. Gilliam, Jr.
Association Clerk.

Please Read Carefully

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

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

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

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXI.

JUNE 15, 1938

NO. 15

GOD PUNISHED MANASSEH.

Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem.

But he did that which was wicked in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel.

For he built again the high places which Hezekiah the king of Judah had broken down, and he reared up altars for Baalim and made groves, and worshipped all the host of heaven, and served them.

Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be forever.

And he built altars for all the host of heaven in the two courts of the house of the Lord.

And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times and used enchantments, and used witchcraft and dealt with a familiar spirit, and with wizards: and wrought much evil in the sight of the Lord to provoke Him to anger."

—2nd Chron. 33:1-7.

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

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

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

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

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

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All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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P. D. GOLD PUBLISHING CO.,
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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXPERIENCE.

Dear Brother Fly:

Several months ago, I heard you say you would like to read in the Landmark the experiences of some of those whom you had baptized.

I am unable to write anything fit to be published in the Landmark, as I have so little education and am a very poor writer.

I have had a mind to write to you for some time, and try to tell you some of my experiences along life's pathway. I have kept putting it off, knowing my inability to write anything any one would care to read. I hope you will look over my mistakes with charity.

I enjoy so much reading what the brothers and sisters write in the Landmark. If I could write like they do, I would like to write. But God has not blessed me with a tongue of utterance, either in talking or writing, to explain my feelings. I just can't explain the way I see or understand things. I am thankful to feel that He has given me an ear to hear and a heart to understand and enjoy what He blesses others to say.

I was seven years of age the first time I remember being concerned about what would become of me after I died. I dreamed one night of the great judgment day. I awoke crying, and was so frightened I could not go to sleep for a long time.

During the next several years I would have serious thoughts occasionally, about where I would go after death. I felt that I would surely be lost. I believe that even as a child, the Lord made me see some of my faults and imperfections. I felt to be a very mean child. I would try to be better, but somehow I never could be.

We lived on a farm until I was 14 years of age. Many times as I looked upon a dead chicken or animal, I would wish I was one of them, so that I would not have to fear the judgment day. I have wished so many times in my life, that I had never been born. I have often wondered why I was ever born in this world. My parents had 9 other children and they could have gotten along without me. It seems I have never been any good to anyone.

I went to preaching at the Primitive Baptist Church with my parents often until I was 10 years of age. Then we moved away and I seldom went to preaching until I was sixteen. We then moved to Roanoke Rapids, N. C. There was no Primitive Baptist Church there at that time. I began going to Sunday School and preaching at the Missionary Baptist Church. I liked to go to church, but I like to hear the Primitive Baptists better. I could not hear them there, so I continued going to the Missionary Baptist Church.

Some of my friends asked me why I did not join the church. I told them I was not fit. I was too mean to join the church. They said I was not mean, that I was a good girl; that I did not say bad words and I did not do this or that. I knew I did not do many things that others did, but I knew I had sinned enough to be cast into everlasting punishment.

Some of my friends asked me to join the Baptist Young People's Union, so I joined. The second time I went, the question was asked for all who were saved to raise their hand. Every one raised their hand except a friend of mine (who later became my husband) and myself. There were many of my acquaintances present. I did not believe they were saved any more than I was. If they were, they didn't show it in any way by the life they live. I felt that I did not belong there, so I never went to their meetings again.

I continued to go to preaching and Sunday School, until one day the preacher said something I thought very unbecoming a Christian. I had no more desire to hear him preach. So I didn't go any more.

I was never persuaded to join the church. I believed every one should be changed before uniting with a church. I always said I was not going to join a church unless I felt the Lord had called me.

I felt myself to be a great sinner. I read my Bible and would try to be better, but I always failed. Satan would not let me be good.

A few years after my marriage we moved to Tarboro. I started

going to the Tarboro Primitive Baptist Church with my mother. I believed the doctrine they preached was the truth. I enjoyed the preaching and wanted to go every meeting time. The more I went, the more I wanted to go. But I still enjoyed the pleasures of this world. Moving pictures and reading love stories were a great pleasure to me. I could not give them up. I tried to quench the desire for them by leaving them off, thinking it was mostly habit. But I could not take that desire out of my heart, no matter how much I tried. I wanted to love God above everything. But I could not. Jesus said, "You cannot love both God and Mammon." This was a great trouble to me. I asked the Lord so many times to have mercy on me and to take all the love for this world from me, and make me love Him as I should. I had tried to do those things myself so many times, and I could not do it. I was helpless, unable to do anything that would be pleasing in the sight of God. I felt myself to be a vile, wicked sinner. I knew I did not deserve any mercy from One who was so pure.

Every day during the week I looked forward to Saturday and Sunday, so I could go to church again. I could not get enough preaching. I seemed to be hungry for it all the time. Brother Fly, you and the others told my feelings so much better than I could tell them. At times the words, "He that hath begun a good work in you will perform it until the day of Jesus Christ." Also, "Blessed are they that do hunger and thirst after

righteousness for they shall be filled," was a great comfort to me. I thought surely if the Lord has put these things in my heart He will finish the work in His own good time. But oh! the time seemed so long.

When I went to church and saw the members, how good they looked to me. I felt that I loved every one of them. But they could not love such a sinner as I. I longed to be as good as they were, and to have a home with them, but I could not go to them unless the Lord would forgive my sins and call me, and I feared He never would.

I dreamed several times of the great judgment day. Each time I was saved in some way. Sometimes I had a little hope from this and sometimes I would think that was only because it was a dream, and I would be troubled again.

How I grieved for my sinful condition! I could only beg the Lord for mercy. It seemed all my sins were piled on me with such a weight that I could not rest day or night. I would go to bed at night so troubled I could not go to sleep for hours. I could only beg for mercy.

I never told any one my feelings, not even my husband or mother. I don't believe they ever suspected the troubles I had to bear. I felt no one could help me but the Lord, and I was too wicked for Him to care what became of me.

I dreamed one night of going to the river. You were going to baptize me. When we reached the water, a big black cloud covered the sky and big waves were rolling on the water. I awoke before I was

baptized. This was a lot of trouble to me. I thought my sins were so great that the Lord would never forgive me, and I would never be baptized. After awhile I thought perhaps the reason I dreamed it was because I desired so much to be baptized. Perhaps the dream never meant anything. My troubles continued. Every time I went to church and saw those dear brothers and sisters, how I longed to be one of them. But that was not for me. I was too great a sinner for the Lord to save me. I could not take the pleasures of this world from me, and the Lord would not do it. That seemed to show me that He did not love me or care what became of me, I did not blame Him for that. I knew I did not deserve any mercy.

I went on in this way until Saturday before the first Sunday in July, 1934. I was then nearly 27 years of age. I went to church that day, and during the whole service I had an indescribable feeling I had never had before. When they were singing the last hymn, I could not sing. It seemed there was something urging me to go and offer myself to the church. I thought I could not go. I was too great a sinner to be with them. I was not fit to be among so great a people as they. Then I had a feeling that if I did not go then, God would punish me by not giving me another opportunity. Somehow I went and was received. You baptized me the next day. After I was baptized I had such a calm, peaceful feeling. That great burden of sin was gone. I felt I would never care for any of the pleasures

of this world again. God had taken it all away at last. It has never returned. The pleasures of this world seem foolish trifles to me. I have no desire for them, thank God! I can never thank Him enough for all His goodness and mercy to me.

When I think of all the blessings He has bestowed upon me from my birth until this present time, what manner of life I should live here. But I do not do the things I should, and do so many things I should not do. Oh! if I could do only what would be pleasing in His sight. I find myself doing and saying so many things that I regret afterwards, which causes me much grief.

Oh! if I could only know I was one of His little children whom He thought of with love and mercy before the world began, I would be satisfied. Sometimes I think surely I am deceived. If I was one of His I would not have the thoughts I do, and that I would be able to live more as He would have me to live.

God has not seen fit to give me any bright evidences as he has many others. If I had the bright evidences some have, I would have more hope. But He has been pleased to give me only a tiny little hope, and sometimes that seems to be all gone.

There are so many toils, cares and disappointments in this life for me. My thoughts are on these things so much of the time, when I should be thinking of His goodness and mercy and all the blessings He has bestowed upon me all the days of my life.

There have been many rough, difficult places in my pathway. Many

times it seemed there was no way over them. But always God would make a way when the right time came.

He has promised to supply all our needs. And I believe He will do that. The way looks very dark at times, but if disaster comes I believe it will be for our good.

Through all our troubles and disappointments, He has promised not to leave nor forsake us. What a wonderful promise! If God be for us, who can be against us?

Brother Fly, I fear you have become weary reading this. I would be glad if I could explain the way I see and feel these things, but I cannot. You have told many of my feelings so much better than I can.

You will never know how many things you have said that were so much comfort to me.

When you can have a mind, will you pray for me, that I may be faithful the few days that are left for me in this sinful world, and that I may never do or say anything to bring a reproach upon the church? I believe I love them, although I may not love them right. I desire never to cause them any trouble. I hope they will let me stay with them as long as I live. If they knew me as I know myself, I fear they would not let me stay with them. I have nowhere else to go. There is nothing in this world for me. I would not give one crumb from the Master's table for all the pleasures of the whole world.

I hope you and your dear wife are well.

Mrs. Minnie McKinney,
P. O. Box 139, Tarboro, N. C.

FAITH IN GOD—BROTHERLY LOVE.

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

I am disgusted and deeply mortified to hear some preachers, who are counted as leaders among us, read a passage of scripture and then say they don't believe it. They say it is set forth to represent—we have no objection to that—but to say there was not a man ever lived in the flesh as Job, is denying God's word. And to say there was not a man named Lazarus, and that there was not a rich man ever lived in the flesh, is denying the word of God. Where will the church go to if such continues? There is no doubt in my mind but what the church that Christ builds will stand, and that those who are called of God to preach His word will preach it, and the gates of hell shall not prevail against the church which Christ builds. But is Christ the author of every so-called church? I don't think so, not even every one that bears the name Primitive Baptist. Christ has but one church and He builds that Himself. We had just as well say that there was not such a man as David ever lived in the flesh as to deny any other man not living in the flesh. Then if David did not live in the flesh, where did Solomon come from? Then where did Christ come from? I had just as soon say that Christ did not live in the flesh as to say that others did not live in the flesh. Every spirit that confesseth that Christ is come in the flesh is of God and every spirit that confesseth not that Christ is come in the flesh is not of God.

Some say that there was not a man named Jacob and a man named Esau. They say that they are set forth to represent the two characters. Then if they lived not there is much about them written which is false, and, if one point is false, then it might all be false and we will throw the Bible away? No, I believe it is all true, and because we do not understand it does not make it not true. Jacob was a smooth man and Esau was a hairy man and God loved Jacob and hated Esau before either was born. This looks hard to Nature, but when we are blessed in the Spirit we can see that God is just in anything that He does.

Some say that God is unjust if He saves you and doesn't save me. This proves that the man who says such a thing does not know God. He is like some that Paul alluded to when he told them, "Thou wilt say unto me, 'Then why doth He yet find fault, for who hath resisted His will?'"

"Nay, but, O man, who art thou that repliest against God. Shall the thing formed say to its maker, 'Why hast thou made me thus?'" Then Christ says, "Ye will not come unto me that you might have life?" So we see they have no excuse only they have no will to come to Christ, and yet they cannot obtain that will of themselves; for Christ says, "No man can come to Me except the Father draw him." When he is drawn by the Father, you will then hear him crying, "Lord, have mercy on me." This is the evidence that he is a son: because ye are sons God has sent forth the Spirit of His Son

into your hearts, crying, "Abba, Father."

Jesus said to the Pharisees, "Ye believe not because ye are not of My sheep." Thus we see that there is a people that God always has loved and He always will love them, and there is a people He never has loved and He never will love. If I could know, without a doubt, that God had ever loved me one moment, then I should know that heaven would be my home. But I cannot know it as I would like to, still I have a hope of the resurrection to life. I am made to doubt myself so much, and that is when I am carried back under the law and am trying to fulfil the law, which, I am not able to do. But Christ fulfilled the law for me, if indeed I be one of His. So often I am afraid I am deceived, but I know our God is a merciful High Priest. If it were not for mercy, then we would be gone world without end. Oh, if I could but have faith, then all would easy be! But it is through tribulations we enter the kingdom, together with afflictions.

When we are made to realize that afflictions belong to the people of God, then we are made to rejoice in Spirit, but not in nature. That which is born of the flesh is flesh, and it clings to the flesh. I feel like that is one reason why there is so much difference in opinion—because we are of the flesh and we are so apt to use our fleshly opinion instead of going to the scriptures for a "thus saith the Lord." In some cases there were certain things done that are very plain, and the fleshly mind says, "There is no use doing

that now. That is a thing of the past and belonged to the apostles." For instance when the apostles ordained elders, they fasted and prayed and laid their hands on them and sent them away. But when they ordained deacons they prayed and laid their hands on them. Thus we see that the present day church does not observe the acts of the apostles. One preacher said to me, "Every time you pray, you fast." Therefore I understand that he does not feel the necessity of observing the scriptures—but we will leave that off. I feel like we should observe the scriptures, and, I believe when we are inspired by the Spirit, we will go to the scriptures for our authority to do this or that.

This day and time it seems like that some churches think that they have a right to do as they please, just so the pastor and the deacons are agreed it doesn't make any difference what the Bible says, nor what some of the other members think about it. We will do as we please. Whenever the day comes when all preachers and all churches take the Bible for their guide, much of the trouble that we now have will cease. Therefore, if we leave off fasting because it is a little trouble to us in a fleshly way, and we can get along without it, then we can leave off baptizing in the river, and take a pitcher of water and pour it on their heads and their clothing will not get wet. Where will the church go if it continues the course it is now pursuing? I thank God that there are a few left yet that believe in observing that which the Bible sets forth. By this all men

shall know that ye are my disciples if you have love one toward another. How can all men know that we are His disciples when we are fussing over the doctrine and setting up bars of non-fellowship, and then, matters not how able a man preaches, nor how orderly he walks, if you preach with that faction, you can't preach with us? When you see the Spirit of the Lord manifested, you will see brethren coming together and saying, "Forgive me." He will not be so much interested about the other fellow asking him to forgive him or confessing to him his wrong, but it comes to be an individual affair with him. I must confess my wrongs. I am not accountable for what my brother does, but for what I do.

I have just touched upon the things under consideration, and hope it will be taken in a spirit of love. My health is not good and I may not be here long, but I hope to meet you in a better world.

Sincerely,

E. C. Oakes,

Semora, N. C.

TO THE LITTLE ONES OF GOD.

Dear Little Ones:

I am not writing to the big children of God because I do not find much said about them in the Bible and when anything is said about them it is by way of condemnation. And I do want to be a little one. Yet I often am afraid that I am not possessed with that humility that comes from having been with Jesus.

The Lord said that the meek were blessed. A great many people read into the Saviour's language a condition in order to be blessed, but it is

not there. A quiet, meek manner denotes having communed with Jesus. But the opposite manner denotes that we will not have the Man of Galilee rule over us. Too much of the work system leaves the impression that we are after pay. We see the Pharisee as a good example of the "doing" character. His attitude towards the poor publican was with disdain. He did not want to be classed with him. His "doing" was far superior to the poor publican's. Now we do not want to be understood as saying that "doing" or obedience of any kind is worthless and that we need to leave off doing the things that the Lord has commanded in order to be blessed as was the poor publican. He was not blessed because he did not take honor unto himself, but his humbleness came from his being in a blessed state.

I believe that it is scriptural to say that the character exhibiting the meekest spirit will come nearer being found in duty's ways than will the one who is continually talking good works. I have had Arminian friends say that the doctrine I advocate would produce drones or encourage licentiousness. But they were the fellows that still showed they were of the world because they loved the things of the world.

Old Baptists are, generally speaking, meek and humble. Sometimes they get like the apostle Peter and when they become exalted they must be abased. I do not think that Peter's experience was an accident at all or unlooked for by the Lord, because we find the Saviour telling Peter before any of it occur-

red that he would deny Him. Satan wanted to try Peter—to sift him as wheat. It was the devil's cunning craftiness at work. He did not mean to be fulfilling prophecy any more than the brethren of Joseph meant to. It was only the power of the devil at work. Perish two thoughts here! Don't brethren say that God caused by His Holy Spirit the apostle to deny him! At the same time don't say that this was not working for Peter's good! To the law and to the testimony dear children. Do not seek to be wise above what is written. God has given just enough in the Bible. It does not need adding to it nor taking away from it.

Oftimes we are in a better position after having been through the fire. We get a good lesson by being burned and we are apt to profit from it for life. We are in a position to tell the fellow that has not been burned some of the consequences. David cried, "Before I was afflicted I went astray," (Ps. 119:67), so we can readily see that his afflictions were for his good. This word "afflicted" means to be lowered or humbled, and Peter certainly did get humbled down.

Now let us reason together. The Lord told Peter: "I have prayed for you that thy faith fail thee not, and when thou art converted, strengthen thy brethren." (Luke 22:34.) The Lord knew His prayer would be answered and we find Him telling Peter beforehand what to do. Some people, no doubt, think that the Lord should have told Peter not to do this awful thing. But if Peter must be humbled or lowered in or-

der to strengthen the brethren, then he must needs go through the fire.

When Peter is converted he will not then go about telling that he can follow the Lord in the face of all obstacles; that he could stay awake on the post of duty at all times. No, No. Not any comfort in a "big" child's preaching! But let a little child that has been converted come among the Lord's people and he can comfort and strengthen his brethren!

Oh, how we are prone to deny Him! Oh, how we do so many times go to sleep at the post of duty! We are just poor old Peter multiplied. Many times we get swell-headed as the Pharisee or as sure of our ability to obey the Saviour as was Peter. We are not a little child then, nor are we an humble child. When we are walking in our own strength we scorn the beloved John's admonition to sin not, (1 John 2:1), because we will not deny Him by giving over to worldly lusts. But the first thing we know we are in as bad way as Peter. But the "little children," they hear such an admonition, and they are not only hearers of the word but they are doers. They do not refrain from sinning in their own power, but in their "littleness" or weakness they are strong. If they did refrain from it and then do a lot of good things on top of it and have not love (Love is of God—God is love—where love [God] is there is power) it would profit nothing.

So it is all to the little children. O, how I desire to be as a little child. To be looking unto the Shepherd for strength to follow Him; to count all afflictions and trials as but dross

that endure but for a moment. O, little ones, the hindmost little lame children, what a Saviour is Jesus! We may forget Him. But His loving kindness can never fail. When the Lord turns and looks on us we will oftentimes have to weep bitterly and freely acknowledge that it is unto Him alone that all is due.

Little children, abide in Him! He is a healing balm for every wound. Little children, let no man deceive! Some will come in one spirit and some in another! Some will tell you, as the devil led Peter to believe, that you are able to withstand everything for His sake. But believe them not! Little ones, let us love in deed and in truth, because ye are of God's little children. Little children, keep yourselves from idols!

To all the little ones let me request you to read I John. From one that desires to be,

A little one,
W. D. Griffin,

Fayette, Ala.

FROM PAGES OF THE PAST.

A copy of some old paper clippings found amongst papers of Dr. S. M. Kimsey, of Cleveland, Ga., as follows:

Faith.

Dear Christian Friends:

It is my earnest desire to place before you something to read that will bring to remembrance what has been done (by laying down all prejudice and have confidence in the Faith of God and hope that God will use us to the good of His kingdom, a planting of His own hand as we hope. Destruction of the peace and fellowship of the church is not of

God but is of the opposing spirit.) Why is it that Baptist churches are so divided? It is because they do not search the scriptures and take them for their only rule of faith and practice. Let me ask you this question: Why is it that we can have (natural) faith to do our domestic affairs and cannot have faith to do what God has enjoined upon us, (as watchmen upon the walls of Zion.) For listen to what the scriptures say, "For yet a little while and He that shall come will come and will not tarry; and He will judge the world, and the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."

Dear Christians, we profess to be not of them that draw back unto perdition, but to them who believe to saving of soul. Now let us draw near with faith and (confidence in God that He will fulfill all His promises.)

Let us hold fast the profession of faith without wavering; for He is faithful that promises. Now the question arises, What is faith? Faith is the substance of things hoped for, the evidence of things not seen. Then you will say, how does faith come? Faith cometh by hearing and hearing by the word of God. But I say, have you not heard? Yes, you have heard, for their sound has gone into all the earth and their words unto the ends of the world. (Let brotherly love continue and have peace one with another as the word directs.) If we only had faith the size of a mustard seed, it would remove all confusion out of our churches and we would be in peace and harmony once more, for

you can see how the prophets had faith: By faith Abel offered unto God a more acceptable sacrifice than Cain. By faith Noah prepared an ark to the saving of his house. By faith Moses, when he was born, was hidden three months of his parents, because they saw he was a proper child. By faith we have peace with God, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also: knowing that tribulation worketh patience, and patience, experience; and experience, hope; and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For by grace ye are saved, through faith; and that not of yourselves: it is a gift of God. If any lack wisdom, (and we all do) let him ask of God that giveth to all liberally, and upbraideth not: and it shall be given unto you: but let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with every wind (of doctrine and tossed to and fro with every Tom, Dick and Harry.) Is it not said: "For by (free) grace ye are saved."? (Eph. 2:8-9. Yes, grace, the divine favor and mercy of God, bestowed upon the sinner that saves from sin and death, who has nothing to give to merit God's salvation. There are a great many people who don't love to hear the total depravity of the human heart, or the sinner's disability to recover himself from the fallen state he is in, by nature. We say there are some who

don't love to hear this preached or talked about. They love to hear soft and easy words, something they have manufactured or cultivated in their own minds to suit their own preconceived notions. They want to make out the sinner to be his own almighty saviour.

If salvation is of works, then it is no more of grace, but if it is of grace, it is not of works. Not by works of righteousness that we have done, but according to his mercy He saved us; by washing of regeneration and renewing of the Holy Ghost. Titus 3:5.

I am not certain as to who was the author of this letter, which was published in Georgia, I suppose before the churches became connected with the Progressive Baptists.

I have made some changes in the letter, and these can be noted by the signs (-----).

Thomas W. Kimsey.

BROTHERLY LOVE AND FORGIVENESS.

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

My Dear Friend:

Most vividly do I remember Elder P. D. Gold, your dear father, and the other able and instructive writers, who contributed such soul-cheering articles in days now past and gone. In those days, up to 50 odd years in the past, and yet in these later years as a continued and consistent reader of the Landmark, I have always anticipated the coming of each successive issue with pleasure and have so often been strengthened and comforted in the perusal of the contents, but sometimes I am made to pause and won-

der. So today, when the May 1st issue reached me, I was in a frame of mind to enjoy what I would find printed and after reading what was said by Elder J. A. Monsees and your reply thereto, I am most deeply impressed to contribute the following for your consideration.

Brotherly love and forgiveness among Christians is the direct fruit of the Spirit of our blessed Saviour and wholly produced by that good Spirit and it is certainly a fact that many so-called Christians have departed from the most sacred rule of right and I know confessions are needful and devoutly desired, but mind you this—When one or more transgress and come into absolute disorder and wilful contempt then their confessions must be made to those whom they have offended. Any transgressor should know this without being told. If you have been born of the Holy Spirit it seems to me your conscience would condemn your sinful conduct and that when you continue in your stubbornness even after being repeatedly informed of your wrongs, refusing to hear or heed admonition, but going on to the utter distress of those offended, and then get brethren to go there from some distant section and let them do their confessing and repenting according to the dictates of others. Dear Mr. Gold, you know such is not justified.

I know some well known characters who have posed as mediators, who themselves are rank transgressors and who have been told time and time again of their gross errors, but have they repented and confessed? Not yet, and one such lives in

or near Atlanta and often gives others advice not followed by himself and it is not now too late for him to confess. This man is not Elder Monsees.

The idea that the church of Christ is divided is all wrong. The church today is not divided, but disorderly members have separated or cut themselves off from the fellowship of the church. The true church recognizes gospel order and executes Bible discipline, and when God grants transgressors repentance, they will confess and seek restoration. Let those with a guilty feeling of conscience go to those in disorder whom they have been tolerating and advise them what to do to restore fellowship. Right here, I want to declare unto you, that there is nothing you or I or any other mortal can do to obtain or inherit eternal life. I am fully established in the fact that God does teach us love, gives us mercy and saves us through the blood of our Lord and Saviour, Jesus Christ. How blessed to hope and trust in such a God.

When we live under the influence of the Holy Spirit we will not be found trying to set up our own evil ways and trying to make the church conform to man-made rules to suit the convenience of transgressors or tolerate those who seem to be wise above what is written, but we will live in sweet peace, love and fellowship. Oh might this be our happy condition! What I say is not said in any evil motive, but to relieve my mind of what I believe to be a duty. I hope I love the Lord and His people and no one exceeds this poor writer in a desire for peace among God's people.

Let us "Abstain from meats offered to idols and from blood, and from things strangled and from fornication from which if ye keep yourselves, ye shall do well."

So "Fare ye well."

J. W. Jones,

Peachland, N. C.

GOD WILL NOT LEAVE HIMSELF WITHOUT A WITNESS.

Oliver Cromwell, born 1599, died in 1658. He became Lord Protector of England, educated, a man of power; but though a member of the English Parliament at the age of 29, he was deeply religious, a Puritan in faith, and his only recorded speech in that first Parliament, of which he was a member, is directed against the enemies of the Puritans. He was elected to Parliament again in 1640, was a member of the famous Long Parliament that was in session for 13 years, and that sponsored the work of the Lords and Commons who wrote the Westminster Confession of Faith after about six years of deliberation. History says, in Parliament he was more interested in ecclesiastical matters than in other constitutional reforms. For many years he was a great general and fought many successful battles. After the king was executed, Jan. 30, 1649, with Charles the Second on the throne, Cromwell defeated one Scottish army at Dundar, Sept. 25, 1650, and exactly one year later an army at Worcester, which was commanded by King Charles himself, and this battle was the last of armed resistance to the Commonwealth, and thus ended, Cromwell brought Scotland and the Protestant

part of Ireland into legislative union with England. In 1659 Cromwell, the Protector, called his last Parliament into session and expelled or excluded 100 undesirables, and later it was learned that his life was being threatened, and his faithful followers wanted to make him king; but this title he refused, preferring to be known as "Protector." In his last years, he especially labored for an alliance of the Protestant nations of Europe. After his death, his body was laid with great pomp in the Tomb of the Kings at Westminster; but following the restoration of the monarchy, the hatred of this champion of religious liberty was such that his body was exposed on the gibet at Tyburn, and afterwards buried under it. We give this very brief history of this great man of God, in order that you may better appreciate his experience as it is given below.

Cromwell wrote at the age of 27: "I am ashamed to own your expressions, (the encomiums of a friend) considering how unprofitable I am, yet I honour my God by declaring what He has done for my soul, in this I am confident, and I will be so. Truly, then this I find: He giveth springs in a dry, barren wilderness where no water is. I live, you know where,—in Meschec, which they say signifies, Prolonging; in Kedar, which signifies, Blackness: yet the Lord forsaketh me not.

Though He do prolong, yet He will I trust, bring me to His tabernacle, to His resting-place. My soul is with the Congregation of the First-born, my body rests in hope: and if here I may honour my God either by

doing or by suffering, I shall be most glad.

Truly no poor creature hath more cause to put himself forth in the cause of his God than I—I have had plentiful wages beforehand; and I am sure I shall never earn the least mite. The Lord accept me in His Son, and give me to walk in the light,—and give us to walk in the light, as He is the light. He it is that enlighteneth our blackness, our darkness. I dare not say, He hideth His face from me. He giveth me to see light in His light. One beam in a dark place hath exceeding much refreshment in it:—blessed be His name for shining upon so dark a heart as mine! You know what my manner of life has been. Oh, I lived in and loved darkness, and hated light! I was a chief, the chief of sinners. This is true: I hated Godliness, yet God had mercy on me. O the riches of His mercy! Praise Him for me;—pray for me, that He who hath begun a good work will perfect it in the day of Christ.

The Lord be with you: So prayeth,
Your truly loving cousin,
Oliver Cromwell,
Ely, October 13th, 1638.

A CORRECTION.

Mr. J. D. Gold,
Dear Friend:

Will you please have a correction made in the Landmark, May 1st issue, of a mistake that was made in publishing the letter of Sister Lessie Davis to me?

A few words were left out and other words put in the place which made the expression sound a little awkward. The way it is printed

reads, "But as the arm of man is aside, all together become filthy and destruction." It should have been, "But as the arm of man is too weak to save a soul from death and destruction."

With best wishes,

Your friend,

Mrs. L. D. Hinton,

Benson, N. C.,
R. 2, Box 167.

FOR SOMEONE UNABLE TO PAY.

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

To The Zion's Landmark:

I herewith enclose \$1.00 to help pay for the Landmark for someone who is not able to pay for it, as there are so many old and afflicted people who so much enjoy reading its rich columns that are filled with the good news from a far country.

May the Lord enable its editors and publishers to continue the good work.

Submitted in love,

Mrs. Hodges James,

Weeksville, N. C.

LOVES THE LANDMARK.

Dear Mr. Gold:

Enclosed you will find (\$2.00) two dollars, for which please renew my subscription to The Landmark. I am sorry that it has been due so long, but I certainly am glad that you didn't stop the paper, and I hope to be able to never let it stop as long as I live. I have been taking it for one year and it sure is a pleasure to me.

Yours truly,

J. M. Godwin,

Dunn, 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.

WILSON, N. C. JUNE 15, 1938

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VOL. LXXI.

NO. 15

FULFILL THE LAW OF CHRIST.

To our brethren, co-editors, publishers and readers of Zion's Landmark, Greetings:

It should be our sincere desire and purpose to comfort, edify and encourage our people to live peaceably one with another, and so fulfill the law of Christ.

Paul said: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." May we not strive to live as he said live, and love as he said love, the people of God on earth.

Paul said further: "Be kindly affectioned one to another, with brotherly love." Brotherly love is from above. It works no ill to our neighbor, nor injustice toward our enemies.

Paul knew that brotherly love would cause each other to live "in honor, preferring one another." If

we love our brother, we do not want to cause him undue burden, nor to have him bear any part of the burdens which we should justly bear, therefore, Paul said: "We should be not slothful in business, but do our part," and be, "Fervent in spirit, serving the Lord." The Lord will not accept an unholy service, nor will he accept the sacrifices and offerings of men. Christ is the one and only offering for sin. He became our sinless sin-bearer.

To all who have reason to hope in Him, and to trust in His righteousness, for their acceptance here and hereafter, the apostle admonishes that they should "Rejoice in hope, be patient in tribulation; and continue instant in prayer."

One might conclude, that nothing further should be required. But we read that the Lord's people not neglect the distribution to the necessity of the saints; but should be given to hospitality. Is that not enough to require of us, Brother Paul? No, there are other things to be kept in mind and in practice. What then? "Bless them which persecute you." Doubtless some felt that to curse them would be excusable; but Paul repeats, saying, "Bless, and curse not." And, "Rejoice with them that do rejoice, and weep with them that weep." "Be of the same mind, one toward another." "Mind not high things; but condescend to men of low estate." "Be not wise in your own conceits." "Recompense no man evil for evil." "Provide things honest in the sight of all men," and lastly, "If it be possible, as much as lieth within you, live peaceably with all men."

Paul did not ask or expect his followers to do an impossible thing; but he did advise that we do all in our power to live peaceably, not only with our brethren; but with all men.

The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned, spiritually made known. No other way to learn these truths, but by divine revelation.

Read Christ's prayer for His own glorification (John 17:1-5); His prayer for His apostles, (John 17:6-19 inclusive); and, lastly, His prayer for all believers, in Christ. (John 17:20-26) That chapter alone covers all that is needful for us if we are made able to understand its truths.

Paul did not stop at what has been recorded above; but said, "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, 'Vengeance is mine and I will repay saith the Lord.'" Not only leave off taking vengeance upon our enemy; but, said Paul, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."

Pretty rough treatment, this heaping coals of fire on one's head. But Paul says next, "Be not overcome with evil; but overcome evil with good."

The Landmark editors and publishers have expressed a desire to be charitable and helpful to all our people who are pleased to read its columns; but at the same time it

was agreed some years ago, that we should not publish local troubles. We think this position is right and we hope all our readers will agree with us in taking this position with regard to local differences that serve to divide those once living in peace and fellowship.

For an example: Brother "A" and his followers are aggrieved with Brother "B" and his followers.

If we publish the contentions and resolutions for one side to any local trouble, the other side will expect and will be entitled to space to answer the others. The result would be a widespread of the trouble, and thousands given some idea of the contentions pro and con, which would otherwise never be known.

It is natural for men to minimize the faults of their own or that of their followers; and just as natural to enlarge upon the faults of those not following our leadership. But, if Christ be our head, our Moderator and our all, we should be willing to suffer with Him and for His sake, remembering, at all times, that there is no perfection in our flesh and that, if we are His, "All our righteousness is of Him, saith the Lord."

I long to see God-given peace among those who have a well grounded hope in His mercy.

Very truly,

O. J. Denny.

"SHE LOOKETH WELL TO THE WAYS OF HER HOUSEHOLD, AND EATETH NOT THE BREAD OF IDLENESS."—Prov. 31:27.

This very virtuous woman is a type of the church; not what is generally considered the church, not

what the so-called religious world calls the church, not what we think is the church, but the body of saints called out of the world that bears the unmistakable mark of the Apostolic church.

If the apostolic church is not the pattern or measuring rod, then the church is not apostolic, but apostate or false church, and instead of being in the form of the woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars, and satan standing by to consume her child, she is represented by the happy, carefree woman, sitting on a scarlet colored beast, holding the golden cup in her hand, making all nations drunk on the wine of the wrath of her fornication.

There is not now, nor ever has been but these two churches in the world; the church of God watched over and persecuted by satan and his angels, who would completely destroy her from the earth were it not that "God is in the midst of her," "who never slumbers nor sleeps," who preserves her, not in worldly glory and splendor with her cup filled at all times with her own idolatries, adulteries, fornication, waited on by the rich, having all her wants supplied and lacking nothing; but the Lord of the true church has given His own wings to fly away from the blasphemous schools of men, into the wilderness, where she is tenderly nourished by Him, chastened and scourged, led about and instructed, fed on the true manna,

built up in the most holy faith, kept by His Divine power, and at last presented to His Father, saying: "Those whom Thou hast given me I have kept."

This woman, beautifully and wonderfully pictured by Solomon, is indeed a handsome character, possessing more virtues than mother, sister, wife, friends or relatives; more industrious than all the women Solomon ever knew and he had seven hundred wives and three hundred concubines, and he says, in conclusion, "Many virgins have done virtuously, but thou excelleth them all." Prov. 31:29.

She is unselfishly devoted to her husband (Christ) and her family (the church). She labors to comfort one and glorify the other. She labors without reward, or hope of reward, the great moving power, the central thought is LOVE.

She is so enthused with her surroundings that all thought of drudgery or remuneration is dissipated, like fog before the morning sun, and instead of complaining at her hard lot, she is proud of the opportunity to be privileged to labor in the church of her God, who betrothed her to Himself when she was only an ordinary harlot justly deserving His wrath, but instead she to her surprise was the object of His everlasting, unchangeable love.

He, like Boaz, spake comfortingly unto her, bid her glean among the sheaves, stay close by his maidens, to eat with his laborers and become his wife and the ancestress of David.

B. S. Cowin.

Please Read Carefully

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

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

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

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

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P. D. Gold Publishing Co.

WILSON, N. C.

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Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXI.

JULY 1 1938

NO. 16

GOD PUNISHES MANASSEH FOR _____ ATRY.

"And Manasseh set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon and his son, In this house and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name forever:

Neither will I any more remove the foot of Israel without the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel.

And the Lord spake to Manasseh, and to his people: but they would not hearken.

Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon."—2nd. Chron. 33:7-11.

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.

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All brethren and friends are requested to act as agents.

All names of post offices should be written plainly.

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

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

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

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

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

EXPERIENCE.

My Dear Brethren:

I will write some of my experience for the paper. For the past nine years of my life I have tried to keep from writing this, but it bears on me so I must make the attempt in my weakness. You know if we had our way we would not come at all, or I know I wouldn't. I am glad we have a ruler over us who will supply all our needs at His own will and carries me His way, and hard suffering makes us willing to be the Lord's "anything." And I have suffered everything but death to keep from coming to the Old Baptist church, though I felt like it was the right church and I thought if I would join it I would be released from my troubles. But I had the impression to talk to the church and I could hardly live for it. It seemed to me that it would kill me. It seemed like I wanted to go any way but the way that the good Lord was leading me to go. But He brought me where I couldn't help myself any longer. So I went up and offered myself to the church, and to my surprise I was received.

You all know that when we go to the church we give ourselves up to be watched and ruled over by each other, esteeming our brother better than ourselves and praying for one another. I hope the Lord will keep me at my brother's feet, for I felt to be the least of all.

I got in so much trouble I didn't know what to do. I hadn't told anybody of this impression I had on me and it was almost more than I could bear. So I had a mighty bad sore on my hand, and I had it for my excuse in place of my trouble. I asked my wife if she had anything that would ease the pain in my hand and she said, yes. So she gave me some pain tablets and I kept on taking them until I had taken fifteen tablets and they put me out of my mind and did my trouble no good. And while I was in this condition I told everybody my troubles. I tried to keep them a secret from all the people, but you know the Lord works in a mysterious way and I was begging the Lord for mercy, for mercy was what I was wanting from the Lord. And Elder Pollard and Brother T. H. Edwards came and prayed for me when I had all those fifteen tablets in me and I acted so near crazy my folks were talking about sending me to the asylum to see what was the matter with me. But the Lord works in His way and no one can hinder Him, for all things work out for good to them that love the Lord, and I hope I love him with all my heart and soul.

I hope this is the dealings of the Lord with me. I was taken by a higher power than mine and was placed on a highway. I traveled this highway for awhile and I came

to two hills and two streams of water, and the last stream was clear water, and I was carried across them right on down this highway until I came to a place of green grass, and I was placed in that green grass and a stand made of marble appeared before me, and the Lord stood on it, and there came a bunch of sheep and placed themselves in front of the Lord and He began to talk to them, and when He got through talking to the sheep He went to eat His supper and He stood at one corner of the table to eat. He blessed the table, and I understood this much of His blessing, "We shall not crave anything." And the Lord disappeared from me, and the sheep were placed back around the marble stand, but no one appeared on the stand. The sheep left a path from where I stood up to the stand. I was placed on this path and from the path to the stand. And the Lord said to me, "Feed my sheep." I had nothing to give them, but the Lord turned to the twenty-first chapter of John and said to me, "Feed my sheep by the word of mouth."

The people that don't go down in hard suffering to get this schooling don't know anything about it. I am glad I had a merciful God to look over me all the way I journeyed along through life. I am sure if I had been the keeper of myself I would have gone astray.

I have said that Jonah was not swallowed up by the whale, but by hard suffering I can truly say he was. I was carried in a vision and I was standing on the east side of a large lake of water and there was

nobody to be seen. I didn't see any way to get back across this big lake of water, so I was plunged in by some power and while I slid on the bottom I saw a ship coming from south, and when it came near to where I was it stopped and I saw a man jump out of the ship and a big fish swallowed him up. This fish swam all around me while I lay flat on the bottom of the sea and this fish was bright as gold, and something said to me, to pray unto my Lord and I would go ashore. And I was made to pray unto my Lord and I went close enough to the shore and I got my head out of the water, and I could go no farther. My head would bob up and down in the water and I was almost drowned. I saw the Lord standing on the shore. He was asking me if I were ready to go and do what He had commanded me to do and I told Him I was ready to go, and I was placed on the shore. And the Lord carried me and placed me on a rock in a pretty place and on the right there was a fine mansion and His angels were coming out of it and got around me. "Oh what a merciful God is this that leads a poor sinner like me." It came on me to make a prayer in my family, so I said I could not do that for I could not pray. So it was impressed on me so hard I went and got the Bible and learned one, or I thought it was all right and I would be ready when night came to make the prayer. But do you know the prayer I prepared myself wouldn't work, for it was not giving me any trouble. It was what the Lord had manifested in my heart that was troubling me so

much. And I promised I would make the attempt if he would give me relief, so I made the offer, but let me tell you I did not pray the prayer I made, but the one God ordained prayed me instead of me praying it. The Lord was working this to His own will and not mine. I seemed to be so unfit to come before the Lord's little ones that I can't hardly live, but we are brought to love the things we used to hate and hate the things we used to love.

The Lord knows all things from beginning to the end. And He will keep us in His way if it is his will to do so. We must go along in hope. I got in a lot of trouble about whether the Lord would call a poor young sinner as I am. I didn't feel like He would. And about four months ago I went to bed one night and a voice was speaking in me, and it was one of my little boys. He's only 14 years old and he said that he hadn't ever asked the Lord but for one thing and got it. I went to church the next day and when I got back home I asked the boy what had he asked the Lord for and got it. And here is what he said: "Daddy, I saw the Lord last night and He was talking to me." And I said to the boy, "Didn't the devil come to save the Lord's people?" And this is what the boy said the Lord told him: "I come to save my people who are lost sinners." I tried to cross him up, but this was manifested in his heart and soul, I hope. And this was to show me that younger than I the Lord would deal with. I was standing there trembling in fear and if you know what I had on me there was something telling me

to pray for that boy and it seemed like it would kill me, but I found myself down on my knees praying for him, and there wasn't a dry eye in the house.

It doesn't take the deepest in scripture to do the sweetest preaching, and it doesn't take the man that dips the deepest in the spring to bring back the clearest water. I am just a young sinner here in this low ground of sin and sorrow, only 38 years old, and I am afraid the Lord has never had any dealing with me.

I have been exorcising about one year. I have done everything that lay in my power to keep from going to that place, but every time I fixed it wouldn't work. The Lord would fix it some other way different from the way I wanted to go. And when I joined the church before my wife did I didn't tell her I was going to join. I got in an terrible fix on that day. I found myself sitting with the members, and when they opened the doors for reception of members I went out and took to the woods. I fell on my knees and tried to beg the Lord to have mercy on me, a poor sinner. I felt like I didn't have a friend in the world. My daddy came to me and asked me if I didn't want a home with these people. I told him I did, but I felt I wasn't fit to be with these good people. That evening they had a baptizing, and to my surprise I asked for a home, at the water, and was received and baptized with my sister and some others. Oh what great joy this was to me!

My troubles didn't stay gone. They came back in doubting, won-

dering if I were one of the Lord's little ones or not. This is my hope, that some day I can see Jesus and be like Him and be satisfied. It will be enough for this poor sinner.

This past February the Lord called my dear old daddy to that bright and happy land. Before he died he called me to his bedside and said, "I want you to fix the songs." He didn't say where at and I didn't ask him where nor how, but after he died this got to pressing on me so hard I walked the yard, field and everywhere else, asking the Lord to show what daddy meant by these words, and this is what was revealed to me. He wanted me to fix the songs at his grave, and so I did by going through hard suffering. It takes hard suffering to make us willing to obey God's laws. If I had my way about this daddy would have been living today. I didn't have the power to keep him here, nor to take him away, so the Lord's will must be done and not mine.

I hope I love my brethren and sisters with all my heart, strength and soul. I want to, as Ruth said, entreat me not to leave thee, or to stop following after thee. Where thou goest I want to go. I want thy people to be my people and thy God my God. Where thou diest I want to die. I hope we can all live in this way, for everything goes along by hope. You all know we are liable to fall, for Adam fell, and we continue right on following the Adam race. Some say Adam was not purposed to bite the forbidden fruit. But let me say Adam did just what the Lord knew he would do, and that is the way with all the rest. They will

do what God ordained them to do before the foundation of the world. And I will do what the Lord has ordained me to do, though I feel like I've got a lot of trials and tribulations to suffer yet, but I hope it is all for Jesus' sake, not for man's sake. I don't feel myself above having all these ups and downs here on earth, for I can't enter into the kingdom of God on flowery beds of ease. We must have all our trials and tribulations and temptations on earth, but there is none good, for we cannot live a perfect life here in this old sinful world, but when you are begging for yourselves I want you all to think of me for I feel like I need all your prayers. I feel to be the smallest worm of the dust. I roll and tumble all night and can't sleep a wink. I dread to see night come sometimes, but when we are trained by hard suffering we are made to beg on the Lord for mercy and when we get relieved from our troubles we can praise His Holy Name to the highest. And when I get so much load on my heart it seems like I can't carry it any longer I am made to fall on my bended knees and beg the dear Lord for mercy for myself and all the rest. I would show everybody the power of the Lord, but that is not in my reach. I have to tell it as it is given to me, from the Lord, I hope.

I got in so much trouble about having to come to this place, so I beg the Lord to take all my Sunday clothes away from me so I wouldn't have to go before the Lord's little ones. In two or three days after that I had two friends to come from a far country and told me they had

two suits of clothes they wanted me to have. Now don't you see the Lord was fixing for me to have more clothes instead of taking what I already had away from me. The Lord was preparing for me to have more all the time. And this is the way I am doing, very often asking for something I don't need. I am glad the Lord knows all our needs and He will supply all our needs according to His will, but he won't supply my wants. Now if any of you see me in the wrong, come and tell me so I can beg forgiveness from you all. I want to stay at your feet and if this place is for me, for it is all my life and joy, mixing with God's little ones. I want to be kept at my brother's feet.

I want you all to pray for me and my family.

Your brother in Christ, I hope,

Eddie Humphrey,

Jacksonville, N. C.

**EXPERIENCE OF
ELDER O. J. DENNY.**

Sister Cotton,
Care Elder Floyd Adams,
Willow Springs, N. C.
Dear Sister Cotton:

I have not forgotten your request that I send my experience and picture to Zion's Landmark for publication. Modesty forbids that I should send my picture to the Landmark, for circulation abroad.

I also feel a hesitancy in trying to put on paper some of the things which I have experienced, realizing that all I have ever known, said or done has been mixed with doubts and fears, that I know nothing as I

ought to know it, and have done nothing except in weakness and fear.

Years ago Elder R. H. Pittman sought to get a picture and short sketch from each of our ministers. As I recall it, I said then, and can repeat now, "That, as for myself I have little to say; but as to the goodness and mercy of God, much to say."

As to my experience, I must say if I have had an experience of grace, it has been fragmentary, a little here, a little there, often in the valley of doubt, and for a few short periods on the mountain top, rejoicing in the belief that God has been merciful even unto my unrighteousness.

I was born Nov. 30, 1871, in a poor but honorable home, and of honorable parentage on both my paternal and maternal side. Most of my ancestry on both sides were either members or friends of the Primitive Baptist Church.

I was carried in my mother's arms to old Arrarat Church, in Surry County, and continued to go there, regularly, as long as I lived in that part of the State. I cannot recall the time when I did not have great respect for all those who impressed me as being the children of God, by faith and practice.

As a youth I had a normal portion of self-righteousness, was a moral youth, and felt that I had more chance to be saved than some others I knew; but in my seventeenth year all this was taken away, and I felt to be the very chief of sinners, not so much for what I had done; but

for what I was by nature and because of indwelling sin.

I can say brother Paul, who, as Saul, felt that he had no steps to retrace; but being converted from that self-satisfied state, he became Paul (which means little) and could then say, "My sins hath like a mountain risen and by them I am slain."

I was shown, as I felt in answer to prayer, what my real condition was, and then saw myself as being vile and corrupt, with no soundness within or without.

With this sad state in mind, all my waking hours, I went about, mourning over my sinful state, and tried to implore God in some way to reveal to me, what was to be my final destiny.

On an early morning, after a restless night, all alone, I was made to weep over my lost and ruined state, and something seemed to speak in my very being that "I (the Lord) hath made thee whole."

For many months I said in my mind this is not sufficient, and sought more evidence; but became less and less burdened about the salvation of my soul; but the burden of having to stand before the world and speak as a minister became increasingly heavy, until I, at one time, planned to leave the state, and thought if I could get away from all Primitive Baptist people and influence, I might be relieved of that burden.

I went into South Georgia and North Florida, on business; but the fates, it seemed, caused me to go to an Association of Primitive Baptists, and in my visits there some of the

brethren and sisters told my secret, and said, "We are somehow made to feel that you will preach the gospel." If I had time I would like to tell some of the things that came upon me as I sought to leave it all behind.

After much suffering, and with some very sad experiences I was made willing, if it was the will of God, to try with such ability as He alone giveth to preach the unsearchable riches of Christ.

Often, the load has been heavy, and the walk a weary one; yet, I have continued to this day, feeling all the while that God alone, through Christ, and by a visitation of His Spirit, can enable me or others to preach the Word in truth and verity.

All that man can do of himself, is as a sounding brass or tinkling cymbal; but through Christ, who is the way, the truth and the life of His people can anyone perform the true work of the Spirit, or teach sinners the way of life and immortality.

He must go before. He is our light, our way, for if we are in the way that leads to life and immortality, it is all of Him whom to know is life eternal.

We hear people talk of some one telling their experience. No man can tell all the evidences of life, its effect, and the final eternal weight of the glory. As I think of things all along my journey in life, I can now feel to say that many things which seemed to be against me, at the time, have proven to be a blessing in disguise.

Two things come in my mind, as I

write of my fragmentary experiences: First, from my childhood, and almost to manhood, I often dreamed of being so crippled in my legs, backs and hips that I could not stand alone or walk; but had to crawl and often grovel in the very dust. Experimentally, I am still a cripple. My legs are often unequal. I cannot walk as I would. Like Paul, 'when I would do good, temptations come and I feel condemned.'

Second: Not so often, but occasionally, I would dream of flying like an eagle, and with the greatest ease I would rise above the earth, and earthly things. And it has been so, experimentally. At times I am made to say, that "I know my Redeemer liveth." Such seasons are rare. I believe it is so with all who are called to preach the gospel. They must be made poor before they can be made rich. Natural hunger and thirst must precede the satisfying food or drink, and so it is spiritually. "Blessed are they who hunger and thirst after righteousness, for they shall be filled."

There is not a single doubt in my mind but what that is true; but I so often fear that it does not include me.

"Do I love the Lord or no,
Am I His or am I not?"

Time and space will not permit more than just a few hints as to the many blessings I have received, yet, often unmindful of the sources from whence they come. I would, if I could, praise Him truly, from the heart, for all His blessings both natural and spiritual.

Until the day of our departure, we will stand as monuments to His Divine mercy. Until that time may we be able to sing and pray, with Watts:

"Oh that the Lord would guide my
ways,
To keep His statutes still,
Oh that my God would grant me
grace,
To know and do his will."

May we all be so kept by His power, so preserved by His grace, that we may rejoice in the theme:

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain."

Dear Sister, and all who may read these lines, it is the first time in life that I have written so lengthily on the subject of personal experiences, and in closing permit me to say, "The half has never yet been told."

Yours in hope,
O. J. Denny,

P. O. Box 1245,
Winston-Salem, N. C.

AN EXPERIENCE.

It seems to me that I am somewhat impressed to write some of my experience, if indeed I have any to write, if the Lord will guide my pen and will give me the right spirit to do so.

When I was but a small child about eleven years old, I had a dream. I dreamed the world came to an end and I saw Christ coming

on a pillar of cloud and a crown on His head, and it was bright as the sun, and it was so plain that when I awoke I went to the window to see if it was so. As I went on home the next morning I thought I would tell father and mother, and something told me not to tell them, they would not believe it and laugh at me. Then is when my troubles began. I began thinking about dying and what would become of me if I should die, and I began to beg God for mercy. And the older I grew the more trouble I saw. I would go to school and it looked like the rest of the children were enjoying themselves, but I felt like one to myself. I could not enjoy myself. I would beg God to help me, and when I was a grown girl I would go to dances to try to get away from my troubles, but they were there all the time. I would go home and try to pray, but all I could say was "Lord, be merciful to me, a poor sinner."

I went on in this way until December 27, 1911 when I married. I thought I would be better and was for awhile. Then my troubles came back worse than ever. I would go to Sunday School to try to leave my troubles and find some enjoyment, but there wasn't any for me. I kept getting worse all the time, so I started going to church. I had always loved the Old Baptists. That was about the only church I had ever been to, and I loved them. So I went on feeling so downcast and not knowing what I was troubled about until 1917, when I feel the Lord showed me what a sinner I was. I was made to cry, "Lord, help me or I perish." I would go to church and

feel too unworthy to go in where all those good people were. They shook hands with me and I felt too sinful and little to shake their hand and they looked so happy I would go home begging the Lord to be merciful unto me and make me as happy as they looked to be. I could not eat or sleep I was in so much trouble.

The first Sunday in October, 1917 I went to Scott's Church and Bro. Geo. Boswell preached and I hope the Lord opened my ears and gave me an understanding heart. It seemed to me that he was preaching right to me. I came home with my burdens so heavy it did not seem like I could bear them. I felt like I should die. I would cry and beg the Lord to show me the right way. I wanted to join the church. I did not feel fit to be with so good a people, but I wanted a home with them, for I felt like I had no friends in heaven or in earth. One day, when I was in so much trouble and crying and begging the Lord for mercy, these words were spoken to me: "Come, ye blessed of my Father. Inherit the kingdom prepared for you from the foundation of the world." That helped me up for a while. I wanted to offer to the church. I was afraid they would not receive me. I wanted a home, for I did not have one in the year 1921. I was in so much trouble on Saturday before the first Sunday in September, I thought I knew I was going to die, and left the house to keep my little children from seeing me die. I tried to read my Bible, but I could not for the tears in my eyes. So I went off down through the field and

when I got to a peach tree, I fell on my knees and cried, "Lord, what wilt Thou have me to do?" And these words were spoken to me: "Take up thy cross and follow Me." And I promised the Lord if he would spare me until the next meeting I would go and offer to the church if it be His will. On the first Sunday night I dreamed of going before the church and they received me, and they were singing, "Oh, how happy are they, who their Saviour obey." I thought that was the sweetest song I ever heard and all that week I could rejoice. I was made to say "I know that my Redeemer liveth, and the second Sunday in September I united with the church at Pittman's Grove and felt a great deal better, since I was baptized the following day. I was so happy I felt like if I could I would have taken them all in my arms. I loved them so much I wanted to shake hands with every one of God's people. I hope you all will pray that I will be faithful to the end. I am so thankful that you good people give me a home with you, for I found rest to my poor soul. I have been a member for 15 years and hope that God, who rules in heaven and earth, will lead me in the right way, that you all will let me stay with you, for I love God's children, wherever they be. I desire the prayers of you good people. I just can't tell it all just as I feel it. I feel like I have been made willing to be God's any thing.

"We know that we have passed from death unto life because we love the brethren.

I humbly hope I am your little sister in Christ,

Mrs. Nancy Howell,
Kenly, N. C.

SPIRITUAL DILIGENCE

My Beloved Friends:

I would remember you in my best affection, and in my earnest and unceasing prayers. The love of the brethren is a special fruit of the Spirit, and one of the best evidences of being born of God. Nature in us is very selfish. "All seek their own," said Paul in his day; and time alters not the nature of man. But when God becomes our chief good, as the Saviour of our souls and the satisfaction of our hearts, other things lose their apparent value, and their beauty. "Whom have I in heaven but Thee? And who, or what, have I on earth beside Thee?" to stay my soul when tossed with fears and trouble, or comfort my aching mind amid the barrenness and bitterness of all earthly good? This was Asaph's protestation, and it must be ours, to prove we are born of God. "He that loveth God," says John, "loveth him that is begotten of Him." What love had Paul to Christ, who says, "I determined to know nothing among you, save Jesus Christ, and Him crucified!"; and "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom I am crucified to the world, and the world unto me." How little was the world in his eye then! What love had he to the brethren, when he would gladly be spent for them, yea, and be offered as a martyr on the sacrifice and service of their faith! And he exclaims, "Who

is weak, and I am not weak? Who is offended, and I burn not?"

I heartily wish myself and you this love, as our sweetest and best comfort upon earth. This was the ancient Bible religion. What a scandal is the present-day profession to the Name of Christ for the want of it! The Lord incline our hearts to cry to Him for these precious fruits of His Spirit! To seek them earnestly, in every prayer of ours, in reading the words of life, and hearing them faithfully expounded, and in fellowship one with another in all spiritual communications. Our desperately wicked hearts are often most unwilling to look into the Word of God; and often when we do, they are so taken up with worldly thoughts and cares, or so bewitched with sinful desires and passions, that when we attempt to read the Book of all our blessings, it seems but an aggravation of our misery. But God does not always send us empty away from the Fountain. He now and then favors us with a sweet refreshing draught that purges our sin and care, and sends us on our way rejoicing. Therefore I would say to my heart and yours, search the Scriptures daily, to see if these things are so; our labor will not be lost.

What a privilege is fervent, faithful prayer! But how unable are our souls oftentimes to draw near to God in the exercise thereof! But often have I found, both in public and private, the more unwilling or unable, I have been to call upon God, the greater has been my soul refreshment when I have been brought

to do it. Infirm bodies, plagued hearts, tempted souls, are sorely tried in getting near the mercy seat; though such things ever attend the persons, the only persons, invited to come. I would therefore say, Pray always, and faint not. I think with me the road gets darker and heavier. Proud flesh must be humbled; and I do not utterly faint, nor greatly fear, come labor, life, or death. I think on no help but the sufficient grace of Christ, to whose sure mercies I commend you.

Your very unworthy Brother,
Thos. Hardy,

Whitstable, May 31, 1827.

Fully endorsed—O. J. D.

FOR A BETTER UNDERSTANDING.

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

Dear Sir:

Please find enclosed a check for \$1.00 for the Landmark. We enjoy reading the Landmark, especially some of the pieces. In times past articles have been published which were on the extreme pertaining to predestination which leads to confuse Baptists more than to unify, and bring peace and better understanding among the Baptists. Of late the editorials, as well as other articles have been more sober-minded on these questions.

Sobriety is taught and should be used in all things. Extremes are the same as drunkenness in habits, speech, or doctrine. Predestination is a Bible doctrine, and Paul says "Whom God foreknew, them He also predestinated to be conformed

to the image of His own Son." He did not say what he foreknew, but whom He did foreknow. Whom is a pronoun signifying persons and not things.

It is time that God-loving and God-fearing people should make efforts, praying and looking to God for direction for a better understanding among the household of faith.

I heartily approve your attitude. I do not feel like you believe the extreme view of predestination that some are holding to. Your father did not.

May God's richest blessings rest and abide with you.

Yours in hope,

Elder C. M. Mills,

614 South Tryon St.,
Charlotte, N. C.

A GOOD LETTER.

We attended the annual meeting of Pilgrim's Rest Church at Bradenton, Saturday and Sunday, June the 4th and 5th. A goodly number of God's people met there and worshipped with them. Thirteen sister churches visited them by letter and messenger, among whom were several ministers, namely Elders Joe Hudson, D. D. Harville, (R. K. Blackshear of the Flint River Association of Ga.) J. P. Mikell, D. E. Cribbs, and the writer, together with two licentiates, J. R. Huett and R. L. Watson. Preaching was all in power and unity of spirit. After preaching service on Sunday, they observed the ordinance of the

Sacred Supper and then washed each other's feet. Then sang a hymn and went out. After that a bountiful supply of foods were spread on the grounds and all enjoyed eating of it and visiting with each other until near 5 o'clock P. M. before the congregation broke up. On Saturday a Brother Mooran offered to the church by experience and was baptized Sunday morning by Elder J. P. Mikell. Surely this meeting will be a Bethel spot in our memory for many days to come. God be praised.

R. Campbell.

Sarasota, Fla.

LOVES THE LANDMARK.

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

Dear Sir:

And I hope in relationship through Christ can say brother. I have been reading your good, sound and well edited and published paper, the Zion's Landmark. For a good while it was sent to me through the courtesy of some brother or friend, for which I feel very grateful to them. It has been a lot of comfort to me. When it comes each time I don't stop until I read it through.

May God continue to bless you as its publisher, and each of its editors, to keep its pages clean.

I am enclosing my check for \$2.00. This will allow you to set my date ahead for the paper.

Unworthily yours,

E. L. Holley.

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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VOL. LXXI. NO. 16

EXCEPTS FROM WRITINGS OF DR. JOHN McCLAREN WATSON.

Dr. Watson was born and lived in Wentworth, Rockingham County, N. C., until his people removed to Tennessee, his age being ten years at the time of his removal. His mother, before her marriage was Elizabeth White, of Halifax County, Va.

Dr. Watson graduated from the School of Medicine, in the Medical Department of the University of the State of New York, and located for the practice of medicine in Williamson County, Tenn., later removing to Murfreesborough, Tenn.

He became a very distinguished man, in his profession, and though he had a weakness for strong drink, was later converted, joined the Old Order of Baptists, as he was wont to call them, and began the ministry while living in Murfreesborough;

but was called to the Medical Department of the University of Tennessee, and removed to Nashville, as one of the staff of professors, and devoted the balance of his eventful life in teaching, preaching, lecturing and practicing medicine.

It is said of him that perhaps more people heard him preach than any man in past history, except John Wesley.

Words Of Comfort For The Chosen Few.

"Their full inheritance is not here, but reserved for them in heaven. Here we may mourn, but there we shall rejoice; here we may be poor, but there we shall be rich; here we may be hated by men, but there we shall be loved by God and the angels; here we may have no titles, but there we shall be kings and priests to God; here we may wear vile raiment, but there we shall walk in white robes, the garments of salvation, with a crown of glory on our heads; palms of victory in our hands, and the eternal hallelujah on our tongues."

"May we not begin our praise on earth, and with David say: Praise ye the Lord! And with the Levites of old, 'Stand up and bless the Lord, your God, forever and ever; and blessed be thy glorious name, which is exalted above all blessings and praise.' Praise Him for His mighty acts; for having chosen us to salvation, given us grace in Christ, and for having blessed us with all spiritual blessings in him; for having predestinated us to be conformed to the image of His Son; for having

called us, justified us, and the hope that He will glorify us, and for having said to the little flock: 'Fear not little flock, it is your Father's good pleasure to give you the kingdom.' "

Make The Tree Good and The Fruit Will Be Good.

"Well may grace claim all the praise and glory of good works. Be assured the doctrine of grace does not exclude good works, but embraces them, and without them, grace could not prove its existence in the soul." "So the greater degree of grace in the soul, the greater will be the manifestation of its presence by good works. 'Grace for grace,' all the while, is the doctrine and not grace for works; but the proof of the gift of grace by works."

"Grace never deceives; but works do. All hypocrisy is inclined to deceive by means of good works. Satan may transform himself into an angel of light, in which case good works are wrought with a bad motive; but the works of grace are always with a good motive. Christ rules over the latter; but Satan over the former."

"The old order of Baptists say give me an abundance of grace and the gift of righteousness." Rom 7:17. "Add not grace for works, but works by grace."

The Two Covenants.

"The first was violated by man; the conditions of the second are maintained by the Lord Himself. What a difference! The law takes the way of the former: (Do and live). The Gospel takes the way of the second: (Do, because you are

made alive.) How they diverge! Just as widely as justice and mercy, as works and grace, condemnation and pardon, death and life, condemnation and salvation, hell and heaven."

The word of truth should be rightly divided. "The law came by Moses; but grace and truth by Jesus Christ."

"The law reveals divine wrath against sin, the gospel, the pardon of it. Nor does the Gospel make the law void; nor conflict with it, for we are taught that it establishes the law, not by requiring the fulfillment of it by the creature, by his good works, but by the believer's faith, which recognizes in Christ a perfect fulfillment, a full satisfaction of its demands. Christ brought in, by His obedience to the law, a righteousness which we are taught to receive by faith, and not to expect it by the performance of good works on our part."

"The law then has its works, and the Gospel its grace. Which saves? I answer, 'By grace are ye saved.' "

"This grace involves good works, those very works which God hath fore-ordained that His people should perform. Not, however, for their justification before Him; but as the fruit of the tree made good by Himself. 'A tree of righteousness, the planting of the Lord, that He might be glorified in its fruits.'" (Isa. 61:3). What then is the doctrine of good works? 'Make the tree good and the fruit will be good.' Inward Christianity must have outward demonstrations."

"How often, like Paul, the true Christian can say: 'In me, that is in

my flesh dwelleth no good thing.' 'Who shall deliver me from the body of this death?' Is it well that Faith can say, 'I thank God through Jesus our Lord, that Christ died that we might have life, and that He will not suffer us to be tempted above that which we shall be able to bear.' We must at last have victory through Christ. 'I will heal their backslidings,' sayeth the Lord."

"The believer knows that he commits sin enough to ruin him before God, did not He still regard him through Christ, and that his communion with God and Christ is always impaired by sinning; yet, he wants to enjoy communion with Christ, and dreads sin as his worst enemy. He does not want to live in it, wants to rise above it, does not charge God with it; but knows he can only get relief from it through Christ, who came to bear it for his people."

O. J. Denny.

THE LORD'S DEALINGS WITH HUMAN BEINGS.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9.

God's ways and thoughts are not as man's ways and thoughts. There are two tribes of people on earth—Jews and Gentiles, and but two classes among them—the godly and the unjust; and Peter is moved to declare what the Lord's dealings with each class shall be here and hereafter.

The godly are those who are created new creatures, love and

serve the Lord in this world; and the unjust are those who continue to live as they list, dead in sins, never "born again."

When sinners are created in Christ they become godly, and have the joy of spirit gladness, an earnest of heaven, saved and fully cleansed from all sin, and for a short season they live without hope. By and by temptations plague them till they fear they have missed the substance and have only a shadow. But when some words of inspiration are applied to their sin depressed souls as a witness then hope springs up. "For that which I do I allow not: for what I would, that do I not; but that I hate, do I. If then I do that which I would not, I consent unto the law that it is good. Now then, it is no more I that do 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. For the good that I would I do not; but the evil which I would not, that I do."

Rom. 7:15-19. Other scriptures also teach that it is common for believers to fall into many temptations. One who has been taught of God may ask why He should allow a believer to suffer temptation? James says: "Count it all joy when ye fall into divers temptation." James 1:2. "Now, abideth faith, hope and charity." With these graces you are enabled to come forth as pure gold. Paul said that he served the Lord with all humility of mind, with many fears and temptations. The apostle hath said, "There hath no temptation taken

you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

Jesus said, "In the world ye shall have tribulations; but be of good cheer, I have overcome the world." "And not only so, but we glory in tribulation also; knowing that tribulation worketh patience; and patience experience; and experience, hope." Rom. 5:3-4.

Some one may be curious to know why the Lord should allow a believer to be so tempted after giving him a blessed hope, the anchor of the soul, sure and steadfast? To prove the reality of his hope. "There must be also heresies among you, that they which are approved may be made manifest among you." 1 Cor. 11:19. If there were no trials many might have a name to live when dead in sins. To the surprise of satan and many apostates, Job maintained his integrity when covered with boils, his living possessions taken from him, his ten children perished, then his wife, his own flesh, turned against him, and said, "Curse God and die."

Noah, a preacher of righteousness, feared God, and condemned the wicked antediluvian world, in the flood. Just Lot's soul was vexed day by day, while living among the Sodomites, because of their wickedness. Paul was heard to cry, "Wretched man that I am, who shall deliver me from this body of death?" The life of every godly

person should be such as to condemn the ungodly.

Let no believer think his or her trials are different or more fiery that have tempted your conduct, as though some strange thing had been your lot; but rather rejoice that by so doing you are partakers of Christ's sufferings. When thus tempted it would be vain to seek a redress from man; for he knows not how to deliver; the Lord alone knows how and will deliver. Some one may not have received a due recompense for this suffering for Christ's sake here, but rest assured he will in the resurrection of the just.

There seems often to be no bonds in the life and death of the ungodly, but the Lord reserves the unjust unto the day of judgment to be punished. A man hardened in sin may think all is well because he escapes the punishment for his vile deeds from the laws of the land, but he cannot flee out of God's dominion, but is reserved for the day of retribution. The Lord also knows how to reserve the wicked for punishment where it shall be forever and ever.

M. L. Gilbert.

"BEHOLD THE LORD'S HAND IS NOT SHORTENED THAT HE CANNOT SAVE; NEITHER IS HIS EAR HEAVY, THAT HE CANNOT HEAR."

This is pure gospel and contrary to the teaching of this present evil world.

The apostate or false church has a gospel all of its own, made up of tradition—sayings invented by men

that license them to go out and evangelize the world to gather into their church anybody and everybody regardless of the manner of men or women they are, or the kind of life they live. "They will eat their own food and wear their own apparel, only let them be called by thy name to take away their reproach."

Everybody must have their name on some church register, as this is the first stepping stone on the road to heaven.

It is publicly and boldly preached that Christ has come and made the way passable and possible, that He has done all that He can do, and the creatures must surrender themselves to God or God cannot save, yet He is begging for the opportunity to save them.

This is a familiar text selected from that gospel of traditional saying handed down from the days of James Arminius. It isn't found in the glorious gospel of the Son of God.

The plain truth is that when God sends His spirit into our hearts, convincing us of our sinfulness, shows us we are lost, then we surrender our all to Him, and as the Apostle Paul says, "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 men have invented all manner of societies as helpers and to sustain them when God does not, that they may have something to lean upon; in fact they have invented them that they will not have to humble themselves to trust in God, who "gives to all men liberally and changes not." But what is insurance

worth if God doesn't water our fields and flood them with His sunshine?

I am often astonished in reading the papers, and have often wondered how a person could write a book on Geography, Geology or Science and never say a word about God.

From past experience and observation God is first in all things, the creator, preserver and our only benefactor who can supply all our needs and in spite of all the inventions of men and the provisions they make to tide them over rough places, the depressions and the days of adversity, he will never get the world in shape so that it will move on and function without God, whose greatness, goodness, gentleness, tenderness, faithfulness, power, righteousness and eternal sovereignty over all powers, kingdoms and dominions and that He by His Divine Spirit stoops down to earth, even into its lowest depressions and whispers words of comfort to poor sinners, who deserve nothing only His eternal wrath.

His arm is not shortened that He cannot save, and the many man made auxiliaries or helpers are not needed in the salvation of sinners. His children are loving witnesses of the eternal truth of the gospel, and they delight in showing forth His praises, by their words, their songs, their prayers, by their humble walk through life by not trying to get God out of the way, out of their thoughts, but to see Him in all the works of His natural creation, and extol His name here as pilgrims and finally spending eternity in glorifying Him.

B. S. Cowin.

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NO. 17

MANASSEH HUMBLED IN HIS AFFLICTION SOUGHT THE LORD.

"But when he was in affliction, he besought the Lord, his God, and humbled himself greatly before the God of his fathers.

And prayed unto Him, and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

Now after this he built a wall without the city, from the tower of the watch-tower to the tower of the watch-tower, and compassed about Ophel, and raised it up a very high wall, and put captains of war in all the fenced cities of Judah.

And he took away the strange gods, and the idols out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city.

And he repaired the altar of the Lord, and sacrificed thereto peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel.

Nevertheless the people did sacrifice still in the high places, yet unto the Lord their God only."—2 Chron. 33:12-17.

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

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

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

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

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

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

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

PUBLISHED IN 1893.

God—Mediator—Man.

Dear Mr. Gold:

In looking over the back numbers of my Landmarks I came across (what I esteemed) a worthy article written by D. Bartley, in April 1893, which is more than forty years ago. And it touched so deep in my heart I just want to see it republished, so that my children and others may read and meditate over it, and too, this paper is worn and dim, and I, having past my 93rd birthday, cannot see as clearly as I once could, so for my own sake, too, I would love to see it newly published. I have a great many old Landmarks, as far back as 1887, and they are filled with good things by such able writers as Elders L. I. Bodenheimer, J. T. Rowe, P. G. Lester, L. H. Hardy, J. C. Hall, and many many others, together with wonderful editorials from your dear father. It is a real pleasure to me to look them over. And I feel to be thankful, and wish to live my time out to the honor and glory of Him who has kept me through these years.

Mr. Gold, if you have space please publish this article as early as possible. Hope you are in good health, and that it may continue throughout the year. That you'll also be blest to carry on your good work for years to come, is the humble wish of,

Your sincere friend,

Mrs. M. J. (Jane) Clayton.

Roxboro, N. C.

"One God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." —1 Tim. 2:5.

Dear Brethren in the Man Christ Jesus:—The desire is in my mind to write to you upon the sublimely wonderful, three-fold subject—God and Mediator and Man. And I trust it is the will of the Lord that I shall write, and that the Holy Spirit will enlighten and guide me to the glory of His Name and for your good.

First, we accept the testimony of all scripture as given by inspiration of the Spirit of God. 2 Tim. 3:16. Therefore all scripture is both true and harmonious, and the scriptures are their own best interpreter—one text opening and expounding another, and all agreeing with and sustaining the one. Thus the rule of scripture interpretation is, "comparing spiritual things with spiritual." 1 Cor. 2:13. Let us ever remember to do this.

One God. Moses, Israel's law-giver, said, "Hear, O Israel; the Lord our God is one God." Deut. 6:4. Paul, the Apostle, to the Gentiles, also said, "There is none other God but one. 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." 1 Cor. 8:4-6. This clear and forcible testimony is very comprehensive and

conclusive, showing that the God-head is also the Fatherhood, as embracing in Himself the one Lord Jesus Christ, the only begotten Son of the everlasting Father, and the entire brotherhood in Christ by and with Him, as the chosen and blessed of God in His Son. Paul would, therefore, say to the whole church of the First-born from the dead, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all and through all and in you all." Eph. 4:4--.

Notice brethren, how the numeral "one" runs through all this wonderful whole, writing all in the one Spirit and one complete body; and then notice also the completing and crowning words, "and in you all." One God and Father in all the many members of one body, the church, of which the one Lord, the Man Christ Jesus, is the Head, and God the Father is His Head. So to the church, the men in Christ, Paul says, "The head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." 1 Cor. 11:3. "The husband is the head of the wife, even as Christ is the head of the church; and He is the Saviour of the body." Eph. 5:23. Hear another scripture: "Blessed by the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Eph. 1:3, 4.

All this united testimony plainly reveals the mind and purpose of the God and Father of our Lord Jesus

Christ, the Son of the Father, in truth and love, as concerning all the people of His love and choice and blessing. The scriptures show that God is rich in mercy, "the God of all grace," "God of salvation," "the God of peace," "the God of love"; yea, "that God is love." We should thus regard and speak of the glorious and blessed God; for this inspired portraiture or view of Him will inspire us with emotions of filial reverence and love to Him, as our Father, who hath loved us, and given us everlasting consolation and good hope, through grace. As John says, "We love Him because He first loved us."

For myself, I find peace in thus thinking upon God. And my meditation of Him is sweet. But it was not always so with me; for I formerly saw and felt myself under the curse of God's holy law, which so filled me with a sense of guilt, anguish and terror, as a vile sinner in God's sight, that I verily believed that He was offended and angry towards me, and would soon banish me from Him forever for my sins.

At that time I did not know Jesus Christ, the one Mediator, the Daysman, the Man of God's right hand, the near Kinsman, who had the right to redeem me unto God. I did not know the glory of God in the face of Jesus Christ, but I knew Him in the face of Moses only, as he came upon the dreadful Sinai, and the sight filled me with great fear. With all my might I tried to keep the law and honor it; but it condemned and slew me, so that I looked for the wrath of God to fall upon and consume me.

"One Mediator between God and men. The mediatorial office and

work of Jesus, the Son of God, is of supreme interest to us brethren, because herein is our salvation into holiness and our acceptance and favor with God. Therefore we should seek to rightly understand the mediatorial relations of our Lord Jesus Christ, and the work which He came to do—his relations both to God and to us, and ours to the Father and the Son. Understanding these, we shall then know and truly appreciate the work of God in Christ, and lovingly adore and praise Him in joy and peace. As we all understand, a mediator is one who occupies a middle and equal position and relation between two at variance, so that in and by him they are reconciled and made one, or brought into unity. The work of a mediator is, then, to move out of the way of all the differences and hindrances which had alienated and separated those for whom he mediates.

When this is done he has made reconciliation and peace, and is rightfully a mediator, which he could not be if he fails in this work. To be thus successful, the one who is a mediator between two, must himself be alike interested in both, so that he may be justly impartial; therefore he must be equally related to them both.

"Between God and men," the text says. How wide the difference, how vast the contrast between God and men! Yet our mediator must blot out all that stands between and make us nigh unto God. How wonderful that the high and holy God should come down and dwell with men, and that we should be one with Him. How can this be?

The text reveals the profound

mystery, showing that between the holy God and sinful man is "The Man Christ Jesus." This man is one with men—their very brother, as the son of the woman—yet He is as truly one with God His Father; therefore He is Christ Jesus the anointed, the Lord or Jehovah, the God-man. So then God and men are united and made one in Jesus, the sinless, holy, divine man. For as He and His Father are one, so is the Man Christ Jesus one with the men whom the Father gave Him. "And they shall call His name Emmanuel—God with us." Matt. 1.

"For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren." Heb. 2. "Jesus saith unto her, 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. Those sorrowing disciples of Jesus were men, yet they were His brethren, as born again, being made partakers of his life and divine nature, even as he was their brother; as the seed of Abraham and son of David according to the flesh, and God was and is both His and their Father.

Now then, this sacred and endeared relationship between God and men is in the man Christ Jesus—in His wonderful name and nature, as equal with men, and is His righteous life and perfect work, in which both God and men were equally interested. Thus this holy man was fitly and truly the one Mediator between the holy God and unholy men, and in every way sufficient to make reconciliation and restore peace, by taking out of the way all that stood between and sep-

arated them, and uniting them as father and children in Himself. This is indeed most blessed and wonderful, when we consider how far the children of men have gone astray from God, and how sinful and guilty they were.

This leads me to speak of the mediatorial work of the Man Christ Jesus, as between God and men. To this let me invite the special attention of the brotherhood, because it is of vital importance to us, and deeply affects our comfort and peace. Where irreconciliation and enmity exists between two parties, and one undertakes the work of mediator, in order to remove the alienation and establish harmony, he must bring about a change in one or both, as well as make satisfaction for the offense and injury.

Now, according to the scriptures, God does not change, but He is the same forever, and He loved people with an everlasting love. Jer. 31.

It is certain, then, that God never hated His people, that he held no enmity against them, to be appeased and propitiated, and the change must be made in them only. Therefore, it cannot be truthfully said that the Mediator of the better testament suffered and died to remove the wrath of God from His people; "for God is love," and He loved them even as He loved His Son, and as Jesus loved them; because Jesus was God manifest in the flesh, and His work was the Father's work in Him. Why, then, was it necessary that the Mediator, the Man Christ Jesus, should suffer and bleed and die, to make reconciliation between God and men? The scriptures will give us the true answer, saying, "Christ hath redeemed us from the

curse of the law, being made a curse for us." Gal. 3.

"God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 9. "For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life." Rom. 5. This inspired testimony plainly shown that all the enmity and irreconciliation existed with men against God. And that, as Paul again says, "All things are of God, who hath reconciled us to Himself by Jesus Christ,³ and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the work of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, (Him), who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5.

Therefore, brethren, God was not against His people, but for them; reconciling them unto Himself, not Himself unto them, in Christ Jesus, their Mediator and Redeemer. To do this, God the Father sent His Son in the likeness of sinful men, as their near kinsman, "the brother born for adversity," the sacrificial and atoning High Priest, and made Him to be sin for them, or their sin-bearer, to put away their sins forever by the sacrifice of himself. So, then, the death of Jesus was not to appease the wrath of God and reconcile him

to men; but it was to put away their sins, to redeem them from the holy law and its righteous curse, to abolish death for them, and to thus save them and make them nigh unto God, in life and holiness, love and peace, to the praise of the glory of His grace.

While it is true that God is love, and rich in mercy, He is also just and holy; therefore His law is righteous like Himself, and its just claims must be satisfied by full and perfect obedience, before sinful men could be justified, pardoned and accepted with Him. To this end, then God sent forth His Son, as the Son of the woman, made under the law, (for His sinful people were under the law), and to fulfill this end Christ died for their sins, and God raised Him from the dead for our justification. The happy and blessed result is, God the Father will likewise raise up from the dead, by His son, all for whom Christ died; because Jesus, for them, made an end of sin, and swallowed up death in victory. Says Paul, "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15.

"Who gave Himself a ransom for all, to be testified in due time." To ransom or redeem is, to buy back, by fulfilling and satisfying every righteous obligation and claim. This the Man Christ Jesus did once forever, and for all that the Father gave Him, when He gave Himself for them. Therefore He Himself is our ransom, the price of our redemption, as well as our Redeemer. This is to be testified to all the ransomed of the Lord in due time, when they shall return from their

far off wanderings from God in sin and death, and come to Zion. "The dead shall hear the voice of the Son of God, and they that hear shall live," said the Good Shepherd of the lost sheep, who gives unto them eternal life. When this is done, then both the Spirit and the Word testify it unto them in their hearts, and they are peacefully and sweetly reconciled to God, as dear and comforted children to their loving and comforting Father. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore, thou art no more a servant, but a Son; and if a Son, then an heir of God through Christ." Gal. 4.

All this mediatorial work then is "of God through Christ," and while it manifests the everlasting and infinite love of God towards us, it also manifests us as the sons of God, and sweetly overcomes and removes our sins, enmity, irreconciliation, and death, and makes us nigh unto God; yea, inducts us into His blissful presence and glory in His holy, happy heaven. This view of God and the mediator inspires me with love and peace, adoration and praise, causing me to joyfully say, "My Father; my Brother!"

In the Man Christ Jesus,
Your brother,
D. Bartley.

QUESTION AND ANSWER.

My Dear Mr. Gold:

I am enclosing a question and answer copied from the Gospel Standard with request for the republication of same in the Landmark, if agreeable with you. The Gospel Standard is published in London, England, by the Strict Baptists,

which corresponds to the Primitive Baptists in this country, and is very ably edited. Its contents are deep and rich and I believe you would be interested in receiving it in exchange for the Landmark. I note in each issue an acknowledgment of the receipt of the "Signs of the Times," "Messenger of Peace" and "Primitive Baptist," indicating an exchange of papers. I have enjoyed reading the Gospel Standard very much and trust that it has been blessed to my comfort and edification.

Well, we had a very enjoyable meeting at the Church in Norfolk recently. Elder W. E. Turner did the preaching and was well received. The message came not "in word only, but also in power" to the reviving of drooping spirits. I, for one, was glad indeed that Brother Turner came this way, for I felt to be in a cold and barren state and to stand in need of the consolations afforded by the gospel under a right preparation of the heart. Still, in unbelief, I feared that I could not be given to enjoy the preaching. I seemed to have no access in prayer to that end. But to my pleasant surprise I was melted down in tears as Elder Turner so sweetly traced the exercises of the child of God in the wilderness journey, showing that his pilgrimage is attended with many ups and downs. But his faith must be tried. And if the root of the matter is in one that one will surely triumph in the end. The dross will be consumed and the gold refined to his everlasting good and the glory of God. That I am sometimes deeply touched under the sound of the gospel strengthens my hope that I, too, have traveled the

way the saints have traveled. Otherwise, how could there be any rejoicing under the preaching of the Word? However, we have to remember the "stony place" hearers, and this causes us to wonder sometimes. But we trust that we have felt that "peace that passeth all understanding" while the glad tidings were being proclaimed, as well as at other times, when there was a calmness and quietness in the conscience which is often troubled by the workings of the mystery of iniquity within. As the poet has aptly expressed it—

"Sin armed with all the spleen
Of enmity to God,
Oft rises up witin,
And scorns the Saviour's blood;
A world of filth, too base to name,
Beset and plung the soul in shame."

Then it is that we feel to be cut off and are made to wonder when a smiling day will once more appear, that we may rejoice in a Saviour's love. His manifest presence kindles anew the flame of love and produces a settled peace within for the time being.

In hope,
C. W. Vass,

1515 Lincoln Street,
Portsmouth, Virginia.

Question and Answer.

Dear Editor:—I should be pleased to have your observations in the Gospel Standard on the following statement made from the pulpit by a minister in my hearing, and which I feel is erroneous and derogatory to the goodness of God: "God permitted sin to come into the world in or-

der to show forth his own glory."

Your sincerely,

F. G. S.

Reply:—Increasingly one is convinced of the innate ignorance and narrow limitation of the human mind, in respect to God and His holy will and works. And it is not an ungracious desire to be humbly enquiring, "That which I see not teach Thou me," (Job xxxiv. 32): for "Who teacheth like Him?" (xxxvi. 22). But a true humbling realization of the majesty of God, His eternal wisdom and power, produces a proper willingness to be ignorant of some things: "He that teacheth man knowledge, shall not He know more than those He teaches?" (Ps. xciv. 10). In the midst of perplexities in life, it is a relief for the sincere believer to remember, "O Lord, Thou knowest." (Jer. xv. 15). Ironically, it would seem, the Lord speaks of man's boasted knowledge: Job xxxviii.-xli., which brought Job to the confession, "I have uttered that I understand not; things too wonderful for me, which I knew not . . . I abhor myself, and repent in dust and ashes." (xlii, 3, 6)—a good place to be brought to.

The prophet said, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and our children." (Deut. xxix. 29). Holy Scripture is God's revelation to man. That revelation requires an Interpreter,—the same Holy Spirit Who inspired Holy Writ. And for the reception of the interpretation in a saving and spiritual manner, a new heart, an open ear, an enlightened understanding are required, these too being the work and the gifts of the same Divine Teacher and Quick-

ener, God, the Holy Ghost, Part of His teaching concerns that mysterious but solemnly real thing, SIN. "He shall convince the world of sin." (John xvi. 8). Thus convinced, a man has but one solemn enquiry: "What must I do to be saved?" This for the time being swallows up all else, as Pharaoh's lean kine did eat up the fat kine. Curious notions are thus expurged from the mind. And when in God's good time Christ is revealed and "the knowledge of salvation by the remission of sins" (Luke i. 77) is enjoyed, a gracious peace, a holy quiet pervades the whole soul. This is accompanied by a teachable spirit, far removed from the curious speculations of an humbled carping mind. How far may such an enquiry as heads this page answer to this teachableness? Just so far as there may be spiritual submission to what is Divinely revealed.

Let us venture very briefly to examine in this light the statement purported to have been made: "God permitted sin to come into the world in order to the more show forth His own glory." Without doubt our correspondent would at least acquiesce in the truth of the following Scriptures: The Lord hath made all things for himself: yea, even the wicked for the day of evil." "Even for this same purpose have I raised thee up, that I might shew My power in thee, and that My Name might be declared throughout all the earth." (Prov. xvi. 4; Rom. ix. 17). He would also emphatically endorse James i.13. "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." If we lay down as irrefragable the

declaration, that God is not the author of sin, how then, it is asked by implication, did sin enter into the world over which God was and is supreme? The whole question seems to revolve around the interpretation and scope given to the word "permitted." It will not be denied that God could have prevented sin had it been His will; to think otherwise is to impeach His omnipotence. And it must be remembered that man was not the first creature to sin: that sad pre-eminence belongs to the "angels which kept not their first estate, but left their own habitation" (Jude 6), and for whom there is no salvation. This, too, must be held as having been "permitted" by Him

"Whom angels worship, devils
dread—

God blest for evermore."

We deny to this term "permitted" that God in any way connived at sin. To have done so much mean injustice in a lawgiver, to think which concerning Jehovah is blasphemy. When (Acts xvii. 30) it is said that "God winked at" the times of ignorance, we believe the intention to be that He did not, during a certain specified space of time, pour out His uttermost wrath, but awaited the appointed time to manifest His purpose of salvation. Bearing with the people, He was long-suffering to men-ward, but not "winking at" their Sin. A phrase used by the late Archbishop Davidson respecting that infamous attempt to betray the Protestant Established Church of England to Rome (we refer to the 1927 Malines' conversations), was that the matter had his

"sympathetic cognizance." Now this we deny of the holy Lord God. For although being omniscient He knew sin would enter, and being omnipotent could, were it His divine will, have permitted it, He took no sympathetic cognizance of it. Sin ever must be infinitely abhorrent to Him.

Having said this much, we trust in strict accord with Holy Scripture, we feel it behooves us to be 'dumb in silence' in regard to the reason why He did not prevent the mysterious entrance of sin into the human race. This we do know, He is glorified eternally in the salvation of sinners, and redeemed sinners are glorified eternally with Him in an intimacy of relationship closer than of an innocent creature; for in Christ are the people of God adopted as children unto Himself (Gal. iv.5; Eph i.5). Further, it cannot but be admitted that the glory of Jehovah's character is manifested in salvation more than in any other way. Here in the Person and saving redeeming work and death of Christ, the whole blaze of the Divine character is manifest,—his love, His righteousness, His purity and holiness, His faithfulness, His wisdom, His goodness, His justice. His power,—all harmonized with mercy and peace toward sinful men. "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven." (Psa. lxxxv. 10, 11). Kent sings, what in this light may be admired,

"Here Satan was nonplussed in what
he had done,

The fall wrought the channel

where mercy should run,
In streams of salvation which never
run dry,
And all for the lifting of Jesus on
high."

A sight by faith of the book sealed with seven seals, written within, and on the backside, delivered into the hand of Jehovah Jesus, the 'Lion of the tribe of Judah' and the 'Lamb slain,'—the eternal decrees of God for execution by the Lord Jesus Christ,—will evoke admiration and produce humble, unreserved confidence and submission in the heart of the believer. He will then be able to remain willingly ignorant of some things which it is not for his good and the Lord's glory he should know. And one of those things will be the reason why God permitted sin to enter into the world. Suffice it for him to know by the assurance of the Holy Spirit, to his unspeakable satisfaction and delight, that God is honoured in saving him by His dear incarnate Son Who also shall "see of the travail of His soul and be satisfied." (Isa. liii.11).

FORGIVENESS IN LOVE AND FELLOWSHIP

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

My Dear Friend, and Brother
In Christ, I Hope:

The Landmark of the 15th. of June to hand, in which I am pleased to find the friendly criticism of Brother J. W. Jones to our efforts for brotherly love and forgiveness.

We are heartily in accord with Brother Jones regarding confessions of our wrongs. Such confessions should be made to the offended. But

again we ask how such confessions can be made, where brethren do not arrange or will not meet for that purpose.

For one or more to make confessions of their individual wrongs, is proper and good, but such individual undertakings only result in renouncing one side to gain membership and fellowship with the other, and leaves the cause in just as bad shape as before.

What Mr. Gold and I had in mind, was not to get after some individual about his wrongs, but we had hoped that every one who had in any way contributed to the widespread separation among the dear family of God, may be able to see his or her mistakes in so doing, and would welcome a representative gathering from all "sides" where such confessions could be made without any compromise or renunciation of the brethren with whom he or she may be identified.

I've been hopeful all the way of remaining neutral, and surely hope to be without prejudice to any. From experience, we know it is next to impossible for those in the midst of the battle to occupy such a position. Brother Jones was kind enough not to include me as one of the meddlers from a distance, for which I feel thankful, but feel grieved that any should be so branded, and truly hope that such may see their mistakes and make their confessions. Brethren, as a rule, do not volunteer their assistance in such cases, but most times offer their services only after being urgently requested. They are human and can and do make mistakes. I've always felt it a mistake to enter a one-sided "Council," and give a snapshot judg-

ment where all "sides" were not represented and heard from, and especially in a hastily called meeting where prejudices were running high.

My first association with the Old Baptists was in the Bear Creek Association, of which Brother Jones is an honored and worthy member, and was then the Clerk of the Association. I have not had the pleasure of meeting him nor the Baptists of that country since the unhappy division of several years ago. I had nothing to do with this division, and have no invitation to visit either side, but should I go there, would feel more grieved than comforted not to find the same sweet flow of love and fellowship that existed on my first visit there. Surely, I'd be grieved not to have the same good old time fellowship and love feast with Brother Jones I had when a boy of twenty years. Thirty four years have gone since then, but my love for them and the principles we all loved then have not abated. The passing years with their attendant afflictions have endeared them to me.

We have been informed that it will be unnecessary to have a meeting at which we all confess our wrongs, "A debt paying" not a "debt collecting" meeting, for the brethren are so divided over the doctrine they can never get together.

It occurs to me that if there has been any "disorder," which has been freely charged, that for the good of all, such disorder should be dissolved and can be, if all follow the teachings of the word of God, confess their wrongs, and then all follow the scriptural injunction to

"Forgive thy brother." The Lord told erring churches of their disorder and commanded them to "Repent and do the work of repentance." Whole churches may go into disorder and be so declared, but they can and should repent. It is the duty of orderly Baptists to show these erring churches how they may repent and do the work of repentance. You can't do it by standing off at a distance and condemning them. Such a spirit that boasts over the fallen is more akin to the Pharisees than the Baptists of olden times. The spirit that does not forgive nor allow his brother an opportunity to seek it, is unscriptural, unbaptistic, unchristian, unholy and ungodly, and is of anti-Christ.

When you have really forgiven your brother of his trespasses, you will feel more like looking over him for good, and hiding his faults in a doctrinal sense. When we love each other, we'll all try to preach in a way to conform to it. Then we will not agitate the things we know offend our brethren. We could then strike some agreement on disputed matters, so as not to give offense to brethren.

Perhaps we'll never have a 100% agreement in any meeting, but we should not allow that to frustrate those who are really hungry for peace. Let us agree to the Bible articles of peace in some meeting arranged for that purpose. This could be done following the "Debt paying meeting" mentioned above, then let the churches subsequently adopt it. This may not be the perfect way to do it, but it has been the only plan up to date that estranged brethren have gotten together. History teaches that to

have been the plan, substantially in the distant past.

These divisions have occurred long enough ago, it seems to us, to have allowed reason to set in by this time. If you have allowed anger and prejudice to separate you, do not continue your sins by allowing anger to keep you separated. I'm seeking no job in this matter, but am willing to do what I ask of the others: go there and confess my wrongs and ask forgiveness. Would love to before I'm called away.

In humility and love,

J. A. Monsees.

SENDS LANDMARK TO THOSE NOT ABLE TO PAY.

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

Dear Sir:

Please find check for which I wish to renew subscription for J. J. Whitley, 525 Holloway St., Durham, N. C., Miss Mildred Tilley, 2112 East Main St., Durham, N. C., and Mrs. Yancey Monk, 106 South Maple St., Durham, N. C.

Mr. Gold, as you remember I have told you before, Sister Monk and Sister Mildred Tilley are feeble and shut in so far as this body is concerned, but far from being shut in from the Lord, for each time I visit them, how consoling they are to one like me, and how glad my heart feels when I can by my efforts send the Landmark to them. Would be glad if the brethren would give this more consideration and send the Landmark to some sister or brother that is shut in.

Your friend,

J. J. Whitley,

Durham, N. C.

MOTHER AND FATHER.

Dear Mr. Gold:

I am sending you two dollars for the Landmark.

I am sorry we were late with it, but owing to sickness and deaths is why we haven't.

We have had sickness in our home for seven years. Mother, Mrs. C. A. DeBruler, died the 5th of last May, being 78 years old. Father, Mr. J. F. DeBruler, died the 13th of this May. He was 81 years old in March.

They were dear and faithful to us. They loved the Old Baptists, and loved to read the Landmark. They talked beautifully of death, and were ready to go. Our home is sad and lonely without them. All was done for them that could be done. They leave six children to mourn their loss, Maggie DeBruler, Mrs. W. L. Browning, daughters, and E. J., J. L., A. T. and D. L., sons.

I loved them so I feel I can't say enough for them. I hope our loss is their gain.

Their daughter,
Miss Maggie DeBruler,
Burlington, N. C.

THANKS FROM ROSEMARY CHURCH IN KEHUKEE ASSOCIATION.

We wish to express our thanks for all donations from all churches and friends.

We owe the sum of \$257.00 now, and will appreciate any donations from any one.

By order of Conference Saturday before the first Sunday in June, 1938.

Elder C. L. Robbins, Mod.
I. H. C. Joyner, C. C.

LOVES THE LANDMARK.

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

Dear Mr. Gold:

You will find check enclosed for two dollars (\$2.00) to pay for my Zion's Landmark for another year, from July 1, 1938 to 1939. I don't want to miss a single copy if I can help it. It is such a comfort to me as I can't get to hear preaching often. And I wish you would change my address from Mrs. W. P. Bullock, Seaboard, N. C., to Mrs. W. P. Bullock, 217 Jackson Street, Roanoke Rapids, N. C., as I am living with my daughter, Mrs. A. O. Fennelton at Roanoke Rapids, N. C. They are very nice to me and have given me a mighty good home since my dear husband was taken away from me.

I would be very glad if all, or as many as have a mind to do so, of the dear children of God to pray for me and by dear children and their companions. They are all so nice and good to me.

I am still a beggar and have been for a long time and hope to remain one as long as I live here on this earth. I hope to be kept at the feet of Jesus always.

Your little sister in Christ, I hope,
Mrs. W. P. Bullock,
217 Jackson St.,
Roanoke Rapids, N. C.

THE RIGHT SPIRIT.

My Dear Mr. Gold:

At last I'm sending you money order for two dollars (\$2.00) to pay for the Landmark another year. I'm sorry that my time expired before I got up enough money to pay for it.

Seems like I'm always behind, and so ready to complain. Wish that I could be like the little poem says:

"Don't fret and say you cannot do,
Whatever comes along,
Take up the burden, carry it,
Turn grief into a song;
You'll fill your days with sunlight,
Your heart will lighter be,
If you will only bravely bear,
Your lot, whate'er it be."

Yours,

Mrs. A. J. Whitley, Sr.
Smithfield, N. C., R. 1.

THANKFUL TO BE IMPROVING.

Dear Mr. Gold:

You will perhaps be surprised to hear from me after so long a time, but I have been very sick. In fact, I am hardly able to write at the present time.

It is not my intention to be slack in sending money to pay my subscription to the Landmark, but I have hardly been able so far this year to do anything. I had a very severe heart attack (coronary thrombosis) the 10th of January, and for a good long time my life was in much danger. But, having received grace in the sight of the Almighty God, I remain to the present time. I find enclosed \$2.00 for 1938.

Yours very truly,
L. D. Langley.

Tarboro, N. C.

SKEWARKEY UNION MEETING

The next session of the Skewarkey Union will be held (D. V.) with the church a Kehukee, Friday, Saturday and Fifth Sunday in July, 1938. Elder A. B. Ayers will preach the introductory sermon.

All lovers of truth and especially ministers are invited to be with us.

W. S. Peele, Union 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.

WILSON, N. C., JULY 15, 1938

Entered at the postoffice at Wilson as second class matter.

VOL. LXXI.

NO. 17

TREATISE ON "WORK OUT YOUR OWN SALVATION," Etc. (Phil. 2:12, 13)

(By Robert Hawker, with some additions, but all in the same line of thought.—O. J. D.)

"Wherefore, my beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

Few verses in the Bible have been more insisted upon, by certain persuasions of men, in bringing them forward to support their different opinions by way of strengthening, as they fain suppose, their favorite doctrines. (so-called.)

Reader: it would always be well, if we were to come to the Scriptures with a teachable mind to learn, and

not with a view to teach, or to take portions of them here and there, to give supposed strength to our own opinions, already formed.

If, like children, and with the simplicity of little children, (for the highest taught of God in this life is no more,) we were all to sit at His feet for instruction; party spirit would not be carried to the extreme to which it is sometimes carried.

In relation to this well known passage, in which we are commanded to work out our own salvation with fear and trembling: the words which immediately follow are to be read and joined to what has gone before, and hence (we read) "It is God which worketh in you, both to will, and to do, of his good pleasure."

In humbly offering my judgment upon this passage, I shall rather do it by inquiry, than by decision; rather in proposing to the Reader, what appears to me to be the genuine sense of it, than in positively saying what it is.

I would, therefore, very meekly ask, whether it can be supposed, that the Holy Ghost, when commanding the Church to work out their own salvation with fear and trembling, meant to intimate that salvation was in any part procurable by man's work, instead of Christ's blood, and righteousness? Doth not God the Holy Ghost, in every part of his Scriptures, ascribe the whole of salvation to be the Lord Jesus? Are we not told, again and again, that there is salvation in none other? Nay, is not every part, and portion of salvation, from beginning to end, in awakening, regenerating, redeeming, justifying, sanctifying grace; all expressly said to be God's

gift, and not man's deservings? And is not Christ Himself declared to be, the Alpha and the Omega, the Author, and the Finisher, of our faith?

Upon the supposition that any part of salvation depended upon our working it out, while, by so much, the infinitely precious value of Christ's blood and righteousness is thereby lessened, as not being the whole cause of acceptance before God, but depending at the same time, upon our working out our own salvation, to co-operate with it; it becomes a question of vast moment, to ascertain, in what way, and by what means, this working out is to be accomplished; since every child of God, savingly called by grace, daily knows the same, that "We are not sufficient of ourselves to think, (much less to do) anything of ourselves, but our sufficiency is of God." (2d. Cor. 3:5).

If the working out our own salvation, here spoken of, with fear and trembling, meant to imply, an atom, by way of assisting in the cause, or of obtaining acceptance with God, would it not have been said, what work of this meritorious kind became necessary; and what things are essential, to the accomplishment of this purpose?

If working, according to our general idea of working in labors after holiness, and the like, be here meant, would the Holy Ghost have left the matter in so undetermined a manner?

If I be asked in what sense I accept this Scripture, I humbly answer: I accept it as the whole passage stands altogether, as one complete whole. "Work out your own salvation with fear and trembling for it is God which worketh in you

both to will and to do of His good pleasure."

(This working in fear) is not a bondage fear; but a child-like holy fear. Not a fear of divine love for the adoption of children prevents such apprehensions, and the faith Covenant promises of God in Christ, renders it impossible. But the fear of an holy weariness in the path of grace, as those who rejoice in full assurance of faith, but rejoice with trembling.

Beholding the wreck of our fallen nature, we bless the God of our salvation, that He hath brought us by His grace safe to shore, while we tremble to look back and see the tremendous storm from whence we escaped. If this be the meaning of the text, it is truly a blessed one, and in exact conformity to the whole tenor of Scripture.

I find grace, and only through grace, the Lord working in me, both to will and to do of His good pleasure. (Not the pleasures of the flesh and the world, but a desire to do His will and must confess, "That He worketh in me, to show me my total helplessness in myself, and my complete and all sufficiency in Christ.) (Of myself I can do nothing; but can do all things well through Christ which strengtheneth me.)

(Being made) conscious of the importance of Salvation, I feel the Lord's grace prompting me to an unceasing desire after the Lord, so that I am working from life (and because of life in Christ), not (working) for life; for grace, not (working) for grace.

And in this, I am going humbly and softly all my days, as one, who hath an object of such infinite moment before him, that while rejoic-

ing in Christ, I am trembling in myself. These are my views of this scripture which now I leave with the reader to his own judgment, under the Lord's blessings.

May we be able to comprehend with all saints, "What is the breadth, and length and depth, and height of the love of Christ, which passeth knowledge."

May we be enabled to seek strength of the Lord, that while both the Lord's word and our daily experiences teach us, "that it is God, which worketh in us, both to will and to do of His good pleasure, that His will may be discovered (working) in us, in leading us wholly to Christ; and that doing, may be made known to us, to be the Lord's work in us: For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

May we, while confident of the safety, in the Covenant-promises of God the Father, and the complete and finished redemption, of the Lord Jesus Christ: "The Lord grant, that we may have our conversation here below, while in the time-state of the church, as the blameless, and harmless, sons of God, without rebuke, holding forth the word of life, and in the midst of a crooked, and perverse generation, shining as lights in the world."

The same apostle said: "Rejoice in the Lord alway: and again I say Rejoice. Let your moderation be known to all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which pass-

eth understanding, shall keep your hearts and minds through Christ."

Brethren, here is where peace comes from. It is God the Father who hath chosen us in Christ, that we should be Holy, and without blame before Him in love. It is He who hath from everlasting predestinated us (the Church) to the adoption of children by Jesus Christ himself.

Who will venture to charge the doctrine of grace, as leading to licentiousness? When, in fact, they are the only real check to corrupt passions of men, to keep them from it. When a child of God is truly, and savingly saved by grace, and regenerated by the Holy Ghost; then, and not before, is he brought into a capability of showing forth the faith of the gospel, by his life and conversation. "Make the tree good (said Jesus) and his fruit is good;" (Matt. 12:33) "If ye by the Spirit do mortify the deeds of the body ye shall live." No man can mortify the deeds of the body any other way. (Rom. 8:13; Ps. 22:29.)

All who accept these truths are brethren, if indeed it is of Him, and if so, to Him will be, now, and forevermore, all the glory.

O. J. Denny.

LETTER AND MANUSCRIPT.

Editor,

I have at hand an old scratch sheet manuscript which was found in the crack between two logs of Mr. J. Y. Chandler's tobacco barn. A rock had been placed on the paper to keep it from blowing away.

The manuscript was found by Miss Lillie Mae Chandler, daughter of Mr. J. Y. Chandler, just a day or two after her father was buried.

The subject of the manuscript is based on the death of Mr. Chandler's friend, Mr. John McKinney.

Everything seems to point to the fact that Mr. Chandler was sitting around the tobacco barn curing tobacco while he wrote the paper, probably by lantern light at

night. Doubtless he merely laid it aside and intended to re-write and revise for publication, but somehow just never got to it.

I pondered a great deal over what Mr. Chandler meant in his notes by "P. B." Finally I went to Elder W. C. King and he told me immediately after looking over the paper that it meant "Primitive Baptist."

M. Q. Plumblee

(Inclosure)

**In Memory of My Dear Friend,
John McKinney**

John McKinney, was born August 4, 1877, Caswell County, North Carolina, at the farm on which he lived when he died, July 30, 1937, age 60 years, lacking 5 days.

Mr. McKinney leaves a good wife and eight fine children: Mrs. James Smith, Greensboro; Mrs. Nathaniel Rudd, Burlington; Virgil and Raleigh McKinney of Burlington; Malloy, Hassel, Luther, and Pauline at home.

Two children preceded Mr. McKinney to the grave. Mr. McKinney is also survived by one brother, Will McKinney, and three sisters: Mrs. A. H. Oakley, Yanceyville; Mrs. W. E. Byrd, Yanceyville; and Mrs. Mack Blalock, Gibsonville, N. C.

John went to the hospital on July 20. From his conversations with folks and friends he did not believe he would live through the operation.

I helped him thresh wheat the day before he went to the hospital and he told me the wheat would never do him any good, and I felt that it wouldn't at the time. (How awful is the shock of losing a good neighbor.)

I went to see him Sunday before he died on Friday. He was feeling good, I thought. Little did I think I had bidden him goodbye for the last time.

I was working near his home when the word came that John could not live much longer. I looked out at his good home with tears in my eyes and said: "Oh John, how can we live without you?" I hurried to his bedside and found his good family around his bed crying and praying, I imagine for his recovery.

John was never united with any church but believed only in Salvation by Grace as preached by the Primitive Baptist Church.

I lived less than a mile of John all my life, 49 years; and I never lived by a better neighbor and friend. I can't recall of ever hearing him use an oath and neither one of his children.

John had a good family for which we give him and his wife credit.

LOWER COUNTRY LINE ASSOCIATION.

The next session of the Lower Country Line Primitive Baptist Association will convene with the church at Rougemont,

N. C., which is on the N. & W. Railroad between Durham, N. C. and Roxboro, N. C. and is on Highway between Durham, N. C. and Roxboro, N. C., also. Commencing Saturday morning at eleven o'clock before third Sunday in July, and lasting three days 14th, 17th, and 18th, 1938.

Cordial invitation extended to brethren, sisters and friends.

F. D. Long, Moderator,
J. J. Whitley, Clerk.

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Clement, Johnston County, N. C., Saturday and fifth Sunday in July, 1938. Elder T. F. Adams is chosen to preach the Introductory Sermon and Elder E. C. Jones is alternate. Clement Church is located about three miles Northwest of Four Oaks. Anyone desiring further information may communicate with Brother James Creech, Four Oaks, N. C. All lovers of truth are invited to meet with us, especially the ministering brethren.

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

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the church at Rosses, near Durham, N. C., beginning Saturday before the fifth Sunday in July, 1938.

Elder L. J. Chandler was chosen to preach the introductory sermon. Elder O. C. Hawkins, alternate. All lovers of the truth are invited, especially ministering brethren.

MILL BRANCH UNION

The Mill Branch Union is to convene with the church at Pee Dee Saturday and Fifth Sunday in July. The church is about ten miles southwest of Conway, Horry County, S. C.

M. Meares,
Tabor City, N. C.

THE BLACK CREEK UNION

The Black Creek Union will be held, the Lord willing, with the church at Lower Black Creek, Saturday and Sunday, July 30th and 31st, 1938. Elder W. B. Barnes was chosen to preach the Introductory sermon and Elder W. E. Turner to be his alternate.

The church is within one mile of the town of Black Creek, N. C., on highway leading from Wilson, N. C. to Goldsboro, N. C.

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

Very truly yours,
Isaac A. Lamm, Union Clerk,
Princeton, N. C.

Please Read Carefully

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

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

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

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

The mailing list is corrected only once a month.

Agents Wanted

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

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NO. 18

AMON DID EVIL IN THE SIGHT OF THE LORD.

Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the Lord God of Israel, behold they are written in the book of the kings of Israel.

His prayer also and how God was entreated of him, and all his sins, and his trespasses, and the places wherein he built high places, and set up groves and graven images, before he was humbled, behold they are written among the sayings of the seers.

So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

Amon was two and twenty years old when he began to reign, and he reigned two years in Jerusalem.

And he did that which was evil in the sight of the Lord, as did Manasseh his father: for Amon ascribed unto all the carved images which Manasseh his father had made, and served them;

And he humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon trespassed more and more.

And his servants conspired against him and slew him in his own house.

But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.—2nd Chron. 34:18-25.

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

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

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

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

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

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

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

DECLINE LAMENTED, AND A REVIVAL SOUGHT.

Saviour, visit Thy plantation;
Grant us, Lord, a gracious rain;
All will come to desolation,
Unless thou return again:
Lord revive us!

All our help must come from Thee.

Keep no longer at a distance,
Shine upon us from on high;
Lest, for want of Thy assistance,
Every plant should droop and die.
Lord, &c.

Surely once Thy garden flourished,
Every plant looked gay and
green;
Then Thy word our spirits nourished
Happy seasons we have seen.
Lord, &c.

But a drought has since succeeded,
And a sad decline we see;
Lord, Thy help is greatly needed,
Help can only come from Thee.
Lord, &c.

Where are those we counted leaders,
Filled with zeal, and love, and
truth;
Old professors, tall as cedars,
Bright examples to our youth?
Lord, &c.

Some in whom we once delighted,
We shall meet no more below;
Some, alas! we fear are blighted!
Scarce a single leaf they show.
Lord, &c.

Younger plants—the sight how
pleasant,
Covered thick with blossoms
stood;
But they cause us grief at present,
Frost has nipped them in the bud.
Lord, &c.

Dearest Saviour, hasten hither;
Thou canst make them bloom
again;
O permit them not to wither;
Let not all our hopes be vain.
Lord, &c.

Let our mutual love be fervent;
Make us prevalent in prayers;
Let each one, esteemed Thy servant,
Shun the world's bewitching
snares.
Lord, &c.

Break the tempter's fatal power;
Turn the stony heart to flesh;
And begin from this good hour,
To revive thy work afresh.
Lord revive us!
All our help must come from Thee.

Published at the request of
Mrs. Fannie Cobb Speight,
Wilson, Route 3, Box 176

JEALOUSY.

Dear Editors and Readers of
Zion's Landmark and All
To Whom It May Concern:
I have thought that I would submit a few thoughts for publication, and for the consideration of those

addressed in the salutation, and I trust that in doing so it is from no other cause, save the cause of truth.

I very often meditate upon the affections of Joseph, and the cruel way that his brethren and others treated him. "Jacob loved Joseph more than all his children because he was the son of his old age: and he made him (Joseph) a coat of many colors." Gen. 37:3. Now, it seems to be somewhat a mystery why Jacob would love a son of his old age more than those of his younger days, but the Bible tells us that he did, and it seems to me that this must have been in the providence of our God. Now because of the coat which Jacob made for Joseph and the same Joseph wore, hatred sprang up in the hearts of Joseph's brethren. To me, this was nothing other than jealousy, which Solomon said, "is cruel as the grave," etc. Sol. Song. 8.6. I cannot think that Joseph had done anything to cause this wicked spirit to arise in his brethren, but it was in them, and they were of the posterity of Adam, and Joseph was begotten by the same father (Jacob) who was a sinner also. Now this question would arise, why was it that Joseph did not manifest the same wicked spirits that his brethren did? Or why did not the Lord restrain his brethren as He did Joseph? My answer would be, just because it was not the purpose of God. I do not think that God put it in the hearts of Joseph's brethren to do as they did, in that of envying him, or hating him, but God allowed, suffered or permitted it in the fulfillment of his wise purpose. It was God's purpose and will to show Joseph certain things, in the way of dreams, which was to

come to pass, and yet it appears to me that it was not God's purpose to give Joseph to understand the dreams, or rather what they meant, at first. But Joseph told the dreams to his brethren, and rather strange to say; they were given to understand them at once. We could think none other than these dreams were heavenly visions to Joseph, and therefore, the interpretation of them must come from God, and how quickly those wicked brethren understood. Perhaps they did not fully understand, but they did understand from the dreams that Joseph was to rule over them. This did not cause the hatred to be removed, but they envied him the more. How pitiful Joseph was. Oh, how innocent! One day Jacob sent Joseph to see how his brethren were getting along. The boys were off about their work. Jacob must have thought it necessary, but suppose he (Jacob) had known what the Lord God had before determined? He would have been miserable, but the Lord kept this secret to Himself. When Joseph came near to his brethren "they conspired against him to slay him. And they said one to another, Behold this dreamer cometh." Gen. 37:18, 19. They first thought to slay him and put him into some pit, but Reuben was there and he said, "Let us not kill him," and it came to pass that Joseph was stripped of his coat of many colors. We notice that it came to pass, therefore it did not happen, except to them. It came to pass as God had before determined. However, they cast Joseph into a pit, and while they ate bread a company of Ishmaelites came from Gilead, and they sold Joseph to the merchant

men for twenty pieces of silver, and he was carried down into Egypt. But Joseph was not carried any where God was not. God was with him. No doubt that those brethren of his thought that would be the end of their brother's dreams, but God hath sworn saying, "Surely as I have thought, so shall it come to pass, and as I have purposed so shall it stand." Isa. 14:24. The vision from Heaven to Joseph was to be fulfilled, but not until the appointed time of God. Joseph endured the false accusation of Potipher's wife; suffered the dishonor of being a prisoner, and while he was in jail he found favor there. The Lord was still with him. We would wonder how Joseph could think that the Lord was in the matter when there were so many things that he had, and was enduring, but alas! the time came for him to be delivered, but not until the appointed time for Pharaoh to have a heavenly vision also. At first Pharaoh sent for his wise men and when they came before him and the dreams were told them they could not understand. They could not do by the king as they had before. The old king's wrath was kindled, and it was not until now the chief butler remembered his faults. Two years had passed since Joseph had told the butler to remember him (Joseph) to the king. When the butler told the king about the Hebrew boy and how he had interpreted his dream while in prison, and that the interpretation was certain, then the king sent for Joseph to come before him. When the king told the thing to Joseph, Joseph said "the interpretation was of the Lord." Now, the Lord used Joseph as an instrument in His hand to reveal to the

king what He was about to do. This so much appealed to the king that he (the king) made Joseph governor over all Egypt, and in the seven years of plenty he stored up corn for the seven years of famine, which was to come.

To be governor was a great honor bestowed upon this badly treated Hebrew. Now Joseph is free and has received a great favor, but Jacob and his household are back yonder in Canaan and not aware of this, but God Almighty had already appointed the time to come for trouble to arise in the land, a sore famine caused by the Lord withholding his blessings which had before been theirs to enjoy. The famine came, and it was not by happen-so that Jacob heard that there was corn in Egypt. He sent his sons to buy corn, and they took their money with them, but all in vain. Joseph, the Governor, did not wish to return evil for evil, but overcome evil with good. Joseph loved his father and his entire household. The sons of Jacob came by reason of necessity, and they came fulfilling what God had before determined, and without knowledge of the fact, they just did that which they had said they would not do. When Joseph could not withhold himself any longer, he let his brethren know that the dreamer was still alive. Can we imagine their convictions? Yes! Joseph is a type of Jesus, and our sins, if we be the children of the most high God, nailed Him to the cruel cross. Joseph's brethren sold him for twenty pieces of silver and our Redeemer was betrayed for 30 pieces of silver—He was crucified for saying He was "the King of the Jews." He was put in Joseph's new

tomb, and the watch was made sure, as they thought, but on the third day Jesus arose from the dead a victorious conqueror over hell and the grave, and is now at the right hand of the Father on high, meting out to those, whose sins crucified Him, according to the will of God.

Poor old Jacob had mourned for Joseph. Joseph's brethren's hearts were made merry to think that the old dreamer was gone and they would never see what they did see in the dreams, but with Saul, they later learned that they had "played the fool," but while they did, they only did that which God had before determined should be done. "The wicked shall do wickedly, and none of the wicked shall understand." Jacob could not have thought that Joseph's being taken away was for his good. Jacob verily thought he was dead, while he was yet alive and did store up for him for a time to come, determined of God while he was yet without knowledge of it. But the time came when the good news came to Jacob, "Joseph is alive." He cried out and said, "It is enough." He could then realize why all the money was being returned in the sacks' mouth. Joseph did not say that his brethren sent him down into Egypt, but God sent him. See Gen. 45:7, 8. The purpose of Joseph's brethren was wicked in doing by him as they did, but was the fulfillment of none other than a good purpose of the Lord. Joseph said to his brethren, "But as for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive." Gen. 50:20.

May it be understood, that I am not advocating a doctrine that would

make God the author of sin. Our God is a sin avenging God. He hates sin and He pronounced death for it. Yet He had a purpose worthy of Himself in allowing it to enter into the world, for by it an exposure is made whereby He shows His power. The Saviour of sinners was in the bosom of the Father and stood as a lamb slain in the mind and purpose of God before sin, by the transgression of the law, ever came into the world.

There is much said about predestination and approved by some and disapproved by others. It is seldom that I mention the term and especially in the pulpit. But I desire, and I trust that I have been favored of the Lord, to set forth the doctrine in the spirit of love, and I fully realize that I am an imperfect being and subject to say something that I have no fellowship for myself, but I have ever begged my brethren that if I presented anything that was unsound to come and tell me about it. All the children of God are not given to understand some certain points of doctrine. Some are to be fed on the sincere milk of the Word that they may grow thereby, and others desire strong meat (doctrine). Those who can't take the strong meat or doctrine should not say to those who desire strong doctrine, you should be satisfied with the sincere milk, for it satisfies me, and neither should those who feast upon the strong meat say to those who cannot take and feast upon the doctrine, you should clearly understand and feast upon the strong doctrine for it is very plain. All cannot understand alike. It seems to me that there is a spirit manifesting itself among the chil-

dren of God, and I look upon it as being the same that arose in Joseph's brethren, but after all, it is not conflicting with the purpose of God, for "as I have purposed, so shall it stand." The wars in Israel today are a fulfillment of scriptures. We are told by Paul "for the time will come when they will not endure sound doctrine," etc. 2 Tim. 4:3. It occurs to my mind that through the blessings of our Lord, (and our hearts become hardened sometimes through and by His blessings), that the spirit of modernism has crept in the pales of the Church, and such will cause trouble, and we are having it. We cannot be popular with the world and be Apostolic, and God is going to continue to bless some of His people to stand up in His strength and fight against modernism, which is conditionalism. God's people who have been and still are, (that part of them which are favored of Him to this end), believe that God is a Sovereign, and that He rules and super-rules, controls and super-controls all things. We are told that He "works all things after the counsel of His own will." Eph. 1:11. He also says, "My counsel shall stand, and I will do all My pleasure." Isa. 46:10. There is nothing new nor old with Him. The things which transpire today are the things which He hath before declared, "Having declared the end from the beginning and from ancient times the things which are not yet done." Isa. 46:10. All things that have been, and are, and will be were naked before His all-seeing eye, and as the wheel of time passes on those things which He has already seen comes to pass, let them be good or evil. We cannot under-

stand why He has allowed, does allow and will allow certain things to come to pass, but we must be still and know that He is God. We certainly cannot hinder anything from coming to pass that He has already seen and declared. Who can say what was embraced in His thought, and then tell what was not? A good brother told me once that "God did not have to think, for all things were present with Him," but as I told him, and will tell you dear readers, you may hold your hand before you, but you will think, and at the same time, it is present with you. Let us repeat, "As I have thought, so shall it come to pass," etc. Isa. 14:24. As I have said before, God is not the author of sin—He cannot be. He is above all laws, and because He saw fit to allow sin to enter the world did not make Him a criminal. We know that we are the criminals, but God is just. He is perfect in all His attributes and kind in all His ways, but not to our nature. It is evil to our nature when He makes us willing. Notwithstanding, He makes His people willing in the day of His power. "I am God, there is none like Me." We understand that God's ways are not our ways. (See Isa. 55:8.)

I wish to say before I forget, as I would like to be understood clearly, that God does not induce sinners to sin, that is not needful on the part of God. We know that He withdraws Himself from His children, or rather does not restrain them at times as He does at others, and when He withdraws His restraining power they do that which they are prone to do. They sin, and are prone to do so as much so as sparks are to go upward. I know this from experi-

ence. It is the devil that leads people into wrong, and it is God that corrects them, and leads them back, and by reason of the exposure they learn how weak they are and how strong God is. How sweet it is to know that our God changes not. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6.

"The wicked shall do wickedly," but God is not making them do so, but He suffers or allows this, and while He does they never have nor never will go beyond the bounds which God has set, for I feel that we can safely say of the wicked as has been said of the sea, "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed." Job. 38:11.

Dear readers, I would be glad that I could express what I humbly hope the dear Lord has given me to see in this precious doctrine. I do not think less of my brethren who cannot or do not understand this as I do. I have learned those things in the furnace of affliction, and we are told that God's people shall be tried as by fire, but they shall come forth only in the strength of the Almighty God, and when purged, they will declare that the Lord is King of kings and Lord of lords, and "without Him we can do nothing." It is in "Him we live, move and have our being."

I am made to rejoice sometime when I can sing in spirit:

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

"Deep in unfathomable mines
Of never failing skill,

He treasures up His bright designs,
And works His sovereign will.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

"Blind unbelief is sure to err,
and scan His works in vain;
God is His own interpreter,
And He will make it plain."

—Lloyd's Sel. 305.

The other night while I was asleep I dreamed that I was before a large congregation, and felt that I was favored to preach to them and I awoke from sleep still preaching, and as I lay there how sweet it was to meditate that this doctrine would stand. Brethren, I believe that it is none other than the doctrine of our Lord which He has ordained shall be preached. But, oh, how little I feel to be, but I think that I can truthfully say that I am no volunteer. I suffered for nine long years before I was made willing to present my sinful body before the wise people of God, and while I have been endeavoring to speak in the name of the Lord for seven years, I have never learned how to preach, but have learned from time to time that it is not in the power of man to preach the gospel in the demonstration of the spirit, and with all the kind things that have been said to me by the brethren, they have never exalted me, for I know that those things are free favors of the Lord. All the praise is the Lord's. I try to pray Him to keep me humble and at the feet of my brethren, and if I am deceived in any point of doctrine, I pray, O Lord, undeceive

poor me. I know that it is a fearful thing to fall in the hands of the living God, and I do desire that I may never be a stumbling block or an offense to the Lord's anointed.

Dear brethren, I have written much more than I purposed to, but I pray bear and cast the mantle of love over my imperfections. May God bless us to write in love and preach dear Jesus and Him crucified, risen and ascended to the Father in the same spirit.

I could write on and on it seems to me just now, but I feel that I am intruding upon space that might be filled with better things than I can write.

I have not written this for argument, but I do humbly present it as being what I believe, so far as I know, for the consideration of you brethren and all readers. If you cannot accept what I have herein stated, please remember, I am not trying to force it upon you, but such is, in part, my own honest convictions, and to me it is dear.

May the dear Lord richly favor us, one and all, and give us a mind to be reconciled to the truth as it is in Christ Jesus our Lord.

I beg to remain, yours in the hope of the resurrection,

Frederick W. Rhodes,
1506 Morning Glory Ave.,
Durham, North Carolina.

EXPERIENCE.

I have always had sad thoughts at times, ever since I can remember, about dying and where I should go after death, but it did not trouble me much until I guess I was about twenty years old. It would come in my mind every now and then, I must do good and be a Christian. I thought I could whenever I went

about it. So I went on and on until I came to want to be a Christian so bad I began trying to do the very best I knew. I would think when I awoke in the morning I would not do one sin that day and when night would come I would be worse than I was in the morning, and I would think I'd take a new start next day. For I thought if I would do good the Lord would reveal Himself to me. It was my day and night study, wanting to know the Lord, for I thought I knew He was precious, and I soon found myself helpless and I began trying to beg for trouble. I wanted the Lord to show me my sins and burden me. I tried to beg Him to put my sins on me and let me bear them in this world so I could see Him after death. I would have given my old sinful life for Jesus, but I could not be troubled in the way I wanted to be. I wanted to see my sins plain. I was troubled, but it was not the right way, I did not think. But I wanted Jesus, and, bless His Holy Name, I got Him, if I am not deceived.

At an unexpected time, when all my hope and all help of mine was gone, He came to me. The church had become so pretty to me. I thought I would give anything in ten worlds like this if I could know the precious Saviour and join the Church, for I thought they were the happiest looking people I ever saw. I would go and hear them preach, and when they would tell their experience I could go with them part way and then I would have to stop, and I would go home in more trouble than ever.

I went on trying to pray for trouble. I could see myself so sinful that I thought the Lord never would

remember me. I knew I was in a strange way, but I thought it was all of myself and the Lord had nothing to do with it. So my trouble grew worse every day, but not the right way. I was troubled because I could not be troubled, and I would think there is no one like me. But I wanted Jesus and it seemed to me I would die if I could not get Him. I think I was in that state about six or seven years. It was worse sometimes than others, and to my surprise, one day when my little boy was sick and I had been losing sleep, I told him I was going to lie down a few minutes but I would not go to sleep, and I was studying my condition and I think I was asleep in two minutes. Something back of where I was lying awoke me and it came with the sweetest tone, "I call you with a holy calling. Take up the cross and follow Me." That was a joyful time with me. I knew it was the Saviour's voice. I cried for joy. I thought I knew it was Jesus that spoke to me. I thought I had all I should ever need, but it soon vanished away and I was made to think it was a dream, but my prayers were changed. It was with me then. Oh Lord, must I go tell that little mite to the church, or must I wait for something else. At times I could claim a hope in Christ and at others I could not. But, above all things in this world I wanted to be baptized the worst. It was my whole study, but I wanted more and at times I thought I was deceived. I got so I could not go to preaching on Saturday. I would think I would go on Sunday, and the way would not be open to me. It seemed that I could not bear it. I never went to preaching on Satur-

day in five years, trying to beg the Lord to show me what to do. But I never got anything else until I was baptized, and I believe I was carried up there by the dear Saviour. It was on Sunday and it was so little I had to tell I did not tell that for I didn't think they would receive me anyway. I did not think they had ought to, for I felt so unworthy, but to my surprise I was received and was baptized by our dear old pastor, Elder W. M. Woodard, whom I dearly loved. After I was baptized I did not feel good like I thought I would if I was a Christian, but I did not feel like I had done wrong until that night when I got in so much trouble I thought I should die. There arose a cloud that night and I thought it was to destroy me for what I had done that day. I did not sleep any until after two o'clock. I was in more trouble than I ever had been. I thought I was deceived and had deceived the good people whom I loved, and my trouble grew worse. I thought if I was spared to live until the next third Saturday I would go tell them I was deceived. But after I had given up ever seeing any more pleasure in this world or a world to come, the blessed Saviour revealed Himself to me, if I am not deceived. All my trouble was gone in a minute and the dear Saviour appeared. I did not view Him only by being with Him. I thought I knew it was Jesus. I sang for joy. I cried for joy. There were about three hours of the sweetest time. I thought I never should see any more trouble. After Jesus disappeared my trouble came back worse than before, and I prayed to the Lord to appear to me one more time and I would never doubt Him any more.

He appeared again, sweeter than before and lasted longer. Bless His Holy Name. But poor sinful creature. I have lied. I have doubted. I got in trouble about my feet being placed upon a rock. I had never felt that as I had heard others say they had, and all that came plain to me that Jesus had taken my feet out of the miry clay and had placed them upon a rock, and it was Jesus that my feet were placed upon.

Bless His Holy Name. He is all my soul craves, I hope.

Mary A. Wells.

LIFE.

Dear Editor and Brethren of the Dear Old Zion's Landmark:

I love the editors and the paper, too. I have been impressed for some time to write a few thoughts to the paper on the subject of "Life." Life, what is it, and how do we get it, and where does it come from?

There is much being said about life at the present, especially by skeptics and unbelievers. Great men of the world have attempted to tell us how it came about, and how we by chance got possession of it.

Men of God have told what life is and how we came in possession of it; in fact men of God have told us about all forms of life—life, mineral life, vegetable life, animal life, angelic life, and best of all, and sweetest of all, they have told us about eternal life.

I believe everything the men of God have told us about life; but I don't believe a word the men of the world have said about life, tho' I once believed as they did.

I went home one afternoon, after having had an hour's drill on the subject of life by Herbert Spencer, the great scientist. I was perplex-

ed; I did not know what about it; I picked up my Testament, and it opened at Colossians, 3rd chapter. I read to the 4th verse, "When Christ, who is our life, shall appear," and so on. The first clause in that verse fastened itself upon me, and I could not get away from it. I began to ask questions, who is the speaker, who is he speaking to, and what is he speaking about? Life. I never was so impressed about life before since I had a being. Oh, what thoughts came into my mind. I thought of men that were dead, lifeless. I had known them, talked with them, but thought nothing of their lives then, or mine either. I became alarmed; began to read. I found where Christ said, "I am the life." I found this appellation is given to Him many times in the word. "Christ, our life," isn't that wonderful?

That means, He is the life of every man that has lived, is living now, or ever will live; either corporally or spiritually.

Let me read it different ways, suppose I say when Christ who is "your life" shall appear, then shall "you" appear with Him; but that would leave all out but you. I want to read it so it will include me as well as you. I hope I can say, and do no violence to the scriptures to say it, "When Christ, who is my life, shall appear, then shall I appear with Him."

John said: "In Him was life." Divine life, the same as the Father has, and the same as the Holy Ghost has, and it is in Him originally, independently and from all eternity, and He imparts it to all living things: mineral, vegetable, animal, human, angelic and eternal life.

All forms of life come from God, and God only. "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hand; neither is He worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things." "For in Him we live, and move, and have our being; for we are the offspring of God." Acts 17:25-28.

Christ said, John 10:28, "And I give unto them eternal life: and they shall never perish." "He that hath the Son, hath life." 1 John 5:12.

How do we get those different lives, that is: corporal life, and eternal life? Corporal life was breathed into the body by the Lord Himself, and we inherit eternal life, by birth. "Which were born, not of blood, nor the will of the flesh, nor the will of man, but of God." It is God that sustains our lives; "Being confident of this very thing, that He which hath begun a good work in you, will perform it, or carry it on till the day of Jesus Christ." Philipians 1;6. Oh, isn't that sweet, to know what life is, and where it comes from, and how it is sustained, or preserved. Just listen to the apostle, Peter, 1st Peter 1:3, 4, 5, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the [Power of God] through faith unto salvation ready to be revealed at the last

day." Paul said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him, against that day." 1 Tim: 1:12.

We could give more proof texts, to prove that life comes from God, is sustained by the Lord, and is taken away by the Almighty. I find that He is the author of our sanctified life. Jesus said, "And for their sake I sanctify Myself that they also might be sanctified through the truth." Paul said, "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ concerning you. Quench not the Spirit. Despise not prophesying. Prove all things; hold fast to that which is good. Abstain from all appearance of evil, and the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body will be preserved blameless unto the coming of our Lord Jesus Christ."

But the sweetest thought of all to me, and I judge to many others is too, or will be: Is the fact that Christ is our resurrection—Life.

How sweet the thought of living again; after we have toiled, and cared, and suffered aches and pains, and suffered the pains of death, that we will live again. Oh, glorious thought. When Jesus came to Bethany to Martha and Mary, sisters of Lazarus, whom Jesus raised from the dead, Martha said to Jesus: "Lord, if thou hadst been here, my brother had not died." Jesus said, "He will live again." Martha said, "Yes, he will rise at the last day." Jesus said, "I am the resurrection and the life."

Jesus has told us several times in

His talks: "I will raise him up at the last day." Paul tells us how Christ died for our sins according to the scriptures: and He was buried, and that He arose again the third day according to the scriptures; and that many people saw Him, and handled Him and ate with Him. Paul said, to the church at Corinth, 15:52, "For the trump shall sound, and the dead shall be raised incorruptible. These very bodies of ours that are put in graves will be raised to live on the earth again." Look at that pronoun "It." It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body; just like the risen body of Christ. His body had flesh and bone, and ours will have flesh and bone like unto His body. Our bodies will be employed in spiritual things as it was and is now.

C. H. Ferrell,

Harrisburg, Ill.

COMMENDS THE LANDMARK.

Mr. John D. Gold,

Dear Friend:

Forgive my delay in sending pay for the Landmark, as my subscription was out in February. Am now enclosing two dollars (\$2.00) for renewal.

I like the way you manage it, and like the able editorials from Elder Denny, Elder Gilbert and Elder Cowin. Did enjoy Elder Denny's experience in the last one. And the articles from both the others; and many good things written by brethren and sisters. Makes me feel like I wish to write to each of them and tell them how I enjoyed their

thoughts, and wish to meet them, and I feel like I will in the house not made with hands, to which we are hastening.

"Happy art thou, O Israel, who is like unto thee, O people, saved by the Lord."

"And we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

I have been much impressed by the above scripture, for I sometimes lose the joys of my hope of salvation, thinking of my unworthiness, not laying hold of His promises, not holding the beginning of my confidence, steadfast unto the end. I sometimes feel like all my joys are gone, and I wait, and pray, and hope for its return. Then when I can see my salvation is through Him alone, I can again rejoice, and praise Him, and have no confidence in the flesh.

Am nearing the end of my journey and know I must soon depart. I hope to be with Christ, which is far better than anything this world can offer. Though I feel His goodness and mercies have followed me all the days of my life here. Have had sweet fellowship with His dear church, I trust, for 55 years this July. I was 80 years old the 20th of May, and my children and their families met here, with the neighbors and friends, and celebrated my birthday.

My oldest son, H. H. Holland, and wife and children, from Langley Field and Washington, came, bringing a huge birthday cake with 80 candles on it. And my two other sons, Norman and Arthur, with their families living near me, came bringing gifts. And my only daughter, Mary, and her husband, Russell

Davis, who kindly have lived with and cared for me since their marriage, all added to the happiness of the occasion, and cheered my old heart with their kindness. Many friends brought lovely, useful gifts, for which I feel thankful. I do not know how many were present, but I think it was near one hundred. I never expected such kindness.

"Surely my lines have fallen unto me in pleasant places, and I have a goodly heritage."

I feel that all true kindness is of the Lord. That every good and perfect gift is from above and cometh down from the Father of light, in whom is no variableness or shadow of turning.

"Bless the Lord, O my soul, and forget not all His benefits."

Being permitted to raise all my children, to feel they live and walk uprightly, to have my children's children gathered here, and hear them sweetly singing, "Happy Birthday to Granmother," was such a pleasure to me. All but two of them were with me. I regret their absence, but they are alive and well, and I am thankful.

Not many Landmark readers will know of me or mine, yet I feel like I am writing to my own dear family.

If we are what we profess to be, we are all one in Christ Jesus, our Lord.

With Love to the household of faith.

Mrs. Sallie B. Holland,
Axtou, (Henry Co.) Va.

CELEBRATED 82ND BIRTHDAY.
Dear Landmark Readers:

I'm trying again in my weak way to write you. It's a source of comfort to me to say I had six preachers

to preach at my son-in-law's home yesterday—some of you remember June 19th as being my birthday. I'm 82 years old, now. Wish I could see Elder Gilbert and tell him some of my joys and sorrows these many years. Every time I have a birthday I feel like it is the last, and yesterday seemed more heavenly than all. I was almost overcome with joy. My daughter and her husband have a beautiful shady home. We had preaching on the porch, with a large attendance, some standing, some sitting on doorsteps, some leaning against the bannister. All of this now for my sake, and I so unworthy of it. I was happy at that time. Just regretted that two of my children were absent, also my church pastor was not there. I hope to meet him next Sunday. I was at the Bay Church Saturday, and heard it announced that the union meeting goes to White Oak the 5th Sunday in next month. And I love to think of the Association being appointed there in October. O Lord, may I love to see it and be of some usefulness. I feel that I'm most spent. Am writing without glasses. Have had my eyes tested and bought spectacles, but may not put faith in them. So don't expect me to write you so many more letters, though it is my greatest delight. Thanks to God I can go among my children yet, and feel very well at times.

Love in abundance to all of you, and when you hear I've left this world, put record of it in my Landmark.

Susan Higgins.
Trenton, N. C., Route 1.

Dear Mr. Gold:

I hope you are not too busy to

take up a little time with my writing, for I feel that you are one of my near kindred and I can't leave off writing to Landmark so long as I can see how, and that time is fast approaching. I'm attending a doctor now for my eyes, and have my glasses, but they seem to be but little help to me, or I don't put faith in them. God has given me two sets of eyesight and should I not be content. I hope you are well. I try to get you new subscribers to the Landmark. Just think of me as one who takes it as long as I live. Got a new one yesterday. Can't read it but a little at a time, but God blesses me to have some one ready and willing to read for me. How can I ever praise Him enough for blessings bestowed on poor me.

Mr. Gold, I hope to see you at our Association the 3rd Sunday in October, if we live. It's to be held at old White Oak, my native home. May God's blessings rest upon you.

Much love from your old friend,
Susan Higgins.

TRIP TO ALABAMA.

Dear Folks:

(I wonder if this word "folks" is used in the plural number.)

I want to write several letters this morning and tell loved ones of my trip to Alabama. We (Denty, Annie, Brother Garrett and I) left home Wednesday P. M., spent the night with Brother and Sister Davis. Early Thursday morning we took Brother Davis with us and left Sister Davis at home to take care of the children. My heart beats in sympathy for a preacher's wife, if they have children. We drove into Alabama and spent the night with Elder S. W. Etheridge. Friday, we went to Ramah church, near Troy.

There we met a goodly number, together with Elders Henderson and Hall, and another, whose name I have forgotten. I was most interested in Elder Henderson, because of the love I had for his father. They are preachers of the five-talent variety. I enjoyed the preaching of Elder Henderson more than the others. The reason I loved Elder Henderson most was because of the love I had for his Father. If I love some people more than others, you will just have to put up with it, or kick me out. I try to meet all people alike, but my impulsive nature betrays me. Once a sister said to me "You love the M's more than you do the D's." I couldn't tell a lie, and said "Jesus loved Peter, James and John more than the other disciples." Annie took the bus Saturday morning for her home in Washington, D. C.; Denty left on one for Albany, Ga., Monday morning, for her home in Macon. So there is no one in our home now but poor old "Andy Gump" and "Min." I have attended seven annual meetings this year, and if you don't think I'm having a good time, you are mistaken.

Yours,

W. F. Britt,

Arcadia, Fla.

SMITH RIVER ASSOCIATION

The next session of the Smith River Primitive Baptist Association will meet (D. V.) with the church at River Side—Fieldale, Va., a few miles west of Martinsville, September 2, 3 and 4, 1938, Friday, Saturday and first Sunday.

A special invitation is extended to all lovers of the truth. Especially to Elders who are in peace at home and stand with us in doctrine, faith, and practice.

Officers:

Elder S. L. Moran, Moderator
Elder J. G. L. Hash, Clerk,
Elder S. D. Koger, Asst. Clerk.
Ferrum, Va., R. 3, Box 50.

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.

WILSON, N. C., AUGUST 1, 1938

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VOL. LXXI.

NO. 18

"THE COMFORTER."

Jesus comforted His people while with them, and before his departure said unto those about Him: "These things I have spoken unto you, being yet present with you; but the Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you!" (John 14:27.)

Surely, no one should question this truth. We read: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." At the appointed time it will come, and not tarry, yet; it cannot be hastened nor caused to be in evidence until the time appointed.

Jesus said: "Peace I leave with you, My peace I give unto you, not as the world giveth, give I unto

you." Here we have His promise, of a God-given peace, and the Comforter, which the Father sendeth in My name, sayeth Jesus.

What of the Holy Ghost? "He shall teach you all things," etc. Not may teach, not may come. "It shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Jesus said to those about Him: "Hereafter I will not talk much with you; for the prince of this world cometh, and he hath nothing in me." The prince of this world hath nothing in the church of God but hatred and enmity.

Jesus gave a description of the prince of this world when He said, "Ye are of your father the devil, and the lusts of your father will ye do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." (John 8:44.)

There is no change in the true relationship existing between God, the Father, Son and Holy Ghost, and its influence upon the Body of Christ—the Church of God. 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."

How comforting to read, further: "As the Father hath loved me so have I (Jesus) loved you: continue ye in love."

How shall we continue in His Love? Jesus answered, saying, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love."

These truths were not spoken for naught, for Jesus said, "These things I have spoken unto you, that My joy might remain in you, and that your joy might be full."

Paul rejoiced in the fact that believers were given the victory over sin, over death, over hell and over the grave, when he said: "Oh death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Therefore, said Paul, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Your aboundings, which means abundant, plentiful rejoicing, are in the work of the Lord; and, not in your self-righteous works for the Lord. Did not Jesus say, "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do." (John 5:19) And "as the branch cannot bear fruit of itself, no more can ye except ye abide in me."

In hope,
O. J. Denny.

LAST TRIBUTE TO A FRIEND.

When I attempt to pay the last tribute to a deceased friend who has lived a life such as Mrs. H. M. Sheppard, I find myself unable to find words to express the real sentiment of my heart.

On May the 6th., 1938, Mrs. Sheppard passed away in a Wilmington, N. C., hospital, where she had been taken just two days before. Everything was done that doctors, nurses and devoted children could do, as she had lingered in ill health a long time, but had only been in bed three weeks before the end came.

Early in life she married Mr. J. T. Sheppard, who preceded her to the grave several years ago. She leaves to mourn their loss five daughters and three sons and several grandchildren.

Her funeral was held at the grave side by Elders R. W. Gurganus and E. F. Poland, after which she was laid to rest beside her husband, beneath a mound of lovely flowers.

She was a person that devoted her service to the community at large and will be greatly missed by all who knew her. I often think that living a life like hers was something like following the footsteps of our Saviour, for while He was here on earth, His richest blessings were not of silver and gold, but of loving service rendered to humanity. And I can certainly say of a truth that the time was never too much or the way too long for her to drop everything and go where duty called, both far and near.

Dear children, she is gone, but think of her as an angel over in the blessed land ever ready to hover o'er you in times of trials, because we are told in Hebrews that angels are ministering spirits, and I am sure that many times through your dark hours she will be near you. So let us say with James Whitcomb Riley:

"You cannot say, you must not say
That she is dead. She is just away;
With a cheery smile and a wave of the hand,
She has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since she lingers there;
So think of her fairing on, as dear
In the love of there as the love of here;
Think of her still as the same and say,
She is not dead. She is just away!"

More could be said of this noble woman's life, for it was above reproach. She was blessed with fine qualities required to make her a wonderful mother and neighbor. Her purposes were good and pure and beyond all question, always and everywhere she aimed both to see the right and to do the right. Memory of her will always live years and years from now to all that knew her.

May her children ever think of her life and may they emulate the sweet example she lived so when the time comes for their departure from this world they can inherit the same beautiful city we believe she has gone to, and,

Let us not wish her back again,
To suffer pain untold,
While she with Christ forever reigns.
Where sickness, sorrow, pain and death
are felt and feared no more.

Written by a friend,

Mrs. C. C. Hines,

Holly Ridge, N. C.

JAMES C. COBURN

James C. Coburn was born September 24, 1861, and lived near and around Robersonville the greatest part of his life. He always farmed for a living, which he made by the sweat of his brow. He was honest and straightforward in all his dealings with his fellowmen and he left it in writing for his executor to pay all of his just debts with the first money coming in hand from his estate. He didn't want to owe any man after death.

He joined the church at Spring Green about the year 1897, the fourth Saturday in July, and was baptized by Elder G. D. Robertson the Sunday after, and he lived out the profession that he had made, with a well ordered walk and a pious and Godly conversation until death, and filled his seat when he could.

He was twice married. First to Mary Katherine Edmunson, and she died, if I'm not mistaken, in 1900. In 1903 he was married to Bettie Harrell, who survives him. To each union there were three children born, and the oldest preceded him to the grave. Those surviving are Mrs. W. M. Grimmer, of Robersonville; Mr. Roy A. Coburn, of Greenville; Mrs. J. D. Nimma and Mrs. Ed Bullard of Richmond, Va.; and Miss Thelma Coburn, of Greenville.

In the year 1937 his health failed him so that in the latter part of the year he and family moved near Greenville with his son. He departed this life March 4, 1938, making his stay on earth 76 years. He calmly and quietly fell asleep, where I believe he will sleep undisturbed until the resurrection morn when he will hear that welcome voice saying: "Come, ye blessed of My Father, inherit the kingdom that was prepared for you from the foundation of the world."

Written by his wife.

RESOLUTIONS OF RESPECT OF SISTER MILLIE WOODY

Since our last meeting, death has visited our little flock and taken one of our dear members, Sister Millie Woody, who departed this life October 19, 1937. Sister Woody was one of our oldest members and always filled her seat at church unless providentially hindered. We know we will miss that kind and humble look, pleasant smile, and friendly handshake. But we know that God does all things well. We all looked on Sister Woody as a Mother in Israel.

Therefore be it Resolved: That the Primitive Baptist church at Roxboro has sustained a great loss in the passing of our dear sister.

Second: That we extend to the family of Sister Woody our heartfelt sympathy in this sad hour, and hope that we will never forget the life of this dear sister, and that

God will enable us to emulate her great traits of character.

Third: That a copy of these Resolutions be recorded on our church book, a copy sent to the family, to Zions' Landmark, and to our County Papers for publication.

Done by order of Conference, November 6, 1937.

Elder J. A. Herndon
F. D. Long, Moderator.

BLACK RIVER UNION.

Please publish in the Landmark that the next session of the Black River Union will be held with the church at Mingo, on the fifth Sunday and Saturday before in July, 1938. The church is about four (4) miles south of Dunn, just off No. 60 highway.

Eld. L. A. Johnson, Moderator
Bro. W. V. Blackman, Clerk,
Lester E. Lee, Assistant Clerk,
Dunn, N. C.

ABBOTT'S CREEK ASSOCIATION

The one hundred and thirteenth annual session of the Abbott's Creek Association will be held with the Rock Hill Church, Randolph County, N. C., commencing on Saturday before the fourth Sunday in August, 1938 and continue through Monday.

For the benefit of water and conveniences, the Association will be held at the Randolph County Fair ground one mile south of Asheboro, on U. S. Highway No. 220.

Elder H. S. Williams, Moderator
Spencer, N. C.
Jesse Trogdon, Clerk,
Asheboro, N. C., R. 3

STAUNTON RIVER ASSOCIATION MEETS WITH CHURCH AT OLD UNION

The Lord willing, the Staunton River Primitive Baptist Association will convene with the Church at Old Union Meeting House—about 12 miles west of Chatham, Va., Friday, Saturday and Second Sunday, in August. All are invited of like faith and order. Especially the ministering brethren.

Posie W. Ashworth, Clerk,
J. Floyd Williams, Asst. Clerk.
Elder W. R. Dodd, Moderator.

CONTENTNEA UNION.

The Contentnea Union Meeting is appointed to be held with the Church at Nahunta, Wayne County, North Carolina, the fifth Saturday and Sunday in July, 1938. The Church is situated about ten miles east of Goldsboro, one mile from Saulston, and one mile from Snow Hill-Goldsboro Highway. Elder J. B. Roberts is appointed to preach the introductory sermon. A special invitation is extended all lovers of the truth, and our ministering brethren.

J. E. Mewborn, Union Clerk.

Please Read Carefully

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

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

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

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

The mailing list is corrected only once a month.

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Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

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ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Price for 4 months -----	.50
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Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

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PRIMITIVE OR OLD SCHOOL BAPTIST

OL. LXXI.

AUGUST 15, 1938

NO. 19

JOSIAH WAS BLESSED IN HIS OBEDIENCE TO GOD.

Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand nor to the left.

For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves and the carved images, and the molten images.

And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves and the carved images, and the molten images, he brake to pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them.

And he burnt the bones of the priest upon their altars, and cleansed Judah and Jerusalem.

And so did he in the cities of Manasseh, and Ephraim and Simeon, even unto Naphthali, with their mattocks round about.

And when he had broken down the altars and the groves, and had beaten the graven images to powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.—2 Chron. 34:1-8.

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.

TO ELDERS \$1.00 PER YEAR

\$2.00 PER YEAR

J. E. Johnson
1. Nov. 1938

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.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

LOOKING FOR THE SAVIOUR IN A DREAM.

(Titus 2:13; Hebrews 9:28)

One night I dreamed of walking
Among some lofty trees,
Whilst heavenward I was gazing
Between the tops of these.

It seems that I was holding fast,
One end of a heavy cord
That reached upward above the
skies,
Even unto the Lord.

Christ was at the other end for I
Distinctly felt Him there,
But could not see within the veil,
The One exceedingly fair.

I looked for Him to then appear,
But He could not be seen;
Still I'm hoping my Lord to see,
Without a veil between.

Now in the dream it seems I laid
The folded cord aside,
And this led me to wonder if
I in the faith abide

But faith is not continuously
Drawn out in exercise;
Nay, often in this vale of tears,
Saints find it otherwise.

Still in the wilderness we walk
By faith and not by sight,
And as the poet has aptly said,
We travel much by night.

C. W. Vass.

A GOOD LETTER.

Dear Mr. Gold:

Will you please publish this letter, for me in the Landmark. I enjoyed reading it so much. Hope if the Lord's will that you live a long time to have it published. Also enjoy the good pieces you write.

If not asking too much, please send him and me a copy if published.

Thanks.

Mrs. J. T. Dupree, Sr.,
Greenville, N. C., R. 4.

P. S.—I enjoyed it so much, I feel others may, too.

Leah Jenkins Dupree.

The Letter.

My Dear Sister in the flesh, and I hope in Christ: (for yesterday was the happiest time of my life, spiritually speaking, for I was admitted to the church Saturday and baptized Sunday) You never saw such rejoicing times. The good old sisters actually hugged me in joy. Everyone seemed glad to have me with them, and the news spread rapidly. Elder Joe Fly, pastor at Tarboro church, who is my Watkins man, came by this morning and said Brother Henry Lanier and wife came to his house last night and told the news, and how glad they were to have me in their fold. Brother Fly sat in his car and cried for joy.

I had been under this burden of conviction for 14 years. I joined

the Methodist Church and thought I was converted, only to find I was under conviction. I could not help crying to think it had not come sooner.

I read all the Landmarks you sent me. It is like going to preaching every day to read them. They were all read with pleasure. Hope to subscribe for it soon.

I hope I am happy in the Lord, but have my worldly troubles. Vian my oldest daughter, has gone home now, leaving everything settled down to just my family of Ruth. I cook breakfast, Susie Gray cooks dinner and we both cook supper.

I grieve myself nearly sick when I ask the good Lord for His mercy. I know He has promised, for He has shown me, but you know how the old carnal flesh resists His will.

I asked brother Denson, our pastor, if he thought God took my wife to make me come home. He said he thought not, as the Lord had an appointed time for all things. This of course seemed hard to me to think neighbors and others could have a loving wife and mine to be taken in the time I feel to need the love and care of a wife more than ever in my old age. What will become of me in my latter days and years, after my children are grown? I will leave it to the good Lord.

As ever, your loving brother, and in Christ, I hope.

B. D. Jenkins,
Rocky Mount, N. C., R. 2.

A GOOD LETTER.

Dear Mr. Gold:

Many thanks for your pretty letter to me. I feel that I have gotten you a new subscriber to the Land-

mark. It's Mrs. Annie Higgins, my niece by marriage. She has sent me her experience for my approval. I think it worthy to be published in the Landmark. Don't you?

I hope this finds you well. I generally keep up mostly. Am back at my son's near my home, White Oak. Quarterly meeting will be held there tomorrow and Sunday. Next Saturday and Sunday comes the Unionthere, and in October the Association. Oh, may I live to do a little something for it all, for it's the joy of my life. God so wonderfully blesses me I just can't praise Him enough. He takes care of me. I have no doctor but Him. I went to Dr. Baxter for my eyes. He gave me \$29.00 glasses, but I seldom use them. They are lying on the bed now as I write. I just can't put much faith in them. I told him there was no good in works without faith. I've had two sets of eyesight, and I should be resigned.

Lots of love to you, from

Your old friend,
Susan Higgins.

P.S.—By the help of the Lord that I attend these meetings in view, I'll write you again soon. S.C.H.

Experience.

Dear Aunt Sue and
Sister in the Lord:

As you have requested that I write my experience, I will say that I have tried to write it and found that I don't know how. All that I had written was but a dim outline. But with, I hope, the help of the Lord I will try to write something.

"Such knowledge is too wonderful for me, it is high, I cannot attain

unto it." (Psalms 139:6) If David cannot attain unto the knowledge of the Lord's works, how can such a weak one as I expect to tell or write what I hope to be an experience of grace? I can't even think of the greatness of a merciful God. It is only a feeble shadow of an attempt.

I hear others tell of the first knowledge they had of their condemnation, but to the best of my memory I can't say that. About eighteen years ago I was given the thought that heaven flowed with milk and honey, perfect foods, that man cannot make or substitute, and they are ready prepared for use. We only have to gather them.

It was a season of rejoicing with me, and it made me believe in the doctrine of salvation by grace. I may have felt condemnation, but if I did it was slight, although I don't remember in my life of but few moments of feeling I was just as good as anybody as I have heard some folks say they felt.

It seems to me I had more faith in the first years I believed, if indeed I am a believer. I was often confident that God would take care of me. Hadn't He shown me that heaven flowed with something that man can't make? I didn't live in perfect peace; I had troubles or thought I did, but they were not troubles compared with what I have seen in the last few years. When under such awful condemnation I found it so hurtful to think, "Where is the faith I once had in God? Hadn't He cared for me all my life? Why should I fear He had forsaken me forever?"

Those first years I often pictured I could see the beauties of God's

work in so many ways; a beautiful sunset, rain when it had been very dry, a lovely full moon, pretty trees and flowers, the changing seasons of the year, all these and so many things I can't name that reflected God's glory. But when the dark clouds of despair rolled over my horizon I wondered where those beauties had gone; if the sun would ever shine for me again. I knew that everything was the same except this poor sinful creature that I so much feared was justly banished from everything desirable. There seemed to be a mist between me and everything I looked at, and that mist was caused by my sins.

I had seasons of condemnation that lasted for about two and a half years before I went so low I had to make an open confession that I wanted someone to pray for me. I became so low I came down to death's door even in my physical condition, and I knew it was death. Hadn't I prayed for death to take me out if it was not God's will to give me the joys of salvation? But I was not to die naturally at that time, it was to show me the power of God. A scripture was read in my hearing, and the only words I heard were, "Be still, and know that I am God." Those words were words of life to me, and the prayer that God inspired one of our neighbors to pray for me was the most beautiful I ever heard, in that he prayed for me to be reconciled to God's will whether in life or death.

While in such a weak, helpless condition the thought was given to me, "No, I am not going to die yet, or lose my mind either. I must live

to praise the Lord for a while in this present world.

But my physical condition was so low I so much doubted it to be the Lord's work, fearing I had just imagined it. I still would cling to doctors and their medicine, afraid I was deceived, for how could God know one so evil as I. His people were good people like the Primitive Baptists. They have been a city set upon a hill to me for many years; yet I did not want to go to them. There were times in all those eighteen years it almost seemed more than I could do to keep away, but most of my seasons I wanted the idols of the world, even realizing that heaven flowed with milk and honey, but not having suffered I was not hungry for the Gospel of Christ.

My progress back to health has been slow; sometimes I am very much discouraged and then again I feel like Jesus sometime will let me get close enough to touch the hem of His garment, and I shall be made whole both physically and mentally.

I believe I was given a vision of the church this last February as the thought of heaven flowing with milk and honey; I felt like the Lord gave it to me to show me that I was to go to the church at their next meeting, which I did. But when I went before them I had nothing to tell; it was all gone except that I loved them. With much joy to me they received me, and oh! how beautifully the sunshine was that day to warm the water that I was to be baptized in the next morning, March 20th by our beloved pastor Elder R. W. Gurganus.

I then enjoyed peace for a few days, but soon found I was just as much in darkness as ever. Could

such a sinner as I be of the family of God? But it seems I was given to know I must have a thorn in the flesh lest I become exalted above measure, and on learning this I have become more reconciled.

Again the beauties of nature have been restored to me, but there is a beauty that surpasses that as high as heaven is above the earth; the fellowship of God's people, when they meet to tell of a wonderful Saviour, the joy that flows from heart to heart, and the tears from eye to eye. The natural things in love were God's handiwork, but created to pass away, but the love God bestows on needy sinners does not pass away. Then I am feasting on milk and honey. But so often I am hungry and afraid I won't be fed again.

I would like to ask all the family of God to pray for me that all this is not my own vain, foolish imaginations, because if it is I am the most destitute person on earth. If it is real, as I humbly hope, I am the richest.

I am afraid for others to read this, lest I deceive others as well as myself, but Aunt Sue, dear, do just as you please with this, and may the Lord direct you. One of my greatest comforts is to think of such old soldiers as yourself having been kept by faith so many years, so I can only hope it is God's will to keep me as He has ever kept His family.

I realize this is a very incomplete article and perhaps full of mistakes, but, dear reader, it is written by a weak sinner begging for God's mercy daily.

(Mrs.) Annie Higgins,
Newport, N. C.

ENJOYED HIS LETTER.

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

I am enclosing a letter written by Brother J. L. Perdue, of Bent Mountain, Va. He is 78 years of age, and probably this will be the last letter he will ever write. So I am requested to have it published in the Landmark. I think it is a good letter and I have enjoyed reading it, and perhaps there are others that would enjoy it.

Yours sincerely,
Randolph Perdue.

Elder Randolph Perdue,
Rocky Mount, Virginia

Dear Brother In Hope:

I will try to write a few lines in answer to yours of some days ago. Your dear letter was so good and comforting to us that I don't feel in the least worthy to write to one that I do feel to be so much more worthy than myself. I can say that I have never read a letter that told my own feelings better in life, or since I have been a member with the Dear Old Baptists.

I have read and re-read the letter many times when any of the kin folk or members come to see us. I am made to stop reading and weep. While reading I have had to call on them to wait on me until I could read. It was so humble and Christ like. It seemed that it was too much for me to think that one I esteemed to be my superior to condescend to write me such a good and comforting letter as you did. I believe I know that it is bound to be the love of God shed abroad in your heart that caused you to write thus to one so unworthy as I am.

I assure you that myself and wife enjoyed it all so much. It was good preaching for us and told our feelings better than we can tell them ourselves. It gives God all the praise, honor and power, and leaves man in the dust of the ground helpless, can do nothing good, and can only say what good thing that he hopes the Lord has done for us. In our flesh dwells no good thing; our righteousness is of Christ and nothing good is in us.

You dear ministering servants are sent forth by the dear Lord and commanded to feed His sheep and His lambs, not save souls, but to feed them that He has saved, and their names are written in the Lamb's Book of Life from the foundation of the world. It seems that all could see this, but it is hidden from the wise and prudent and revealed unto babes. One has to have eyes to see before he can see; ears to hear before he can hear; heart to understand before he can understand. This is all a free gift from the Everlasting Father. He says ye must be born again and this is all of Him as man has no power in this matter. We are poor helpless things.

We hope that you, your wife, and the rest of the family are real well. We are looking for you to be with us the Second Saturday and Sunday in August at Head River Church, the communion meeting. They are expecting you. Come to our house and stay with us all you can. We are feeble and want you to preach at our house and be with us all you can. Brother Stigall told my wife that you and he would come to our house sometime together. Some time, if we live, we expect you. Re-

member us to your dear mother and all of your family. You and your good wife accept our love and best wishes.

We hope we are your brother and sister,

J. L. Perdue and Wife.
Bent Mountain, Va.

A PEACE AND UNION MEETING.

Elder R. H. Pittman:

You ask if I am willing to encourage, and if possible to attend a Friday, Saturday and 5th Sunday in October, in central N. C. some place designated later, a peace and union meeting of Primitive, or Old School Baptists to adjust or eliminate non-essentials that have been tacked on by leaders in teaching doctrine and order, at times, since apostolic era.

Evidently salvation is a divine unity, and inspired men of God used the singular number in setting forth the word of truth. It has ever been true that there are "Many devices in man's heart, nevertheless the counsel of the Lord, that shall stand." Prov. 19:21. The inspired declares: "All thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13. Again the same teacher says, "If any man speak, let him speak as the oracles of God." I Peter 4:11.

Be it far from me to compromise with my brethren any principal of doctrine; for to do so would be to stultify conscience by affirming and denying some word of truth, or held as truth. For the most part, extremists are far more tenacious for their opinions, theories and "think sos," than the conservatives of the "words of truth and soberness." Such leaders, who prefer their own

views, will be the bone of contention, and be at war with lovers of peace and union.

If such a meeting should assemble, may the dear Lord lead those who are still using unscriptural ideas and expressions to be willing to return to apostolic doctrine and practice, then we may confidently expect the greatest blessing to come to the church and our cause that has been realized in several hundred years.

If there be any among us who have not a thus saith the Lord for what they say and teach, would it not be to the glory of God to teach what is revealed? "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and our children forever, that we may do all the words of this life." Deut. 29:29.

Yours in the mercy of God,
M. L. Gilbert,
Dade City, Fla.

Mr. John D. Gold: The above is an open copy of a letter to Elder R. H. Pittman, of Luray, Va., and I have no objection to it appearing in Zion's Landmark.—M. L. G.

GOD DISHONORING.

To Landmark Readers,
Greetings:

The last issue of the Landmark was far greater than the usual. D. Bartlett's letter, republished by request of our dear old Sister Clayton, is a wonderful exposition of the revelation of God. The minister who said God permitted sin to come into the world in order to show forth His glory, to me, such a view is God-dishonoring and originates in carnal reasoning. Certainly the great Je-

hovah, God, connives not with sin and satan in order to show forth His own glory. The Lord God had a two-fold purpose in sending His plagues and destroying the Egyptians. One was to punish the Egyptians for their cruelty inflicted on His people and to show them His great power to destroy them. When the Jews rendered their verdict: "Crucify Him, Crucify Him. Let His blood be upon us and our children," we see plainly their prayers were answered. Yet, it is not in the power of men and devils to destroy them. Nationally, they are His chosen people and He protects them and blesses them in many ways, above other people. And He will punish those who afflict them. This is the Lord's work. When we try to pry into the mysteries of God, above what is written, we sin. I can't print my mind on paper, only in part; I live in a twilight. I once prayed daily, "Lord, give me more light." Asleep or awake, I know not. I saw myself standing facing south near by, on my left, I saw the sun. The same distance on my right, I saw the moon in full; yet I was in a twilight; but I had sufficient light to walk without stumbling.

W. F. Britt,

Arcadia, Fla.

TAKING PAPER OVER 40 YEARS.

F. D. Gold Publishing Co.,

Wilson, N. C.

Dear Sirs:

Enclosed find my check for two dollars to pay subscription for Zion's Landmark from August 1, 1938 to August 1, 1939. This is in advance as it is not out yet. I have been

taking this paper for over 40 years I guess. We love to read it and so much enjoy the writing of so many of the dear brothers and sisters. Wish more of them would write. We are reviewing the old ones written by Elder P. D. Gold, J. C. Hall, P. G. Lester, L. H. Hardy and many others. It is like good preaching to us as we are old and have no children to care for us. Had four born to us, but all died in infancy. It seems to us if we could have raised one of them it would have been a blessing to us, but the Lord had a purpose in taking them from us. They are now at rest. We have no doubt about them. Our doubts are in ourselves. We only hope that we are included in them that the Father gave to His Son. All the Father gave to His Son shall come to Him and He will lose none, but will raise them up again.

My age is 78, and my wife is 72. We feel that we need the prayers of all the Lord's people everywhere that we shall be faithful to the end. We are helpless creatures and can do nothing to merit anything by our work, as it is as filthy rags in the sight of God. Every good and perfect gift cometh down from God the Father in whom there is no variable-ness nor shadow of turning.

I never thought of writing this much. Thought I would say that I was sending a check, but have written on. If you see anything you think will do to print you can do so, as I am very feeble, and this is possibly my last time to write. I hope I am,

Your brother,

J. L. Perdue,

Bent Mountain, Va.

CORRECTIONS.

Dear Mr. Gold:

I thank you for publishing the "inquiry and answer" copied from the Gospel Standard. I noted some errors in publication, but I reckon the readers will understand what was intended from the context. For instance the word "permitted" appears on page 264, near the top of the second column, where the word "prevented" should have occurred.

I am enclosing a dream in poetry which you may publish if and when you have space for it.

With best wishes, I remain,
Yours in hope,
C. W. Vass,

1515 Lincoln St.,
Portsmouth, Va.

**ENJOYS SISTER HIGGINS'
LETTERS.**

Dear Mr. Gold:

Please find enclosed Money Order worth \$2.00 to pay up for the dear old Landmark. I regret to have neglected it so long and beg your forgiveness, for I do love reading the Landmark so much. It is much comfort to me, especially the experiences. I sure would be glad if Sister Susan Higgins could write more often. I have never met her, but I love her writings so very much. They are all very dear to me; and all the others also.

Very sincerely,
Mrs. Heber Smith,
Deep Run, N. C., R. 1.

A GOOD MEETING.

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

Dear Sir:

I am sending a postoffice money

order to pay for Zion's Landmark as a renewal for Mrs. Noma A. Rhue, Stella, N. C., one dollar and fifty cents (\$1.50).

We had a wonderfully good meeting yesterday at Southwest church and at county home in the afternoon. All preached Christ, the way, the truth and the life. There were four preachers present.

May the Lord bless His children everywhere is my prayer.

Submitted in love, best wishes,
and hope,

E. F. Pollard,
Jacksonville, N. C.

A GOOD MEETING.

Mr. John Gold,
Wilson, N. C.

Dear Sir:

As the Lower Country Line Association closed yesterday will write and let you know that it was one of the finest Associations I ever attended, and we had ideal weather, only hot, but it looked like everybody enjoyed themselves, and the crowds were large, and orderly. I hope I am thankful for such love manifested among the brethren, and truly hope we may continue in peace and love.

Enclosed you will find the names of those that renewed their subscriptions for the Landmark, and check to cover same.

Mr. Gold, would be glad if you could visit our Association some time. It will go to Dutchville church next year if the Lord is willing.

Yours to serve,
J. J. Whitley,
525 Holloway St.,
Durham, 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. AUGUST 15, 1938

GOOD WORKS AND SOUND DOCTRINE.

Titus 2:7.

"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledgment of the truth which after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested through preaching, which is committed unto me according to the commandment of God our Saviour, to Titus, mine own son after the common faith; grace, mercy, and peace, from God the Father and the Lord Jesus Christ, our Saviour."

Paul being the servant of God, and an apostle of Jesus Christ, not by virtue of his own goodness; but according to the faith of God's elect, admonished his son after the common faith, both as to doctrine and conduct.

After describing the qualifications of ministers; whom he described as being lovers of hospitality, lovers 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 gainsayers. He, then, warns them against others, saying: "For there are many unruly and vain talkers and deceivers, especially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not (to teach) for filthy lucre's sake."

Therefore, he says, of such men, "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate."

He admonished Titus to speak the things which become sound doctrine; to the end that the aged men, be sober, grave, temperate, sound in the faith, in charity, in patience and that the aged women, young women and young men, be admonished that they be established in doctrine shewing uncorruptness, gravity, sincerity, and, last but not least, that all be sound in speech that cannot be condemned.

What of sound doctrine? "The election of grace means the electing love of God for His mystical body—the church. It not only means that they were foreknown of Him; but they were foreordained to be redeemed by Christ, their justification being alone, through and by the blood and righteousness of His Son. Their regeneration, their preservation and final and eternal glorification all being due to the love of God, and the office of His Son and the visitation of His Spirit, the Holy

Comforter, for which Jesus prayed before his going hence.

These are sound, solid, eternal truths, founded in the love and promises of God, and revealed, in time, by His Son and Spirit.

The Lord said, (speaking by one of the prophets), "Comfort ye, comfort ye my people, saith your God." How shall we comfort them? Not by teaching the requirements of the broken law of God, but, "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." (Isa. XL:1, 2.)

Paul knew that the unregenerated could not be taught to know or love the law of the Lord, nor as to the reign of grace. Therefore, it is evident that Paul had in mind the children of promise, and not unregenerated people.

Jesus said, "Make the tree good and his fruit good." (Matt. 12:33). This proves, beyond argument, that, "Without the regenerating grace of God, none can be said to be sound in doctrine or in good works.

Good works are fruits of the Spirit, and evidences of Spiritual life, and not in order to obtain life eternal.

"Men do not gather grapes from thorns, nor figs from thistles." All good gifts, good works, sound doctrine, sound practice and all the saving graces of the Spirit cometh from above.

The scriptures are given by the inspiration of God and are profitable, for doctrine, for correction, etc. "Teaching us, that denying worldly lusts, and denying ungodliness, that we should live soberly,

righteously and godly in this present world."

Such living is commendable, but not the cause of our redemption, for it was alone by Christ, who gave Himself for us, that he might redeem us from all iniquity, that we should live to His honor, having no confidence in the flesh, and all for the grand purpose that, "He should purify unto Himself a peculiar people zealous of good works."

May we not say with Jude. "Now unto Him that is able to keep you from falling, (who of us do not realize that we need to be kept, and who is able to keep us but the Lord) He is our keeper and not we ourselves. Not only is He able to keep His people in time; but it is He, alone, who is to present you faultless before the presence of His Glory with exceeding joy, to the only wise God our Saviour, and to Him be glory, and majesty, dominion and power, both now and forever." (Jude 24:25)

May we not all say, "Thanks be unto God for His unspeakable gift." Without the free gift, of His Son to suffer, bleed and die, the just for unjust, no flesh could be justified before God.

"God declared His love for His people of old, saying, "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee," and in Eph. 2:7, the reason is given. "That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through His Son."

Flesh and blood cannot inherit eternal life; but "After that the love and kindness of God our Saviour toward man appeared, not by works of righteousness which we have

done, but according to His mercy He hath saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly, through Jesus Christ, our Saviour, that being justified by His grace, we should be made heirs according to the hope of eternal life. (Titus 3:4-7) Such is sound doctrine and such is the good works that are acceptable unto Him whom to know, by faith, is life eternal.

O. J. Denny.

PRAYING AND FORGIVING.

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But, if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."—Mark 11:25, 26.

Possibly, from two or three special requests of Bro. J. E. Whitney, of Tampa, am I led to say a few things relative to these scriptures.

A preacher from a distance, when speaking in one of our churches, prayed fervently, and preached edifyingly. After the meeting, one of our home preachers said to me, "The Elder preached a good sermon, but you tell him the next time he prays in any of our churches for him to get down on his knees to pray." I remarked that I did not know of any preacher in this country but what stood and prayed, and that I had heard him stand and pray; and, I saw by his looks, he meant to dispute my word, and not giving him time to speak, I said, did you ever see any of our preachers kneel down to pronounce the benediction; and is that not prayer? He answered, "I had not thought of that."

Surely the attitude of the body, whether standing or kneeling, should be of the least concern. So let us be careful in our declarations, lest we reply against the Master; for did He not say? "When ye stand praying." Standing in prayer is mentioned in the scriptures nearly as often as kneeling. Yet, if one should desire to manifest an humble spirit, he might say, "Let us kneel before the Lord, our Maker." Ps. 95:6.

The kingdom of God does not come in by observation, and while it is in His people, the power of it is manifested by them. Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." There must be faith, a heart belief of the things you pray for, else the request will not be attained. No one can pray in faith for anything that is contrary to God's will. None but believers can pray, and receive forgiveness; and they cannot if they regard iniquity in their hearts. To forgive others their trespasses is evidence that the kingdom of God dwells in them, and such fruit of the Spirit betokens peace, love and fellowship abiding. Then one may pray as Christ taught His disciples to pray: "Forgive us our debts as we forgive our debtors."—Matt. 6:12. The basis of the Christian hope is that their sins are forgiven; and in the reception of the ingrafted word you prayed that all the world might be forgiven, as you had been forgiven. Such was more of an infatuated desire than a prayer; for the prayer of faith is always efficient. Jesus said: "I pray not for the world." John 17:9. David spoke, as God's mouth when he said, "He

shall call upon me, and I will answer him." Ps. 91:15. "Forgive, and you shall be forgiven." Luke 6:37. How strange that some believers should speak as follows: "I can forgive him, but I want nothing more to do with him," or "I cannot and will not forgive him." If such as the above had any forgiving spirit, are you not glad the Lord never spoke in that way about you? For He hath said: "The blood of Jesus Christ cleanseth from all sins." It also said that by His own blood He entered in once into the holy place, having obtained redemption for them. (Hebrews 9:12.)

Then you will hear a believing unbeliever say without regard to words of truth: "I cannot forgive unless he humbles himself before me and begs my forgiveness." Our Lord did not say one must do that in order to have your forgiveness, "But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

Then some one that wants to waive the quotation will say, "There is a difference between a transgression and a sin; for none but God can forgive sins." If that is a fact, wonder why our Lord did not correct Peter, when he asked: "How oft shall my brother sin (not ttransgress) against me and I forgive him? Till seven times?" Matt. 18:29. Jesus' answer would indicate there is no limit to fruit of forgiveness. Perhaps no fruit of the Spirit is more tender and needful among saints than the grace of forgiveness. Mark Jesus' answer: "I say not unto thee, until seven times; but until seventy times seven." Matt. 18:22. Hear Paul to the Church at

Corinth. No greater sin has ever been discovered in a church than that one member should take his father's wife. At Paul's advice as recorded, (1 Cor. 3:5) he was justly excluded; and then as justly, as recorded, (2 Cor. 2:7), he was forgiven and restored to gospel fellowship.

In Prov. 28:13, it is said: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." When one confesseth and forsaketh his sins, what right has one to refuse his restoration? For none but the Lord can know if it be real.

All believers are human and possess much of nature; and nature will resist, resent and retaliate. So long as vengeance is sweet man's nature is not ready to forgive, being too manly; but however pleasing it may be to nature to avenge itself by manifesting an unforgiving spirit; but when made to realize that vengeance is of the Lord, and He will repay, what soul gladness to have the Christ-like spirit of a forgiving heart?

M. L. Gilbert.

**"AND JOSEPH KNEW HIS
BRETHREN, BUT THEY
KNEW HIM NOT."**

Genesis 42:8.

The story of Joseph, as recorded in the holy scriptures, is one of the richest things found in all literature. It portrays the very breathing of God upon the creatures that He loves, and His long forbearance toward those that despise His holy laws, and use every means at their command to thwart the will and purpose of Him who came in the

end of the world to put away sin by the sacrifice of Himself.

All Bible readers are familiar with this precious jewel as laid down by the inspired writer to show in plain language that while He suffered, allowed or permitted brethren of this boy, who was so precious in the eyes of his father, to have their own way in disposing of him, to pour out their vengeance against him, to manifest their exceeding great hatred and extreme jealousy toward him, in selling him to strangers for a slave among a strange people while he was begging them not to do so; yet it was God's purpose to save these very brethren and all their kindred by the same boy they had sold.

Joseph had told them some prophetic dreams he had, in regards to the stars making obeisance to him as well as the bound sheaves of his eleven brethren bowing down to his sheave, which only kindled a spirit of jealousy in their hearts, and lest the prophecy foretold in these dreams should ever be fulfilled they plotted to destroy him.

Joseph is a beautiful type of our Savior as a deliverer from corporeal death, while Jesus delivers from eternal death, and the only charge that could be lodged against Joseph was they were afraid they would at some time have to bow down to their younger brother, and they sought to prevent it, but the very thing they did only seems to have been in accord with God's plan to save Israel alive through Joseph just as God allowed His only begotten Son to be put to death after His ministry was complete, which was the great desire of His enemies

thinking that death would put an end to this sect, giving the wise men of that day so much concern, but He rose again from the dead. Something they had not taken into account. The death of Christ was just the beginning of His flourishing kingdom, as after the descent of the Spirit on the day of Pentecost all these humble fishermen became able ministers, were fired with wisdom and zeal which none of the enemies of Christ were enabled to resist.

Eventually a famine in Canaan caused Jacob to send ten of his sons into Egypt to buy corn, and their brother whom they had sold as a slave was now ruler over the land of Egypt and he it was who sold all the corn, and it could not be bought from anyone else, and he knew them and spoke roughly unto them, but they did not know him, even so the whole church is by nature enemies to God, and would condemn Him just as others did and would say, "Away with Him," "but the Lord knows those that are His," those that were given Him by His Father and in the fullness of time sends His Spirit into their hearts converting them from being enemies to earnest, zealous believers in Him as their precious Lord, Saviour and Redeemer.

As Jacob's sons could not tell "Who put their money into their sacks," so when our Spiritual Joseph tells us face to face by His Spirit in our hearts then, who He is, then we know "who put our money into our sacks, and the corn which is a type of God's free favor to us does not cost us anything, but is free.

B. S. Cowin.

MRS. MARY A. WELLS

It is with sadness and sorrow that I attempt to write the death of my dear mother, who departed this life April 16, 1938. Had she lived until July she would have been 86 years old. The infirmities of old age had kept her confined to her home for many years, not being able to even attend the church which she loved so well. For the past five years she was partly blind and deaf, which rendered her unable to enjoy the meetings. But she loved the brethren and sisters, and nothing pleased her more than to have them, together with her neighbors and friends, meet at her home and conduct services. She enjoyed the singing so much and could hear a few scattered words which seemed to comfort her very much. For years she suffered intensely at times and would often say she could not stay here much longer and that she was reconciled to the will of God and was awaiting His call, for she said she had a "sweet hope" and was willing to go. She told a friend a few days before she died "I don't think it will be long this time."

It is so hard to give her up, but I have seen her suffer both day and night when I could only stand by and try to comfort her as best I could. But I feel that our loss is her eternal gain. She often said she hoped she would do her suffering here on earth and I feel that she did, as she passed away quietly, leaving a peaceful smile on her face. All was done for her that family and friends could do, but none could stay the hand of death.

Mother united with the Primitive Baptist Church at Contentnea and was faithful as long as she was able, but she was always anxious to see her meeting time come and would ask about the services.

To me her experience was wonderful and I would like to send it to you for publication, hoping that some troubled soul may find peace and comfort from reading it. I am sending it in her own words as she wrote it a few years ago.

She leaves to mourn her departure three children, J. H. Wells, A. G. Wells, and Mrs. Ira Lucas, ten grandchildren and four great grandchildren, who will miss her for years to come.

Written by her daughter,

Mrs. Ira Lucas.

RESOLUTIONS OF RESPECT

Whereas God in His infinite wisdom has called from us our beloved brother in Christ, C. H. Gray, who departed this life May 4th, 1938. He united with the Primitive Baptist Church at Newport, N. C., June Quarterly Meetings, 1931, and was baptised by his pastor, Elder W. W. Roberts. After hearing him proclaim the glad tidings of salvation by grace, the church licensed him to exercise his gift, January 16th, 1937. While we wiss him

so much we realize that we must bow in submission to Him who doeth all things well.

1st. That we pray our Heavenly Father to be with us and cause us to feel that all things work together for good to them who are the called according to His purpose. We pray that the good Lord will comfort his widow together with his children and friend while here on earth and fill the vacant place with Thy presence.

2nd. That a copy of these resolutions be sent the bereaved family, a copy recorded in our Church Book, and a copy sent to Zion's Landmark for publication.

Done by order of Conference, June Quarterly Meeting, 1938.

Elder W. W. Roberts, Moderator
Elder M. L. Simmons, Clerk

MARTHA ANN DAVIS

This dear Sister was born July 30th, 1869, and died June 30th, 1938, making her stay on earth sixty-eight years and eleven months. She was twice married and leaves to mourn her loss nine children and two step-children.

It was the pleasure of the writer to know Sister Davis from a child, and especially since I was exercised unusually about the true church. Then a fellowship sprang up between us that no earthly shocks or changes ever severed or weakened. Her strength in the faith of Jesus was to be wondered at, and her love for the doctrine of Christ was such as to receive and embrace with strong affection all those that possessed like precious faith. Her love was not an artificial imaginary feeling produced by the word of man. She loved where and in whom she saw Jesus. There was principal in her profession. She was a Baptist of positive order.

Her weaknesses were singular as well as her strength. Her candor and sincerity stripped her of all policy. What she thought she did. What she felt, she uttered. What she loved, she loved unstintedly. What she disliked, she did not conceal. But truth was her object.

She was a treasured member of the Fremont Primitive Baptist Church. The battle is fought, the victory won, and while we meet together here to enjoy the church militant, we sincerely believe she is enjoying the church triumphant above.

Her funeral was conducted in the home by her pastor, Elder S. B. Denny, in the presence of a large concourse of relatives and friends, after which her remains were taken to the Fremont Cemetery and laid to rest beneath a beautiful mound of flowers.

Her last days were a crown of beauty in the love, meekness, patience, humility and tender affection that she manifested all around her. She had many times expressed a desire to depart, to leave the unhallowed scenes of earth, but wished to wait until her passport was sealed. I feel that she

dwells in eternal love and that to me it was a blessing to know such a Saint.

Now may the God of all Grace be with the bereaved and may her children follow in the footsteps of their mother, and when they have filled up the measure of their days on earth let it be said of them as it was of her, "Well done, thou good and faithful servant," is the prayer of one who loved her.

Iona M. Peacock.

RESOLUTIONS OF RESPECT

God, in his infinite wisdom has called home another one of our beloved members, Sister Florence Parrish, who was born June 22, 1880, and departed this life June 12, 1938, making her stay on earth 57 years, 11 months, and 20 days.

She united with the church at Fellowship, Johnston County, N. C., the first Saturday in June, 1922, and was baptized on Sunday following. She was always a faithful member to the church and her pastor. She contended for the doctrine of salvation by grace, and loved to talk about the great power, wisdom, knowledge, love and mercy of our Almighty God; and the wonderful things He had shown to her.

We shall greatly miss her, but we sorrow not for her as one without hope.

Therefore be it resolved:

That we, the church at Fellowship praise God for her life of usefulness while with us; that we bow in humble submission to Him, who doeth all things well.

Resolved, also, that a copy be sent to Zion's Landmark for publication, and a copy be placed on our church record.

Done by the order of the church in Conference Saturday before the 1st Sunday in July, 1938.

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

PENINAH ADELINE MEWBORN

Peninah Adeline Mewborn, wife of Elder D. A. Mewborn, died Sept. 30, 1937. She was near eighty years old and one of the oldest members of the church at Meadow.

I lived with her for four years after I was married, and was closely associated with her for twenty seven years. She having visited in my home for weeks and months at a time.

She was ever ready to lend a helping hand to the afflicted and needy, often sacrificing her own pleasure to this cause.

Her life was beautiful to me, and when I think of her this scripture often comes to my mind: "Charity (Christian Love) suffereth long and is kind." I Cor. 13:4

Though she was usually very patient in her suffering, she would sometimes wonder why she had to live on after she became unable to do for others.

I would tell her that she lived to show

others how to live. She tried to be of service as long as she was able, then was patient, kind, cheerful and hopeful that she was saved through the grace of the Lord and Saviour Jesus Christ.

Written by her daughter-in-law.

Eula V. Mewborn.

RESOLUTION FOR BROTHER T. TART

Whereas it has pleased our Heavenly Father, during the year 1936, to remove from our midst our beloved brother, T. Tart. He united with the Primitive Baptist Church at Primitive Zion, September 11, 1932.

Therefore we bow in humble submission to the Lord who doeth all things well.

This done in Conference, on October 10, 1936.

Be it resolved that a copy be sent to the Zion's Landmark for publication, a copy sent to the family, and a copy be spread upon our church record.

Elder M. F. Westbrook,
 Moderator
 (Sister) Verta Whittington,
 Clerk.

BEAR CREEK ASSOCIATION TO MEET AT CLARK'S GROVE.

The Bear Creek Primitive Baptist Association, the meetings of which have heretofore been commencing on Saturdays and closing on Mondays have been changed and ordered by the last Session of the Association, hereafter to begin on Fridays and close on Sundays, as this arrangement is thought to be more convenient for us and our visitors. The next Annual or Fall Session is to convene with the church at Clark's Grove, Stanly County, N. C., near the town of Stanfield between Charlotte and Albermarle and about three miles South of Locust. Locust is Bus Station on Hard Surface Road 27 from Charlotte to Albemarle. If further information is desired communicate with brother George Furr at Stanfield, N. C. This session is to commence on Friday before the first Sunday in October, 1938. The Introductory Sermon is to be preached by Elder Oscar Broom or his alternate, Elder Paul Jones, at eleven o'clock A. M. The business session right after noon and then a short and last business session Saturday about ten A. M. for roll call of names of our messengers and reports from sister corresponding Associations. While the Association is in Session in the church house preaching services will be conducted at the stand nearby. Remainder of Saturday and all day Sunday to be devoted to preaching services with recess for lunch each day at noon. All orderly Primitive Baptists and friends invited to attend. Elder W. C. Edwards, Wingate, N. C., is our Moderator

J. W. Jones, Clerk,

Peachland, N. C.
 Aug. 15 and Sept. 1.

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to call from us by death, our dear sister in Christ, Mrs. Lizzie Smith, who answered the Reaper's call "Child, come home," on April 17, 1938. While we miss her kind words so much, we desire to bow in humble submission to Him who doeth all things well. May the good Lord of mercy bless her bereaved family and cause us to feel our loss is her eternal gain.

Therefore be it resolved:

1st. That we bow in submission to Him, the Giver of every perfect gift.

2nd. That a copy of these resolutions be sent to her family, a copy recorded in our Church Book, and a copy sent to Zion's Landmark for publication.

Done by order of conference, June Quarterly Meeting, 1938.

Elder W. W. Roberts, Moderator
Elder M. L. Simmons, Clerk.

LIFE OF ELDER KEENE.

Will you please announce to your readers of the Landmark that we are compiling a book which will contain an account of the life and experience of the late Elder Frederick W. Keene, together with his photograph, articles, letters, and poems, many of which have never been published in any papers.

We will appreciate copies of any letters of Elder Keene which are now held in private but suitable for such a book.

Also, we should like to know who will want a copy, or to help defray publishing costs will order now at the following quotations. Leatherette, 75c; Cloth, \$1.50; Deluxe Leather \$2.50. These prices may be raised slightly for future orders. All orders received will be receipted. Address all communications to Sovereign Grace Publications, 2907 Pearl St., Santa Monica, Calif.

RESOLUTION FOR SISTER EDITH RYALS.

Whereas it has pleased our Heavenly Father during the month of February, 1938 to remove from our midst our beloved sister, Edith Ryals.

She united with the Primitive Zion Church by letter, September 12, 1936, from Gift Church, at Coats, N. C.

Therefore we bow in humble submission to the Lord who doeth all things well.

This done in conference on June 11, 1938.

Be it resolved that a copy be sent to the Zion's Landmark for publication, a copy sent to the family, and a copy be spread upon our church record.

Elder M. F. Westbrook,
Moderator.
(Sister) Verta Whittington,
Clerk.

RESOLUTIONS OF RESPECT FOR**J. D. DUPREE**

We, the church at Durham, do bow in humble submission to the will of our Heavenly Father, who called to his reward on May 7th, 1938, our beloved brother and deacon, J. D. Dupree, who served the church so faithfully for a long time.

Be it resolved: That the church at Durham has lost a worthy brother, and the family has lost a good husband and father.

Resolved: That we extend our heartfelt sympathy to the bereaved widow and children.

And, resolved: That a copy of these resolutions be recorded on our church records, a copy be sent to the family and a copy be sent to Zion's Landmark for publication.

By order of conference at our May meeting, 1938.

Elder E. L. Cobb, Moderator,
J. J. Whitley, Clerk.

ABBOTT'S CREEK ASSOCIATION.

The 113th annual session of the Abbott's Creek Union Primitive Baptist Association will convene, the Lord willing, with the White Oak Springs Church, August 27th, 1938, and continue three days. This Association is in peace and we heartily invite all peace loving Baptists to meet with us.

The White Oak Springs Church is located beside U. S. Highway No. 220, two miles north of Star, N. C., and eighteen miles south of Asheboro, N. C.

T. R. Freeman, Association Clerk,
Steeds, N. C.

BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION.

The Original Bear Creek Primitive Baptist Association will convene this year at Liberty Hill Church, on Friday, Saturday, and third Sunday in September. This church is located eleven miles west of Albemarle, North Carolina, on the Charlotte and Albemarle Highway.

All peace-loving Baptists are invited to come and worship with us, especially the ministering brethren.

Elder C. M. Mills, Moderator,
Mr. Luther Medlin, Church Clerk

SALEM ASSOCIATION

The next session of the Salem Primitive Baptist Association, is appointed to be held with Cross Roads church, located three miles East of Summerfield, Guilford County, North Carolina; beginning on Saturday before the third Sunday in September, 1938, and to continue three days as usual.

A cordial invitation is extended to ministering brethren, sisters, and friends to meet with us.

W. L. Teague, Moderator.

Please Read Carefully

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

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

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

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

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Write for particulars and sample papers of these publications.

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SEPTEMBER 1, 1938

NO. 20

JOSIAH REPAIRS THE HOUSE OF THE LORD.

"Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan, the son of Azaliah, and Masseiah the governor of the city, and Joah the son of Joahaz, the recorder to repair the house of the Lord his God.

And when they came to Hilkiah the High Priest, he showed him the book of the Law. And he read it before the king. And the king commanded that all the doors had gathered of the hands of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin: and they returned to Jerusalem.

And they put it in the hand of the workmen that had the oversight of the house of the Lord, to repair and amend the house. Even to the artificers and builders have they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites of the sons of Merari; and Zechariah and Meshullam, of the sons of Kohathites, to set it forward; and others of the Levites, all that could skill of instruments of musick."

—2d Chorn. 34:8-13.

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.

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\$2.00 PER YEAR

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

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

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

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

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

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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.

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ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

I CAN DO ALL THINGS THROUGH CHRIST.

To the Saints of God Abroad:

Paul wrote in his letter to the Philippians, saying, "I can do all things through Christ, which strengtheneth me." (Phil. 4:13.) This statement is comforting to God's little children here in this world. Our experience has taught us that we, ourselves, cannot do anything, that is, in the flesh, that would be pleasing in the sight of God. Christian experience is not something going on around us, the believer, but something which is going on within us. "For to me to live is Christ, and to die is gain." (Phil. 1:21) Christian experience is the outworking, whatever one's circumstances may be, of the life, nature, and mind of Christ living in us. Paul further states—"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" So then our experience, compares with that of Paul. We then can say that is not I, but Christ which liveth in me.

Christian brethren and sisters, is it not our experience that we are being taught of God, by the working of the Holy Ghost, which is the opposite of the working of the spirit of the flesh (man)? All of God's children are taught of the Lord. There is a vast difference between one who is dead in trespasses and in sin, trying to work himself into the

favor of God's blessed Grace—than one who has been born again, who has passed from death unto life, and from darkness into His marvelous light. Paul tells us again: "For this is the covenant that I will make with the house of Israel after those days sayeth the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." So we believe that God has a people, and that He is their teacher, in all holiness and righteousness.

Jesus says: "Nevertheless I tell you the truth; it is expedient for you that I go away: if I go not away, the Comforter (Holy Ghost) will not come unto you; but if I depart, I will send Him unto you." (John 16:7) "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment. (John 16:7.) "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." (John 16:13) "He shall glorify me: for He shall receive of mine, and shall show it unto you." (John 16:14.)

Therefore the workings of the Holy Spirit in our hearts constrains us to love the experience Paul was having when he said: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after

the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Christ is the child of God's obedience. For He is our justification. He has done that for us which we were unable to do for ourselves, and that has been revealed in our hearts by the working of the Holy Ghost, which is our teacher. We can now say, of a truth, salvation is of the Lord, and that we are saved by His loving grace. Our hard and stony heart has been changed to a heart of love.

Christ being our true obedience, He has condemned sin in the flesh. He being in our hearts, we have no love for sin, for that is condemned. The light of the Holy Ghost in our life, or heart, shines upon the darkness of sinful flesh, and causes a child of God to hate his sinful nature. The working of the Holy Ghost forbids—"What shall we say then? Shall we continue in sin, that Grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Knowing this, that our old man is crucified

with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. For sin shall not have dominion over you: for ye are not under the law, but under grace. "What then? Shall we sin, because we are not under the law, but under grace." God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered to you (by the Holy Ghost). Being made free from sin, ye became the servants of righteousness. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

So, then, 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. Now, if any man have not the Spirit of Christ, he is none of His. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit mortify the deeds of the body, ye shall live.

Readers, is it not your experience that there is a desire set up in your heart to mortify the deeds of the body through the workings of the Holy Spirit of God? Have you not felt the power of God's Holy Spirit

—saying, "Strive not against the Spirit." You were made to rejoice and thank Him, when he revealed to you the difference of the working of the spirit of the flesh—and the Spirit of a righteous and Holy God. My experience is, this is the way the Lord brings His people to know, in a Spiritual way, the difference in the fruits of the flesh, and the fruits of the Spirit. And we are made to hate the one—and to love the other. We can say then, in true love—"God is not the author of confusion, but of peace." The Spirit of God leaves one to love the teaching of the scripture, because it prepares the heart to receive it in an humble way as a little child. We cannot do these blessed things ourselves, but, "I can do all things through Christ which strengtheneth me." The Spirit of God works in the hearts of His children to love one another—to love His enemies. Bless them that persecute you.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of the saints; given to hospitality. Bless them which persecute you: bless and curse not."

"Recompense no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, 'Vengeance is mine; I will repay, sayeth the Lord.' Therefore, if thine en-

emy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome with evil, but overcome evil with good."

These scriptures cannot be fulfilled, nor practiced by the spirit of the flesh, for it is contrary to the carnal mind of man. Even if man could practice some of them, he would be sure to want to take credit for it—placing himself in the position of the Pharisee in the Temple, who thanked God that he was not as other men.

The Spirit of God leads us to love the fruit of the Spirit. Oh my experience is, and has been, I did not want the flesh to die—it hates to give up—but it is condemned. Because Christ condemned sin in the flesh, and that revealed in the heart and life of His children. Paul says, "I can do all things through Christ which strengtheneth me." It is the Spirit of God working in our hearts that exercises us to love Spiritual things, creating that desire that we may be made able to manifest in our lives that we are the children of God.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind to one another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once

named among you, as becometh saints. Neither filthiness, nor foolish talking; or jesting, which are not convenient: but rather giving thanks. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. (For the fruit of the Spirit is in all goodness and righteousness and truth). Proving what is acceptable unto the Lord.

And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.

But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not weary in well doing: for in due season we shall reap, if we faint not.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the

household of faith.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings in heavenly places—in Christ. According as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love. Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him.

I trust that all who may read this letter will be blessed to meditate upon it. May the Lord of our faith—give all of us an understanding according to His own will.

Yours in love and for peace,
Posie W. Ashworth,
Box 917, Danville, Va.

AN EXPERIENCE.

Beloved of the Old School Baptists, in the faith and love of the gospel of our Lord and Saviour, Jesus Christ:

Having written at different times some thirty pages in trying to express my mind, and failing in a great degree to do so, after reading it over and over, have laid it by or burned it, thinking that I could not be a Christian, or I could express my feelings. But my mind has been so much engaged on that subject that I have often had to quit work, thinking that I would go and tell some of the Old Baptists the exercise of my mind, but as I have not told it to them, I once more make the attempt to write. When I read the experi-

ences of those who write for the Signs of the Times, I think if I could write as comforting as they do I would willingly do it. For they tell my feelings better than I can. Then I can say, surely there is a people that see eye to eye and speak the same thing. Beloved, unworthy as I feel to write on so important a subject as this, I believe it is in vain to fight against the power of God. If I did not I would stop here. But if the Lord will enable me to write a word to any one of His little ones, let me write.

I was born a natural birth the 10th of October, 1823, and lived in the pleasure of sin, until the 22nd night of June, 1853. Which time I spent almost thoughtless of life, death, judgment, or eternity.

Then I saw in a dream or vision that the day of judgment was come. I saw that the moon was up and turned to blood, and as it did I saw that Christ came and placed Himself in the midst of the blood and it became light, and I saw that as He (Christ) came on towards me, that He had a smiling countenance and was altogether lovely, with His arms expanded to their extent, with a spear in His left hand and as He came near me I saw that He beckoned to me with His hand to go to Him, and as I did I saw that He took me up with his right hand and pressed me to His wounded side. He carried me through the heavens to a house not made with hands, eternal in the heavens, where I saw a multitude of people, and as we entered the place they sang praises to His great and glorious name in the following words: "Glory, honor, and salvation, Christ, the Lord, has come

to reign," which sounded inexpressibly sweet. I awoke, and thought all was well with me, for old things had passed away and all things had become new. I verily thought that I would never commit another sin in my life. And that seems to be the first time that I had thought of sin, and I have thought that, until the Lord his love reveals, we see no danger nigh, not seek His grace, or fear to die. But, oh, how much I was mistaken. For the next morning when I got up and began to think of what I had seen and heard I saw in a very few minutes that I had never done one good thing in my life. But had been going on in sin and rebellion against God all my life. A sinner by nature and by practice. I also saw that God was holy and just and could not look upon sin with the least degree of allowance.

My sins began to rise one after another until it seemed that they were all brought to my remembrance, which so distressed me that I could not be still, nor content myself in any way. "Christ, the Lord, is come to reign," was still ringing in my ears, and to put it out of my mind I could not. Being so much trouble, I thought I would write my dream down and show it to some one and see if I could not get some satisfaction in that way, but by the time I was done writing I thought it would not do to show it to any one. If I did they would only laugh at me and say, "You must be deranged."

So I concluded that no one should ever see it. I then sealed it with two seals to make it fast, and put it in the Bible. Not being satisfied with it there, I moved it from place to

place, and finally burnt it. For I became fearful that it would be found and read, and I did not want any one to know that anything was the matter with me. Getting no better in mind, but rather worse, I would often slip into the house and try to read the Bible for satisfaction, but found none, and if I was caught with it, how unconcerned I would pretend to be. Then to some place where I thought no mortal eye could see me, I would go, and fall down and try to pray to the Lord to have mercy on me, a poor sinful worm of the dust, if it could be His righteous will. But I could not utter a word, for I felt too unworthy to take His holy name in my sinful lips. No, my beloved, the earth was too high for me, it seemed if I could have gotten low enough the Lord would have heard me. But, oh, my heart was so hard I could not repent. I might have truly said, "that it was palsy, plague, and fever and madness all combined, and none but a believer the least relief can find." For I could not see how God could be just and save such a sinner as I was.

My family was no pleasure to me, but rather a vexation. Everybody seemed to frown upon me. I thought that I had neither friends on earth or in heaven. Like one alone I seemed to be, and when I went to meeting I would stand around about the members to hear them talk, but did not want them to know that I was listening, nor say anything to me. My troubles becoming heavier and heavier, I sometimes would resolve to throw it all away and never think of it any more, for it all might be imagination. But the more I tried to put it

out of my mind the more it rolled in. I thought I would have given everything in the world had it been mine, if I could once more see as I had seen. That I might take better notice how it was, and not let it slip off so easy. But it was gone and it was impossible for me to get it back. So I was left in doubts and fears. No hope of getting better.

I sent to New York for a book full of fun, thinking that I would destroy my troubles by reading that. For it seemed that my punishment was sealed, and to sin would make the matter no worse. I received the book, perused it a little, then laid it in the fire and burnt it up, for there seemed to be something accusing me all the time. So I got no relief there. I continued in this way for several months, working and getting worse until I became afraid of almost everything that moved. Sometimes it appeared to me that the heavens would catch in a flame of fire, or the earth would burst beneath my feet and drop me in on account of my sins. I thought that if it had not been for the sake of others it would have been done. But for their sake I was allowed to live. Finding all my works but as filthy rags, and that none but Jesus could do helpless sinners good. I pronounced judgment against myself and owned that if I was sent to hell, Thy righteous law approved it well.

But Lord save a sinner condemned
to die.

Here, Lord, I give myself away,
'Tis all that I can do,
But if I perish I will pray.

I can but perish if I go,

I am resolved to try,
For if I stay away, I know,
I must forever die.

About this time I saw in another dream that I was standing on a place where I scarcely had room to set my feet. On the right I saw a stone wall, great and high and beneath me, on the left, a great pit and the name of it was hell, with a great number of people therein. They were burning with fire. With their uplifted eyes and clasped hands they were crying for mercy where there was none. Here I was, bent over hell, not one inch further from it could I get, but was clinging to the wall for refuge or safety. When I awoke, or came to myself, and found that I was out of hell, I began to praise God for His great love, not according to our own works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. From then I began to be more reconciled in my mind, and felt to claim Jesus as my Saviour. And that He was a rewarder of those who diligently seek Him. I felt like I wanted to tell some of the Old Baptists how Jesus found me, and what a dear Saviour He was, but it was not long before I thought that I was deceived, for wicked thoughts were still crossing my mind, which I could not keep out. I thought that a Christian did not have such thoughts as I did.

I also read that perfect love casteth out all fear. It seemed to me that I was fearful to tell others, lest I might be deceived and deceive them in me. I did not want to be deceived, believing that God could not be deceived.

At that time I began to try to pray to the Lord to make it known to me in a dream or some way, whether or not I was deceived and, if I was, to undeceive me before it was finally too late. As the Lord did not hearken to my cry at that time, the enemy of souls suggested to my mind to curse God and tell Him that He was a deceiver. Not being willing to curse Him, I had to struggle with my enemy for some time, saying: "Get thee behind me, satan," for there was a hope that I could not give up. I was now hoping, doubting, and fearing.

Now I saw in another dream that I was down by the side of a river and saw three lovely looking white and clean men come down to the river on the other side and looked most wishfully at me for a short time, which was a three-one God—God the Father, God the Son, and God the Holy Ghost. As they turned and went away, the Son seemed to say, "Follow Me," that was in the ordinance of baptism. From then I began to be more and more reconciled in my mind. Comparing it with the promises that belong to the people of God. Was I mourning on account of my sins? Yes, and because I could not mourn, was I athirsting after righteousness, was I poor in spirit? Yes, bound to acknowledge this. Then, blessed are such characters, for of such is the kingdom of heaven, and we know that we have passed from death to life because we love the brethren. It does seem to me that I love the Old Baptist people more than any other people in the world. But I often fear that my love is not like that of the Christian. Since then

my mind has been exercised on the subject of going to the church and telling my little hope. But feeling my unworthiness and fearing that I would only dishonor the cause of Christ, I have gone mourning and groaning day after day rather than go. I believe that I have lost many days' work on that account.

I have dreamed time after time of going before the church and telling them of my reason for a hope, and of being baptized, which caused a calmness of mind for a few hours. Now I can only say,

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

I believe that the disobedient child of grace does have to suffer for not complying with his duty, for I saw in a dream that my flesh was dried upon my bones and that I was set up on the side of a street in a great city for a sign of disobedience to all that passed that way, which added to my distress on the account of not doing what I believed to be my duty.

I have thought that if I had such an experience as those that write for the Signs of the Times, I would not doubt. It seems that mine is so little, if an experience of grace at all, that I often fear and doubt the call, or whether I am called at all.

Having written to a considerable length in a scattering and imperfect manner, and having scarcely touched the substance, I will come to a close, hoping that those who read this will charge the weakness of the same to me and not God. I ask all praying people to pray to Him,

whose dominion is from everlasting to everlasting, in my behalf, that I may be enabled by His Spirit to go forth and do what is required of me, if anything.

May the Lord ever have mercy on His people everywhere, in accordance with His will, is the desire of one who feels unworthy to be called a child of grace.

Thomas Proctor,
Edgecombe County, N. C.
Aug. 8, 1856.

COMMUNION.

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

Dear Sir:

I am sending you one dollar for you to send the Landmark to Elder E. C. Oakes, Semora, N. C., one year. Send him the back numbers to July 15, if you have any.

I am sending a piece your father wrote years ago that I would love to see in print again as it seems so solid. It did me good to read it. Perhaps it will others.

A friend,
Mrs. S. G. Evans.

Communion.

Thos who really and truly commune in partaking of the bread and wine as of the body and blood of Christ, are and must be essentially one in Christ, and to truly and fully enjoy this blessed privilege each must not only have a good hope for himself, but he must be well assured in his own mind of the heirship or sonship of the other. He should also be at peace and in order in his own heart and mind, and must feel that his brethren are in order and in peace among themselves and to-

wards him, especially those of his immediate church.

One is not able and is not required to know more about the real inward character of another than that which is indicated by outward evidences. If one has been received into the church through a relation of what he regards as reasons of a hope, and the ordinance of baptism has been administered unto him, and his walk is good so that your mind is undisturbed as to confidence in and fellowship for him, you find no hesitancy in communing with him, and cannot reasonably refuse to do so, notwithstanding in reality he is not a child of God, having deceived the church, and is perhaps himself deceived, or is like Judas Iscariot, a devil. Jesus knew the hearts of His disciples, and who should betray Him, but the apostles did not know either Judas or Jesus, only as Jesus told them who should betray Him, and that he was a devil, and revealed Himself that He was the Son of God. If the church were required to know certainly that each of its members was truly born again and was in gospel order and in peace, in order to partake of the bread and wine in communion, doubtless it would never be able to observe that ordinance, "but let a man examine himself, and so let him eat of that bread, and drink of that cup." Each one is supposed to know his own mind. Yea, he is commanded or admonished to examine himself that he may know his own mind as to how, what and wherefore he should eat. If one eats and drinks to satisfy his natural appetite, or to become gluttonous or drunken, he eats and drinks un-

worthily—in an unworthy manner—in a manner not according to the pattern in the scriptures, and thus eats and drinks damnation or condemnation to himself. This does not have reference to the condition of the eater—as to whether he is or is not worthy—but to the manner of eating as to whether it is worthy or unworthy. One may be worthy to eat and yet eats in such a way as to dishonor his Lord and Master, and another may be unworthy and yet eats literally, though not naturally, in a worthy manner.

When you come before the Lord in any respect, and there remember that your brother has aught against you, you should leave your gift there before the altar, and first go and be reconciled unto your brother. Should this not be particularly true before you offer your gift in communing? If you do this and have not neglected to observe that other command: "If thy brother trespass against thee go and tell him his fault between thee and him alone," and have brought the matter to a gospel conclusion, you are in order and in peace, and may commune; otherwise it seems to me you may not.

The church may only commune with profit and comfort to herself, it seems to me, when she is both in order and in peace, and this condition can be maintained only through the knowledge and faithfulness of each member, individually considered, as each one must act for himself according to what he feels or knows in his own heart.

A church may be in order but not in peace, but it cannot be in peace and not in order. If there is any

one condition more indispensable than another upon which communion is consequent, it must surely be peace. Christ is our peace, therefore when we have peace we have Christ, and together with Him all things, but if we have not peace we have not Christ—we have nothing, and without Him we can do nothing, therefore without Him we cannot commune.

If the church is proceeding with any and all matters which are before it according to the gospel, it is in gospel order, and is seeking peace. When peace is obtained, and found to prevail throughout the church, then it may commune in gospel order and peace. But there may be a member in that church which may not have peace in himself, but who, like the church, is endeavoring to maintain gospel procedure. The church being in order and peace as a body may determine to come to communion, not knowing of this brother's matter, which he is not allowed to make public. The church, in determining to commune, should make inquiry for the peace of the church and of each member thereof. Whereupon this member in distress should ask the church to defer communion that he may have opportunity to avail himself of the privilege of participating with the church in the ordinance, and the church should, without a question, give him ample time to report himself ready to commune.

After a time this brother comes before the church and reports that one has done him very great wrong, and has confessed his fault and asked forgiveness and seems penitent, and that he wants to forgive him

and fellowship him and be at peace with him, but he cannot, because he is unable to believe him to be a child of God, and has prayed for some manifestation of his sonship and has received none. Should he have kept silent or did he do right in telling the church what must be done? In my judgment he did right to tell it to the church, and if he has the confidence and fellowship of the church he cannot be excluded, however, the church should satisfy herself about the reasonableness of the charges and the position of the one holding them, and if he still retains the confidence and fellowship of the church, but cannot confide in and fellowship the one under censure, he must be retained even to the exclusion of the other.

A sense of unworthiness is not a sufficient reason for not communing. If you are in order and in peace, and are worthy otherwise to belong as a member among the brethren, you are worthy to commune, and should not fail to do so.

These thoughts are in answer to certain questions and given for what they be worth, however, in the hope that they may be of some comfort to those desiring such.

P. D. Gold.

ANSWERS TO QUESTIONS.

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

My Dear Sir:

I noticed in the Landmark some time past two questions asked by an unknown brother. I have looked for an answer from some one to them, but as yet I have not seen them. So if you will permit me, I will answer them, as I see them.

First question: How was Adam a figure of Him that was to come?

Second question: How was Adam made in the image and likeness of God?

Now, to the first. Adam loved Eve more than all else of God's creation. And God had given Adam a law, and Adam was to keep that law. But Adam had told Eve about that law, "That we must not touch it lest we die." But satan saw where he could get her. So he said, "God doth know that ye shall not surely die, but that your eyes shall be opened and ye shall be as gods, knowing good and evil." So she partook and did eat, and gave to Adam and he did eat. Why? Because he knew Eve was gone from him because she had done that God forbid, and death was her penalty, so she and Adam would be separated by death. Therefore, rather than to be parted, "I will have to die to be with you." So for the love he had for Eve, above all things else, he went in death to be with his bride. And there he stands, the figure of Him that was to come. He went into death, knowing it, to be with his bride. So Jesus went into death, knowing it, to be with his bride. So Adam was a figure of Jesus who was to come. Jesus loved His bride more than all the world besides, and went into death, knowing it, to take his bride out of death, that she might be with Him where He is in the presence of His Father, in that prepared home above, in that bright world which shall never end. So, I hope this will satisfy the unknown brother on the first question.

Now we turn to the second ques-

tion: How was Adam made in the image and likeness of God? Now, (to be as short as possible), God was a three-one God, and Adam is a three-one man. How? God first created him. Male and female created He them, and commanded them to go and be fruitful and multiply and replenish the earth. This was in his first state. So, you see, Adam had a command given him while he was in the earth. For there was not a man to till the ground, and it had not rained on the earth. So God caused a mist to rise and watered the face of the ground. And God said, let us make man in our image after our likeness. So He formed man of the dust of the ground. Well, here he is, a form of a powerful man, yet he was silent and could not move hand nor foot, but God breathed in his nostrils the breath of life, and man became a living soul, made in the image and likeness of God. A three-one man, created, formatted and animated. It is enough.

Yours truly,

Jesse D. Fly.

Now I wish to send to you an article written some time ago. It was first written in the Signs of the Times, but that was when I was a kid, 1856. I was born 1853 and my wife, who is his daughter, in 1854. So we wish to have it in the Landmark again when you have space to spare, and oblige us, Youre, J. D. Fly and P. E. Fly.

Now, John, we ask you to give us some more of your good words in the Landmark. Every time you write, it acts as a fertilizer, as a pulverizer to the whole crop of the

writings in the Landmark. Now, don't think me intruding on your premises. I just love every word you've written. So, come again, and let your voice be heard in the land of promise, to the children of God. And may God's blessings flow upon you in all your work, in serving His people in this time of great distress.

Yours truly,
Jesse Daniel Fly,

Rocky Mount, N. C.
630 Clark St.

A GOOD MEETING

Dear Mr. Gold:

Please let me say through the Landmark, that our Annual Communion Service on the fifth Sunday in July was a most comforting meeting and well attended by brethren and sisters present from ten of our sister churches, and our church, Lawyer's Spring, much appreciated their presence. Ministers present were Elders W. C. Edwards, Paul Jones, H. L. Almond, W. M. Coley, Oscar Broome and James T. Jones. The gospel was preached in power and demonstration of the Spirit and the saints built up and edified.

We wish to glorify the name and work of the Lord and praise Him for His goodness and mercy to the children of men. How pleasant it is for brethren to dwell together in peace and love and looking over each other for good and not evil. My dear only living aunt, Sister Fannie Safley, was blest to be present and enjoyed our good meeting.

Yours in hope,
J. W. Jones,
Peachland, N. C.

MESSAGE FROM MRS. ROWE.

Dear Mr. Gold:

Find enclosed money order for \$2.00 to pay on my subscription to Zion's Landmark. This was due April 1st, but circumstances over which I had no control, were such that I could not send it.

I love the dear paper just the same, and my desire is that God will continue to bless our beloved Editors and each one who contributes to its pages.

Thus far the Lord has led me on, as unworthy as I am. My hope and trust is that He will never leave nor forsake me.

With love to you and yours, and the household of faith,
Mamie W. Rowe.

LOVES THE LANDMARK.

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

Dear Mr. Gold:

I am indeed very sorry you had to send me a bill for the money due you on my blessed Landmark. It is a great pleasure to poor old Juda. The Lord only can know how glad I was last night when my dear child came in home to see me and gave me this one dollar for me to send in to you on my Landmark, and said, "Mother I will give you another dollar soon," so I hope to be getting \$2.00 to you soon. I hope this one will get there all right as I have no other way just now to send one dollar. So hope this will be some help to you. I want my Landmark to come on for it is food for my poor needy, hungry soul.

Juda Watkins,
Kernersville, N. C.,
R. 3, Box 31

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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LOVE AND HATRED.

Whom or what shall we love, and what shall we hate? We should desire to do right, with regard to our likes and dislikes. "O God, lead us in the way of life everlasting."

Jesus commanded that His people love one another. And yet, we are so finite, that we cannot rightly judge. All judgment is committed into His hands.

Solomon said, "No man knoweth either love or hatred by all that is before them." He gives the reason, saying: "All things come alike to all." "That, there is one event to the righteous, and to the wicked." That the heart of the sons of men is full of evil, and madness is in their heart while they live, and after they go to the dead." (Eccl. 9:1.)

After surveying all creation, he said, "That the righteous and the wise and all their works are in the

hand of God." All are at his disposal. Therefore, said Solomon, "Let us hear the conclusion of the whole matter: Fear God and keep His commandments; for this is the whole duty of man."

There is no escape, no hiding from God, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:13, 14.)

The wise man said: "Though a sinner do evil an hundred times, and his days are prolonged, yet, surely I know that it shall be well with them that fear God; but it shall not be well with the wicked." Why? Because he feareth not God. "The fear of the Lord is the beginning of wisdom."

Concerning those who do not fear and tremble before Him, He saith: "Your words have been stout against me, saith the Lord. Ye have said, it is vain to serve God. And, (ye have said) what profit is it that we have kept His ordinances, and that we have walked mournfully before the Lord of Hosts." "Not only so; but ye call the proud happy, yea, they that work wickedness are set up." Honored. "They that tempt God are even delivered."

Solomon gives the reason, by saying: "Because sentence against the wicked is not executed speedily, therefore the heart of the sons of men is fully set to do evil."

There is hope for those who fear the Lord. In Malachi, 3rd chapter, we read: "Then they that feared the Lord spake often one to another, (not one against the other.) "And the Lord harkened and heard it, and a book of remembrance was written

before Him for them that feared the Lord and that thought upon His name." Of such He said: "And they shall be mine, in that day when I shall (not may) make up my jewels: I will spare them, as a man spareth his own son that serveth him." "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not." (Malachi 2:17).

God is high, holy, and above sin, yet He is merciful. Hates sin, and the abominations of His people, yet loves sinners, and gave His blessed Son to save sinners of whom Paul felt to be the chief.

God speaks, by Solomon, of six things, yea seven, that are abominations in His sight. (Prov. 6:10-19) His attitude to His people is one of love, mercy, grace and truth; but, sayeth Solomon, "The way of the wicked is an abomination to the Lord; but He loveth him that followeth after righteousness." (Prov. 15:9).

It has been said, "To love those who do us good is human, to love those who are our enemies is Divine; but to hate God, or those who are godly in their deportment is devilish." It is only through Him and by the ministration of His Spirit, that sinful men are enabled to bear the fruits of righteousness, for "all your righteousness is of Him, saith the Lord."

Jesus said: "Greater love hath no man than this, that a man lay down his life for his friends." Jesus is the only friend to sinners, who doth pay all their due, and hath fully met all the requirements of Divine Justice, therefore it is He who will present

them all before His Father, in His glorified image.

Our highest conception as to the Love of God for the Son, is our best index as to how His people should love God and His Christ.

We do not find that the Lord's people are admonished, at any time, to do other than according to His commandments and admonitions.

Jesus said: "Ye are my friend if ye do whatsoever I have commanded you."

What blessed privilege to be reckoned as the friend of Jesus. And what a friend the sinner, saved, hath in Jesus. "He is the friend that sticketh closer than a brother." He never sleeps nor slumbers; but is ever watchful over His people.

If Jesus is your friend, you are His friend by His choice, by selection, by election. "Elect according to the foreknowledge of God," nothing can separate you from His love, which is everlasting.

Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father, in my name, He may give it you."

Who should we love? His people, the Bride of Christ. Jesus said, "These things I command you, that ye love one another." Since we are taught, that: one event happeneth unto all; the wise and the unwise; the righteous and the unrighteous; it cometh all of us to be charitable, and as Paul said, "As much as lieth in you, to live peaceably with all men."

Love is the fruit of the Spirit. "He that loveth not knoweth not God;

for God is love." Therefore: John said: "Beloved, if God so loved us, we ought also to love one another." All spiritual love, and service, cometh, not of the flesh, but from above. "No man hath seen God at any time." He is the Fountain sealed, yet the water of life proceedeth from beneath the throne of God, and graciously flows into the garden of his grace, waters, and refreshes the plants of his pasture, restoreth the soul, and brings all the blessed train of comforts, that the people of God are blest of Him to enjoy in time, and in eternity.

"If we love one another, God dwelleth in you, and in us, and His love is perfected in us." "In Him (Christ Jesus) verily, the love of God is perfected."

Whom shall we hate, or what shall merit the hate of man? "If a man say, 'I love God,' and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we of Him, "That he who loveth God love his brother also." (1st John 4th. ch.)

We are not justified, in hating or maligning, any one of the Lord's chosen people. We are too finite to judge as to whom and where the sons of God may be found. We know "it is an innumerable number, and that they shall come from every nation, kindred, people and tongue." The best we can say is, "Lord, Thou knoweth all Thy people." May we not judge unrighteously, but leave it all to Him who knoweth the end from the beginning, and who hath purposed in the counsels of eternity, to save His peo-

ple with an everlasting salvation.

If we have hatred in our hearts, let us be careful that we do not hate God, nor that we hate men unjustly. Jesus said, "If they hate you, they hated me before they hated you." And He also said, "He that hateth me, hateth my Father also." But, says one, are we not justified in hating our enemies? Let the scriptures answer. Jesus said, "Ye have heard that it hath been said, 'Thou shalt love thy neighbor, and hate thine enemies.'" But, said Jesus, "I say unto you, love your enemies, bless them that curse you, do good to them which despitefully use you, and persecute you." Jesus gives the reason for His admonition, saying, (do this) "That ye may be the children of your Father which is in heaven." The critic may say this is unsound counsel; but it was Jesus speaking and He gave the reason, saying: "For He (the Father) maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. "For if ye love them (only) which love you, what reward ye? Do not even the publicans the same?" "And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?" "Be therefore perfect, even as your Father which is in heaven is perfect."

This high, spiritual plane can only be attained unto as ye are raised up in Christ, and His love, and the love of the Father made perfect in His people through Him is the very embodiment of divine perfection.

No guile was found in His mouth. He was without sin, yet humbled Himself even unto the death upon the cross, that sinners be redeemed

from the curse of sin.

There seems to be a marked difference in the love of God toward sinful men, and their abominable deeds. While Jesus said love your enemy, the scriptures teach that: God hateth every evil way and we read: "The fear of the Lord is to hate evil, and arrogancy, and the evil, and the froward mouth, do I hate." (Prov. 8:13) Yet, we hear Him say, "I love them that love Me, and those that seek Me shall find Me." "If we love Him, we are told it is because He first loved us, and gave himself in Covenant redemption for us."

David said, "I have hated them that regard lying vanities; but I trust in the Lord." (Psalms 31:6.)

May we not with humility say with David: "Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil (way) thing, to practice wicked works with men that work iniquity; and let me not eat their dainties. For, says David, "Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloodily men. For they speak against thee wickedly, and mine enemies take Thy name in vain. Do not I hate them with a perfect hatred, that hate Thee." I hate them with a perfect hatred, I count them mine enemies. Yet, he says: "Search me, O Lord, and know my heart; try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting." (Ps. 139th. Ch.)

May we be led in the way of truth, and be led to love God and His people.

O. J. Denny.

BEAR CREEK ASSOCIATION TO MEET AT CLARK'S GROVE.

The Bear Creek Primitive Baptist Association, the meetings of which have heretofore been commencing on Saturdays and closing on Mondays have been changed and ordered by the last Session of the Association, hereafter to begin on Fridays and close on Sundays, as this arrangement is thought to be more convenient for us and our visitors. The next Annual or Fall Session is to convene with the church at Clark's Grove, Stanly County, N. C., near the town of Stanfield between Charlotte and Albemarle and about three miles South of Locust. Locust is Bus Station on Hard Surface Road 27 from Charlotte to Albemarle. If further information is desired communicate with brother George Furr at Stanfield, N. C. This session is to commence on Friday before the first Sunday in October, 1938. The Introductory Sermon is to be preached by Elder Oscar Broom or his alternate, Elder Paul Jones, at eleven o'clock A. M. The business session right after noon and then a short and last business session Saturday about ten A. M. for roll call of names of our messengers and reports from sister corresponding Associations. While the Association is in Session in the church house preaching services will be conducted at the stand nearby. Remainder of Saturday and all day Sunday to be devoted to preaching services with recess for lunch each day at noon. All orderly Primitive Baptists and friends invited to attend. Elder W. C. Edwards, Wingate, N. C., is our Moderator
J. W. Jones, Clerk,

Peachland, N. C.

SEVEN MILE ASSOCIATION.

The Seven Mile Primitive Baptist Association in the fifty-eighth annual session will, the Lord willing, convene with the church at Hickory Grove, Johnston County, North Carolina on Friday before the third Sunday in September, continuing through Sunday. The church is located eight miles east of Benson at Peacock Cross Roads. Those coming via Benson, will turn east and follow hard surface highway to the church. Those coming from eastern part of state will come via Newton Grove.
L. W. Turner.

KEHUKEE ASSOCIATION NOTICE.

The one hundred and seventy-third annual session of the Kehukee Primitive Baptist Association will be held with the church at the Falls, Tar River, First Sunday in October and Saturday before, and Monday after. The church is located about one mile north of Rocky Mount, N. C., on Gold Rock road.

We invite all lovers of the truth to meet with us, and we especially invite the ministering brethren.

A. B. Denson, Moderator,
B. S. Cowin, Clerk.

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

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THE LORD PUNISHES WICKEDNESS.

"And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrath, keeper of the wardrobe, (now she dwelt in Jerusalem in the college:) and they spake to her to that effect. And she answered them, thus saith the Lord God of Israel, Tell ye the man that sent you to me.

Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah.

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

And as for the king of Judah, who sent you to enquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel concerning the words which thou hast heard:

Because thine heart was tender, and thou didst humble thyself before God, when thou heardst his words against this place, and against the inhabitants thereof, and humbledst thyself before me; I have even heard thee also, saith the Lord." 2d Chron. 34:20-27.

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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"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

TRY THE SPIRITS.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." John 4:1.

We see in this passage of scripture there must be more than one spirit dwelling in us, and among us. My experience is that there are two spirits within me. How am I to try these spirits, whether they are of God? I find myself unable to compare the spirits. But God through the Holy Ghost, the Comforter, has the power to teach His people the difference between the spirit of the flesh and the spirit of God. Ye are of God, little children, and have overcome them: because greater is He in you than he that is in the world (the flesh). I feel that I have been made to experience with Paul, when he said: 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. For the good that I would I do not; but the evil which I would not, that I do. Dear readers, this is my experience. I tried every way possible, it seemed to me, to overcome this warfare that was going on within my life and soul, but without avail. I tried human works, putting forth every effort that I could to bring peace in my troubled breast. For I was troubled and bowed down. When I

would look over the faces of those whom I felt to be my friends in this world, I found that their faces did look to me as though they were passing through the same experience I was. They did not understand me.

But when it pleased God to reveal in my heart by the Holy Spirit: Ye are of God, little children, and have overcome them: (through Jesus) because greater is he that is in you, than he that is in the world (the flesh). 1 John 4:4. You know how good you feel when you have an earthly problem, and you have tried every way known to you to solve that problem, but without success. Then some one comes and shows you that they have completely solved the problem for you, and tells you that you don't owe them anything for what they have done for you. Then you would rejoice and want to tell everybody about it. Then it is good news to the children of God: when we read and feel to experience with Paul, when he said: "There is therefore now no condemnation for them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. "For the law of the Spirit of life in Christ Jesus hath made you free from the law of sin and death." Rom. 8:2.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any

longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. For the wages of sin is death: but the gift of God is eternal life through Jesus Christ, our Lord.

So, the child of God is being taught (spiritually by the Holy Ghost) that it is Christ that liveth within me that doeth righteously. The Spirit itself beareth witness with our spirit, that we are the children of God.

What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your Spirit, which are God's.

Here we notice that our spirit and our body is God's. And that it is in this temple that dwelleth the Holy Ghost (our teacher). We, within ourselves, cannot please God. We spoke in the outset, that we have tried to do that without avail, when we were being taught that we were sinners—and stood guilty before a just and Righteous God. Now, being taught that sin was condemned in the flesh by Jesus Christ our Saviour, we have no more love for sin. This I say then: Walk in the Spirit, and ye shall not fulfill the lust of the flesh. But if ye are led of the spirit, ye are not under the law.

The works of the flesh are mani-

fest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have told you in time past, that they which do these things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 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.

I believe Paul had under consideration when he said: "For all the law is fulfilled in one word"—That word is "love." For God is love. So then it is His Spirit, "love" that is working in us to "love thy neighbor as thyself." Work out your salvation with fear and trembling, for it is God working in you, both to will, and to do, of His good pleasure. So, we see, that we experience that this is a work of God and not of man. No flesh can be justified in His sight.

The Spirit itself beareth witness with our spirit, that we are the children of God. And we know that all

things work together for good to them that love God, to them that are called according to His purpose.

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. Beloved, if God so loved us, we ought also to love one another.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? So sayeth the scripture.

Let every one of us try the Spirits and see whether they are of God.

Jesus is our peace. He is our justification.

Brethren let us love one another, as Christ loved us, and gave Himself for us.

Yours in hope of eternal life,

Posie W. Ashworth,

Box 917, Danville, Va.

PROPHECY.

Elder B. S. Cowin,

Williamston, N. C.,

Dear Brother Cowin:

As I promised to try to write you something on the seventh chapter of Daniel, I will, by the grace of God, I hope, (for I see no other way in which I can approach Him), so vile, unruly and full of sin am I, that I often wonder at His great goodness and mercy to me, the chief of sinners, and yet often fearing I am deceived in the whole matter. However, I hope I am sometimes reassured by Him, in whom I feel is all my hope, and realize that without Him I can do nothing. I will try to

comply with that promise. I realize there are many who will not agree with my contentions, but it seems to me that if people would consider and look about them they couldn't help but see the coincidence and wonder at least.

I am sure that Daniel was permitted and ordained to look down the corridors of time and see the things that we, in these latter days, are viewing with our own eyes and wondering what it all means; just as John spoke of in the 13th chapter of Revelations, (for both chapters are speaking of the same thing), when he said, "The whole world wondered after the beast," and you and I know that the whole world is wondering today as to just what it all means. Some may say I am trying to mix divine and profane things together, but ever since the creation of Adam in the Garden of Eden, nearly six thousand years ago, God has been dealing with man, rewarding him in obedience, and punishing him in disobedience and unbelief.

Now, lest I be accused of being (as I have been) a conditionalist, I will say here that God has from before the foundation of the world, before the first grains of dust of the highest hills were laid, in the midst of eternity, when the earth was without form, and void, did covenant and bargain with His Son to redeem from the curse of the law every one of those whom He loved and to whom He gave Jesus,—the Mediator between God and man. Jesus, according to promise, has come and fulfilled every jot and tittle of the law and left not one iota of the law to be filled by any of His people, but has paid the whole bill, leaving noth-

ing to chance or to the will of man. "Upon this rock (Jesus Himself) will I build my church, and the gates of hell shall not prevail against it." So there are no conditions to be complied with to inherit that which God has laid up for His chosen people.

In the 2nd verse of the 7th chapter of Daniel he says: "Behold, the four winds of heaven strove upon the great sea." 3rd verse, "And four great beasts came up from the sea, diverse one from the other." Winds, as you know, are organized bodies of air, all or each one going or pulling, or driving rather, in one direction, and seas are bodies of water and certain divisions of the ocean.

Now these four winds are the four great bodies of people, or divisions of people, that are in the world today, and correspond to the four great beasts that strove upon the great sea, as we expect to outline. The sea or seas are ages, or great periods of time, of which there has already been three complete ages, and according to astronomers we are now in the beginning of the fourth which, to our mind is the "Great Sea" spoken of above in the 2nd verse. To enumerate these ages or seas they are as follows—Antedeluvian, which runs from the creation of Adam to the flood, and from the flood to the first coming of Christ, and from the coming of Christ to the end of the gospel dispensation and next is the millennial age, which is now about upon us, according to our understanding of the condition of the present times.

Now, as we said before, these four winds and four great beasts are one

and the same, and are represented by the four great organized bodies of peoples that are in the world today, each one diverse, one from the other; and notice that each one comes in the order that Daniel named them. The lion is first and represents democracy, of which the United States is the chief exponent and the one which Daniel, no doubt, had reference to as he mentions that it had eagles' wings, which as you know, the eagle is the emblem of the U. S. As the lion is the "king" of the beasts, the U. S. is the greatest nation on earth today. Next is the "Bear" which is characterized by Russia, or the bolshevists. In history Russia is called a bear, as every school child knows. Next is the leopard as represented by Italy as the chief exponent of fascism and are called fascists. I do not know yet just what the four wings and four heads represent, unless it be the heads are men or rulers and the four wings are four nations under the four men, which are an aid to the fascists just as heads and wings are an aid to an eagle. The next beast is terrible to behold and tramples upon and destroys all the other beasts that were before it. This we are sure is the nazis of Germany under Hitler, who is the little horn that came up amongst the other ten horns. Notice that he has a mouth speaking great things, and notice who it is the world is so afraid of today and is wondering so about. "And all the world wondered after the beast." Rev. 13:3. We understand this beast is to destroy all the other beasts or forms of government that were before it, viz.: Democracy, Bolshevism or Communism

as it is known today, and Fascism, and is to continue until the second coming of Christ, who is Himself to destroy the fourth beast and will set up an everlasting kingdom.

Brother Cowin, I realize this is a deep matter, too deep for me to comprehend and explain in detail, but I believe I have given an outline of what is transpiring and is about to transpire. If you can see more in this than I do, I would be glad to have your opinions.

Thanking you for considering this, I remain, I hope, a little brother, seeking the truth, if not deceived.

J. Ira Hawkins,
Hurdle Mills, N. C., R. 1.

EXPERIENCE.

Dear Mr. Gold:

I am enclosing a letter from Brother B. D. Jenkins in which he writes a part of his experience. It is wonderful to hear him talk of what he has passed through. Surely the Lord must have visited him, and taught him things that he did not know: When one is taught of God and born again he becomes a new creature in Christ, and old things pass away.

Please publish his letter in the Landmark.

A. B. Denson.

Chose Wrong Place.

Dear Brother Gold:

I am by myself this afternoon except with God, for I once heard a good man say one of the happiest times of his life was when he was by himself and with God. Now this is a happy thought. I have been reading the Landmark and I take my Bible and read all the scriptures

pointed out. I am a new, or young member, having joined at Pleasant Hill the Fourth Saturday in July, the 23rd., was baptized by Elder A. B. Denson Sunday.

In reading the Landmark I came across a letter in which I wrote part of my feelings to my sister (for the half has never been told) and she thought so much of it she sent it to you for publication. It will be found in the August 15th issue, first page. I told her I joined the Methodist church 14 years ago, but found later it was 18 years. In reading I can witness a great many of the brothers and sisters in their trials and troubles and deliverance. I note one sister, Mary A. Wells, writing in August 1st, Landmark, page 279, where she said, "I wanted to be good and tried," but found she could not do anything herself. I, too, have had that experience. I would go to Sunday School and would try to be good, only to find it vain. For years did I try this at different times. Something would say, "Wrong place." I remember during these times once I was dressing. My mother, who was a true Primitive Baptist, said to me, "Buddy, where are you going?" I said, "To Sunday School." She spoke as if she didn't like it. I said, "Why, mama, you seem like you don't want me to go to Sunday School." She said, "Well, the good Lord will show you some day, I hope, that you are in the wrong place." It went on like this for several years. In the year 1920, the last week in May, there was a revival at McKendree church, held by a woman evangelist, of which I was opposed to ladies preaching

or speaking in public at that time.

Our Pleasant Hill school had a barbecue dinner at the end of school and invited this lady, a Mrs. Stadley, to be with us. She talked to me on the grounds that day. When I returned home in the afternoon I was much troubled and thought I would join the church. Here is where my experience started, if ever I had one. I sat down in a chair. My wife passed me, and I caught her and sat her down in my lap and began telling her my troubles. I told her I wanted to join the church, and we cried for joy together. I thought I had religion, to find later only a commencement of my conviction, which I have labored under for 18 years. She (my wife) was a member of the Christian church at Wilson. She said she would move her membership and be with me. We had a happy time for a short while, but I soon found I was in the wrong place. then I wanted to get out, but didn't want to be in the world alone, so I would try to pray.

I lived in this condition for nearly 16 years. About two years ago I began talking to my wife about this. She would say, "Oh, you are just an Old Baptist, anyway." I would say "Yes," and wish I was fit to be. She said, "You can serve the Lord and do just as good a work in one church as another," but something would tell me again, "Wrong place."

For two years my burden grew worse. On June 9, 1937, I was taken with kidney colic and was very bad off, the worst I have ever been. I was taken to the hospital for three days. My wife was sick in bed at the time and could not go. I kissed her goodbye and told her if I died I

hoped I was prepared. Seems I didn't fear death, but wanted relief. When I returned home my wife got better under the strain and got up. I had my daughter, who is a trained nurse, to wait on me. Neighbors came by the score. One old uncle said it would scare you but would not kill. One said it would return. I told them I didn't fear death. I felt the Lord was with me, keeping it to myself mostly. My burden grew worse until every time I would go to church something would tell me, "Wrong place." I would talk it over with my wife and we would go to hear Brother Denson preach. She, too, would like his doctrine.

Last June my wife was taken to the hospital. Had the doctor to her Monday. The doctor wanted to hear from her at 4 o'clock. I was taken with a hard aching chill at 11 o'clock, which lasted me until nearly night. I would lie down and get up again. I got a neighbor to go to Rocky Mount to the doctor, for me. He told him I was sick also and he sent medicine for both. I told my wife that wasn't the medicine I needed. I went to bed in the adjoining room, and if ever I prayed or tried to, I did that night, and feel I was delivered, but still wanted to keep it to myself. Next morning I felt my good wife was better. I went to the field to work. The doctor came and wanted to know where I was, and said I'd better take that medicine to the field with me for I would have another chill the next day, but I have a medicine that he didn't know about. That was June 8th. I haven't had a chill since I was in so much trouble. My wife died in the hospital June 16. It

seemed more trouble than I could bear. I asked the good Lord what would He have me to do. Something said, "In the wrong place." The Fourth Sunday in June, our preaching day at Pleasant Hill, I wanted to go, but my son-in-law had come to see me from a distance, and wanted to go another way to see my son's crop. So I yielded, and didn't go to church. Monday morning here is where I got whipped and was made to give up thanks to the good Lord. I went to the field to sucker tobacco. I had Mr. Denson at that time on my mind so much I was most tempted to stop work and go tell him, but fearing I was deceived and would fail, I kept on. About 10:30 o'clock, I looked over the hill and saw a man coming, walking, whom I recognized as Mr. Denson. I said to myself, "Who has sent you? I won't tell him my troubles." He came and as we talked he said, "Mr. Jenkins, I was sorry to hear of your wife's death." I said, "Mr. Denson (wanted to say Brother), I have given her up to the good Lord, and that is not my trouble." I said, "I am in so much trouble over my soul's welfare I don't know what to do." He said he was glad to know that. I thought it was a strange answer at the time, but I see through it now. We talked on for an hour. He asked me what was troubling me the most. I told him I felt I was in the wrong place. I told him I wanted to go to his church, but didn't feel fit. He said, "That is when you are fit." We then came to the house. He came back another time. I was in more trouble then than ever. I was in one church and wanted to be in another. I wanted to see Brother

Mark Calhoun, who was so very nice to me in my wife's sickness and death. So I went to see him. He was at the tobacco barn. I said, "Mark, I want to talk to you, and seeing that Bible with you, makes me more free to talk." And I began to tell him my troubles. I asked him if he sent Mr. Denson to see me. He said, "No, the good Lord did that." He advised me to offer to the church. When I left him I told him I wanted to see my sister Mittie Dupree so bad. He said, "I would go to see her." But I told him I didn't know where she was and that she was coming that week-end. To my heart's delight when I got back home she drove in behind me. I grabbed her and cried for joy. Told her I wanted a long talk with her after supper. But could not wait and as my little girl commenced supper we began to talk. She said, "Bud, I have been seeing this was coming for the past two years. I have told Sister Leah it would happen."

Elder A. B. Denson came again, and I was in so much trouble over my soul welfare and losing my wife, I asked Brother Denson if he thought the good Lord took my wife to make me come home or to make me confess before men. He said he thought not, that the Lord had an appointed time for all things. This cousoled me very much. He invited me to come to church, which I did, and was admitted Saturday, July 23rd, and baptized Sunday by Elder Denson. It was the happiest day of my spiritual life. All the brothers and sisters seemed so glad to have me in their fold. I feel the good Lord has been with me since.

Some of the brothers tell me the good Lord will leave me, and I will have to fight the devil again. I dread the day when this may happen. I pray it won't.

Now, I don't know whether you call this an experience or a life's history, for I have brought both in together. I could write much more, but fear I have made a mess already. Will have to ask you to correct mistakes, as I am uneducated, as you will see. I enjoy the Landmark so much. It is like going to preaching every day, and I get so much good Bible thought out of it.

May the good Lord take care of you for a life long time, that you may continue the good work in the cause of Christ, is the prayer of a brother, I hope, in Christ.

B. D. Jenkins,

Rocky Mount, N. C., R. 2.

EXPERIENCE.

I have thought to write some of my experience, but put it off from time to time. I like to read the experience of others so well I would like for them to share with me in my joys and sorrows.

When I was a small boy I had serious thoughts about the world coming to an end and everything—people and all—being burned up. I wanted to be dead before that time came. When I was 14 years old I was led to believe that I could get religion and be saved and I wanted to do that. So I went to the altar made of wood, and knelt on my knees and stayed there until the preacher told me to get up I was all right. So I got up and thought I was saved and joined the Methodist church at 14 years of age, and

was soon teaching Sunday School.

I got along all right until I was 23 years old, and I then saw myself in an awful condition, unsaved, and didn't know where the church was. So I wrote the pastor of the church and asked him to give me a letter. I didn't know what I would do with it. I hadn't anything against anyone. So he mailed me the letter. I was in that condition for three years. I would go to hear all professions, but it wasn't anything to me. I would read the testament, but it was a sealed book to me. But in December, 1916, I hope the Lord made Himself known to me. It appeared that I was in heaven with the Primitive Baptists and was singing and shedding tears of joy for the first time in my life. I have never forgotten that night. I go back there daily in my feelings. I arose from my bed satisfied as to where the true church was. I had a mind to offer myself to the church, but I went four long years before I offered to the church and was received and baptized that day. It seemed that my troubles were over then.

I got along all right for two years. It seemed that I was doing what the Lord would have me do, but He showed me, if not deceived, that I must preach His word. I thought I couldn't do that. So I went on for ten years, begging the Lord that if the impression was not of Him to remove it, but if it was of Him to give me more evidence. I suffered loss of property, I was burnt out, and in five months my little boy was taken from me. I can't tell what I suffered, but believe that all things work together for good to them that love the Lord. I was made willing

to offer myself as a public man January 1, 1933. I was ordained to the full work of the ministry September 18, 1935.

I was asked not long ago what was the best evidence that a man was called to preach. I said the best evidence was that he did preach.

I was willing nearly 17 years ago for the church to be my judge, and I am yet. I hope to live in a way to never bring reproach on the cause.

Do as you think best with this.

H. L. Almond,

Albemarle, N. C., R. 3

LET HIM THAT IS ATHRIST COME.

"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 the water of life freely." Rev. 22:17.

To explain this passage of scripture as it seems it has been presented to my mind, I will have to refer to the Bible to get an intelligent meaning of what the Bible says about the "Spirit," the "Hearing," the "Thirsting" and the "Will."

Paul, in 1st. Cor. 15:45, 46, says: "And so it is written, the first man, Adam, was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

As I understand Paul, when a man is born in this world, and breathes the breath of life, he becomes a living soul, (1st. Adam) afterwards when this man is quickened by the power of God, regener-

ated, born again, born of the Spirit, he then is a spiritual man (2nd. Adam).

Therefore the invitation, "The Spirit and the bride say come," is addressed not to the natural man, but to the spiritual man. One that has been born again and as in John 1:13, "Which were born not of blood, not of the will of the flesh, nor of the will of man, but of God."

"Let him that heareth say come." Jesus speaking to the Pharisees uses these words as recorded in John, 8:47, "He that is of God, heareth God's words: Ye therefore hear them not, because ye are not of God."

Therefore if one is able to hear God's words he is of God, and comes to Him not to obtain the blessing of hearing, but because he is already blessed with a hearing ear and understanding heart.

"Let him that is athirst come." The natural man according to my little understanding of what I read in the scriptures understandest not the things of the Spirit of God; neither can he know them, because they are spiritually discerned. Then how can a natural man thirst after spiritual things, that he knows absolutely nothing about?

Jesus says in Matt. 5:6, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Those spoken of here are already blessed, because they have a new heart, a new desire, and a new man. Old things are passed away; behold, all things are become new, and all things are of God, who hath reconciled us to himself by Jesus Christ. All these invitations in this scripture are to those that

have a spirit, that can hear and do thirst after righteousness, they are free, without money or without prices. Nothing you can work to get or buy, it is the gift of God.

J. White.

little story longer than I intended. Very unworthy I feel to be.

From a little sister, I hope. If true, it is by the grace of God.

Mrs. Lessie Davis,

Spring Hope, N. C., R. 1.

SENDING US A SUBSCRIPTION.

Mr. John D. Gold,

Wilson, N. C.

Kind Friend:

And also brother, I feel to say. I am sending you a post office money order with which to pay subscription to Zion's Landmark for W. B. Walker, Spring Hope, N. C., Route 2. I have been reading it a long time, for my father has been a subscriber for quite a number of years. I do enjoy it myself so much, and he cannot read himself but gets mother and us children to read for him. He seems to enjoy the good pieces which it contains so much. I sure hope some of us will be blessed to keep it going to him and mother as long as they live. I read it myself more than any other reading matter except the Bible. I sometimes have a little hope that I have been born of the Spirit of the Lord, which I wouldn't take the world for it, and then I get so low down I feel like there is nothing to it for me. But at the same time I know that God is able to do all things after the counsel of His own will, of which I am glad.

I sure do hope the Lord of heaven and earth will bless you as publisher, also the editors, to still keep the paper going, also to keep its pages clean and sound for the comfort of the faithful ones that love each other wherever they may be.

I will close, as I am making my

LOVES THE LANDMARK.

P. D. Gold Pub. Co.,

Wilson, N. C.

Dear Mr. Gold:

As my time is over due I thought I would send in for it one more time, as I think every day surely something will happen to me. It is not any use for me to tell you I like to read the Landmark. I enjoy most every piece in it. If I had language to tell my feelings, I would try and write it. I hear some say we are living in the last days. As I was working in the field myself sometime ago, it seemed something spoke to me and said, "How much longer will time have to last before there will not be but eight souls to be saved?" I never heard anyone say anything about it in my life, as I have any recollection of. I never thought of such a thing before in my life. Some say they can do right. I ask them why they don't do it. It seems to me I don't know what's right for me to do. If I only could feel I was doing the will of God, it seems I would be happy in this life. I think more about the hereafter than about this world's goods. I don't claim anything in this world. I have what folks call home, still I don't feel that I can stay with it much longer.

Yours in love,

J. J. Shepherd.

LOVES THE LANDMARK.

Dear Mr. Gold:

I am enclosing check for \$2.00 to pay for the Landmark. The blessed Lord has spared me to pass through another year to enjoy reading the pages of the dear old Landmark, which are very comforting to me, as I am almost alone since my old father passed away from me. He was ninety-six years old and was greatly afflicted for the last few year.

I love the dear paper. I do not want to miss a copy, and I trust that God will bless our beloved editors and each one who contributes to its pages. I would love to see more of Mr. John D. Gold's writings. I enjoy them.

We had a good meeting at Red Bank yesterday. Brother Roberts and Brother Joyner preached Jesus as the only way that poor sinners can be saved, and that is the preaching I enjoy, if indeed I know what preaching is.

May God's blessings flow upon you in all your work, is my prayer, for Jesus' sake.

Yours in hope,
Mittie Bright,

Greenville, N. C.

A GOOD LETTER.

Brothers and Sisters in Christ:

'Tis you I love to write to. I can't be with you long. So many of your precious faces I've seen of late, and may never see again in this low world of sin and sorrow. God blessed me to be at old White Oak Church the fourth Saturday and Sunday in July. And the fifth Saturday and Sunday I was at old White Oak to the union. And then

this past Saturday and Sunday, I was at Southwest quarterly meeting. I'll never be able to tell how happy I was listening at the gospel sound that I have loved since my early recollection. 'Tis more to me than all this world and oh, how I love to sit and look at the faces and hear the sweet singing and when I get so I can't help you sing, I hope I can grunt or hum. I crave the Lord will let me sing some of my good songs when I am dying, and I feel like He will. He blesses me in so many ways. I hope He enables me to be at our association in October. I'm trying to make all the preparation I can.

My eyes are about as usual. I can write, and then can scarcely read it, but I hope you can. I wish more of you would write to my dear old Landmark.

Love in abundance to you all, and I hope you pray for me, the least one of you all. Yet I have the hope that I am your sister, for you can't turn me off. I have no other brother and sister.

Susan Higgins,
Maysville, N. C.

LOVES THE LANDMARK

Dear Mr. Gold:

Enclosed find check for \$2.00 to pay for Landmark for one year from September 15, 1938 to September 15, 1939.

I am 82 years old and am able to see and read my Landmark without glasses and enjoy its pages. I don't want to miss a copy. And I wish you much success in your work.

Sincerely,
Mrs. Wright Goodwin,
Lowland, N. C.

ZION'S LANDMARK

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

Editor

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

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Elder M. L. Gilbert—Dade City, Fla.

Elder B. S. Cowin—Williamston, N. C.

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OCT. 1, 1938

"TURN ME AND I SHALL BE TURNED."

(Jeremiah 31st. Chapter.)

The word "turn" and its many derivative words, will be found very many times in the scriptures.

Who does the turning? "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning." (James 1:17.)

God hath not, doth not, will not, turn aside to do wickedly; but it is He who can and doth turn His people, from the way of sin and unholiness, to the way of life and immortality. It is He, also, who hath turned His erring people over to the wicked one to be sifted as wheat, and through the furnace of affliction, to cause them, anew, to turn unto the Lord and cry for mercy.

Our only hope is in the Lord.

If a brother be overtaken in a fault, shall we exclude or forgive? Let Jesus answer the question. "It were better for him through which offense come, that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." Therefore, Jesus said: "Take heed unto yourselves; If thy brother trespass against thee, rebuke him: and if he repent, forgive him. And if he trespass against thee seven times a day, and seven times a day he turn to thee, saying, I repent, thou shalt forgive him." (Luke 17:2-4) Not "should forgive"; but "thou shalt forgive." If the Lord is in the matter, He will give both the desire for forgiveness and the spirit of forgiveness. His work is perfect. Who among us needs no mercy?

There is much evidence in the world today, that many have turned aside after satan. (1st. Tim. 5:15) May the Lord turn from error unto truth.

David said: "When the Lord again turned the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. The Lord hath done great things for us; whereof we are glad." "They that sow in tears shall reap in joy."

Mad people shed few tears. Madness is not turned into the joy of the Lord. Most of the troubles in the world come from madness. Mad people, in or out of the church, are not willing to reason together.

Paul asks some of the Galatian brethren, "Why, after that ye have known God, or are known of Him, do ye turn back to the weak and beg-

garly elements of the world?" Timothy speaks of those who have turned aside to vain jangling."

"Thus saith the Lord, Thy people which were left of the sword in the wilderness, have found grace; even Israel, when I went to cause him to rest." "Thus saith the Lord: refrain from thy weeping (Rachel) and thine eyes from tears: for thy work shall be rewarded, saith the Lord, and thy children shall come again from the land of the enemy. And there is hope in the end, saith the Lord, thy children shall come again to their own border."

The Lord said: "I have heard Ephraim bemoaning himself thus: 'Thou hast chastened me and I was chastened, as a bullock unaccustomed to the yoke. Turn Thou me, and I shall be turned, for Thou art the Lord, my God.'"

What was the result? After that he was turned, and said, I repented, and after repentance was instructed, and said, 'I smote my thigh, I was ashamed, yea even confounded, because I did bear the reproach of my youth.'

What is the hope of Israel, and of all the children of God? Is it not in the mercy of God, who said, "Is Ephraim my son?" And answers, saying, "Is he a pleasant child? For since I spake against him, I do earnestly remember him still; I will have mercy upon him, saith the Lord."

O. J. Denny.

"WHERE ARE THE NINE?"

(Luke 17:17.)

Ten lepers met our Lord, but stood afar off as it was according to the law that any one who was af-

flicted with leprosy was to live separate and apart from those who were not so afflicted.

Leprosy is a type of sin, and a knowledge of sin in our hearts separates us from our former associates and we find no companions except lepers like unto ourselves, and we stand afar off from our former selves and practices and cry, "Unclean! Unclean!"

These lepers were aware of their uncleanness, just as every child of God, who has been quickened by the Spirit of God, realizes that in their flesh there dwells no good thing, and while their unworthiness, as a heavy weight, retards their every movement, keeps them humble and contrite, yet it gives them boldness to cry, "Jesus, Thou Son of David, have mercy on me." And every one who has the faith to wait by the roadside or stand afar off and wait for His passing by, will surely see Him and hear His pleasant voice pronounce the gracious words: "Thy faith has made thee whole," and the only need for their showing themselves unto the priest was that he might pronounce them whole, and ever afterwards they were free to mingle with their loved ones, because Jesus had spoken the word and they were clean.

Our best friends can only point us to the "Lamb of God, who takes away the sins of the world," but because we are dead in sin, we can never live till Jesus speaks directly to our souls and tells us to live.

The ten lepers were all cleansed, but only one returned to give glory to God, which seems to be a plain case of ingratitude, and we still ask the one question, "Where are the

nine?"

We find some of the finest men and women the world affords have never made any profession of religion, and ask why? We have to assume they have a reason for not doing so, and generally the reason is a very poor one when measured with the joys and spiritual blessings they deny themselves in order that they may gratify some desire of the flesh which the church would not be pleased to sanction, or it may be they plead their unworthiness which the church would gladly listen to, and graciously excuse as being a true mark of Christianity.

All those who have been taught of the Lord love Him for the glorious hope He has given them, for the knowledge of sin and the wonderful evidences of their acceptance with Him, they crave the sweet association and communion with those who have been taught of the same Spirit, and nothing short of this will ever satisfy the desire of their heaven born souls.

Just one poor stranger, a Samaritan came,
To give glory to Jesus' wonderful name,
For healing his body and healing his soul,
And inscribing his name on the heavenly scroll.

His heart was filled with the spirit of praise
To Jesus, his Saviour, for the gift of His grace;
Jesus speaks, in a tone all divine,
"Go in peace"—but where are the nine?

From such a low state he is wafted

on high,

To soar like the eagle far up in the sky;
To feast on the glories that are purely divine,
And wonder with others—Where are the nine?

He sings in his soul with each passing day
The praises of Him, who took his leprosy away;
For when Jesus passed by His only design
Was to cleanse ten lepers—but where are the nine?

In their sore travail they stood by the way,
And asked for the bread that only lasted a day;
Now Jesus has poured the oil and the wine;
Ten lepers were cleansed. But where are the nine?

Our Lord surveys the man on the ground,
As one that was lost, but now he is found,
And speaks the words that are purely sublime—
"Thy faith hath saved thee, but where are the nine?"

And oft when a few of the faithful are found
To gather together on the old church ground;
When seats are empty, they are often inclined
To ask the one question—"Where are the nine?"

When we come to the table to eat of the bread,
And to drink of the wine, as our

Saviour has said,
 And as we to Him our keeping re-
 sign,
 Again we inquire as to where are
 the nine.

Have they gone to the pastures that
 with verdure are green?
 Or gone to the mountains that are
 barren and lean?
 Or do they in the valleys recline?
 While we keep asking, "Where are
 the nine?"

B. S. Cowin.

W. G. WHITLEY

This dear old man of God was born in Johnston County, May 25th, 1850, and departed this life June 12th, 1938, making his stay on earth 88 years and 18 days.

He married Nancy J. Lane, January 30th, 1873, and to this union were born 9 children. Charlie and Everett passed away quite young, and seven live to see him put away. Mrs. J. A. Herndon, J. J. Whitley, Mrs. M. R. New, E. C. Whitley, and Mrs. D. L. Brock, of Durham, N. C.; R. L. Whitley, of near Kinston, N. C., and W. P. Whitley, of Wilson, N. C.

He joined the Primitive Baptist Church at Old Union, Johnston County, May 10, 1879, where he enjoyed the fellowship for many years, moving his membership to the Durham church some 35 years ago, and lived in peace and fellowship with his brethren and sisters.

His wife was a member of the Durham church, but departed this life February 9, 1918. She was a loving wife and good mother.

He made his home with his son, J. J. Whitley for about 25 years, and was a very active man up to eleven years ago, when he became unable to work, but visited around enjoying his church and friends. Three years ago he had a slight stroke, causing him to be an invalid, yet with these afflictions he remained strong in his convictions, and enjoyed seasons of worship with the brethren.

I have heard him tell his experience of grace, which was rich and lasting, many times, and it was always a Bethel spot to him. He enjoyed his pastor, Elder E. L. Cobb, and looked forward to the time when Elder Cobb was to come to see him.

His funeral was preached at Durham church by his son-in-law, Elder J. A. Herndon, and Elder E. L. Cobb, his pastor, and the words that were spoken were so sweet

and comforting because they were the truth, and came from ones that loved him, also the floral offerings were so beautiful, and seemed to express that high esteem which belongs to the children of God.

Beyond all these nice things that were said and done we have his life before us as an open book, which surpasses all these things, and that is that sweet hope in Jesus, the way, the truth, and the light. He was ready at all times to give a reason of his hope and delighted in reading the scriptures, and somehow I feel he had living grace, and that same grace bore him through death, and I felt like saying, "Well done, thou good and faithful servant. Enter now into thy joys."

I would like to say to my good brethren and sisters I write this in much weakness, feeling so unworthy of such a good father and mother, yet I hope I am thankful for all blessings, and may God bless us all to live as men and women in this present world that would be honor to mother and father, and give God all the honor and praise.

Written by his son (in hope),
 J. J. Whitley,
 Durham, N. C.

SISTER LUCY DAVIS.

Just a few words in memory of a very dear friend and sister in Christ, Sister Lucy Davis, born March 5, 1866, died June 7, 1938, age 72 years, 3 months and 2 days. She leaves to mourn her demise five children, with a number of grandchildren, brothers, sisters and a host of friends, besides her church, which will feel a great loss in her passing. She was of a quiet, unassuming nature, going about doing her duty to her home, church and neighbors, with no desire for making a display of her good deeds, but they were felt by all who dwelt about her and enjoyed her tender love and devotion.

She joined the church at Mill Branch, Nash County, Saturday before the 1st Sunday in April, 1910, and lived in sweet fellowship with the household of faith until the end. She went to church on the First Saturday in June and was making preparations to go the next day when she was suddenly taken seriously ill, having suffered a stroke, from which she never rallied, dying the following Tuesday morning. I was with the family part of the time of her sickness. She passed away as she had lived, sweetly and as gentle as the sacredness of God's love can make a dying hour. Her children were indeed watchful and attentive, doing all in their power to alleviate her suffering and, if in the providence of God, to restore her to health, but His call "Come Home," was given, the gate was ajar, and she entered into that land where they never grow old, where faith is

turned into sight and where sorrow is lost in eternal rest.

Her funeral was conducted from her precious church by Elder A. B. Denson, her pastor, and Elder J. T. Williams, after which she was laid to rest beside her husband, who preceded her to the grave many years ago. The large concourse of friends, the beautiful floral offerings and most gracious of all, tears, the language of love from saddened hearts, were mute but convincing proof of the love and high esteem in which she was held. Her children and grandchildren feel their irreparable loss, and I believe they are living such lives as exemplify the teachings of a Christian mother and grandmother.

In fear of seemingly flattering one, I'm afraid I've failed to speak enough of the virtues of such a Godly woman, but I will say this, her life was a benediction, and always made me feel better when I had the sweet privilege of being with her. More could be written but this is sufficient, I trust, with one quotation from the inspired word of God: "Blessed are the dead which die in the Lord; yea, saith the Spirit, they do rest from their labors and their works do follow them."

Written by request and in love to the bereaved family.

Emma T. Brake.

RESOLUTIONS OF RESPECT

On August thirteenth, nineteen hundred thirty-eight, when it pleased God of Mercy to remove from our midst our much loved sister, Lucy Ward Mizzell. She was born April 16, 1862, making her seventy-six years, three months and twenty-eight days old.

She had been in declining health for sometime. She told the writers of this that she received a hope in Christ over twenty-five years ago. By her request conference met at her home on November 4, 1937, and she was received in the church at Bear Grass and baptized the next day.

First: That we, the church at Bear Grass bow in humble submission unto our Heavenly Father who doeth all things after the counsel of His own will, and feel that our loss is her eternal gain.

Second: That a copy of these Resolutions be spread on our church records and a copy sent to Zion's Landmark for publication.

Done by order of conference Friday, August 19, 1938.

Elder B. S. Cowin, Moderator,
J. D. Bowen and Wife, Committee

DURAND & LESTER HYMN & TUNE BOOKS

If you or your Church need song books and expect to get them within the next

year, please write me at once stating the number and kind of notes you will need. I have not received quite enough requests for books to justify us to have another edition printed. If any of you who have sent me orders can use more please advise me.

After the order is placed with the printer and I have some idea as to when to expect the books I will notify you and you can send me your order with remittance. The books will be the same good quality paper and binding as in the past, and I think the price will be the same: \$1.00 each or \$10.00 per dozen delivered.

Will you cooperate with us in having another edition printed? We want to have the books printed if you want them and will appreciate it very much if the ministers will mention this to the churches they serve and visit. We feel that there are churches that want books but have not notified us of their needs. Please do so now.

P. G. LESTER, JR.

846 Va. Ave., Va. Hgts.,
Roanoke, Virginia.

SKEWARKEY UNION MEETING

The next session of the Skewarkey Union will be held (D. V.) with the church at Flat Swamp, three miles South of Robertsonville, Martin County, Friday, Saturday and Fifth Sunday in October, 1938. Elder A. B. Denson appointed to preach the introductory sermon. All lovers of truth, especially ministering brethren, are invited to come.

W. S. PEELE, Union Clerk.

LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the church at Roxboro, N. C. Elder N. D. Teasley was chosen to preach the introductory sermon, with Elder L. J. Chandler alternate.

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

Clyde Satterfield,
Union Clerk.

(Publisher's Note: Date of meeting was omitted in copy.)

MILL BRANCH ASSOCIATION

The Mill Branch Association is to convene with the church at Tabor, Friday, Saturday and first Sunday in November. Those coming by Whiteville will follow highway No. 401.

Orderly Baptists are invited.

Further information may be had of J. E. Faircloth or B. M. Fowler, Tabor City, N. C.
M. Meares.

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ZION'S LANDMARK

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WILSON, NORTH CAROLINA
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VOL. LXXI.

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NO. 23

A COVENANT TO KEEP HIS COMMANDMENTS.

"Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thy eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

Then the king sent and gathered together all the elders of Judah and Jerusalem.

And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the Levites and all the people, great and small: and he read in the words of the book of the covenant that was found in the house of the Lord.

And the king stood in his place, and made a covenant to walk after the Lord and to keep his commandments, and his statutes with all his heart, and with all his soul to perform the words of the covenant which are written in this book.

And he caused all that were present in Jerusalem and in Benjamin to stand to it. And the inhabitants of Jerusalem, did according to the covenant of God, the God of their fathers.

And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers."

—2nd. Chron. 34:28-33.

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

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

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

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

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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 NEW BIRTH.

"Marvel not that I said unto thee, Ye must be born again." John 3:7.

The very emphatic manner of our Lord's declaration to Nicodemus forbids the thought that any one of all the race of Adam can ever see the Kingdom of God except he be qualified for such perfection by a spiritual birth. Our natural birth capacitates us only for a knowledge of natural things, but cannot qualify us for an understanding of things beyond the sphere of nature. If it were possible for the natural faculties and perceptive power of a natural man to be so improved by education, moral, intellectual or religious culture, as to enable him to see the kingdom of God, or comprehend, receive or know the things of the Spirit of God, our Lord would not have thus positively declared its utter impossibility. Nor would the Holy Ghost, by the inspired apostle, have corroborated the testimony, as in 1 Cor. 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." By a natural man we understand is intended a man that is born of the flesh, or an earthly man, possessing all the natural elements, and properties of a man. Adam, both before and after his transgression, was a natural man. The qualifying adjective is used in a scriptural sense

to distinguish a man who is made of the dust of the ground, and inspired with vitality and intelligence, from a spiritual man who is born of the Spirit. The distinction between the natural man and the spiritual is fully set forth in the two distinct headships, from whom the two distinct natures are derived. These two distinct progenitive heads are called, as such, the first and the second Adam, the one of the earth earthy, the other is the Lord from heaven. The first was made a living soul, the second Adam is a quickening Spirit. From the first or natural Adam emanates all our natural or earthly being; from the second Adam emanates all that spiritual, holy, heavenly and eternal life in which we are manifested as the sons or children of God. As our natural life, or natural man, or nature, descended from the earthly Adam, by natural generation, was developed by a natural birth wherein we were born of the flesh, even so our spiritual, eternal life is developed and brought into manifestation by a spiritual birth. That which is born of the flesh is flesh and that which is born of the Spirit is spirit. As we were totally ignorant and unconscious of all that was transpiring in this world in the development of the things of nature until we were born of the flesh, so that it could, in truth, be said of us. Except we were born of the flesh we could not see or know the things of

nature, so it is most positively declared of all who are born of the flesh that, "Except a man be born again, he cannot see the kingdom of God." If without a natural birth we could not come into this world nor see the things of this world, must it not follow that a birth of the Spirit is an indispensable requisite to capacitate us to either see or know the things of the kingdom which is purely a spiritual kingdom, which flesh and blood cannot inherit? Then, let us not marvel that Jesus has said, "Ye must be born again." As neither spiritual life nor spiritual capacity can be born of the flesh, so neither can natural life and natural capacity be born of the Spirit. No amount of spiritual gifts can change, enlarge or perpetuate our natural man, or shield the earthly man from hunger, thirst, disease or death; neither can any development of our natural powers, either physical or mental, contribute in the smallest degree to our spiritual life, perception or enjoyment. That nature in the Christian which is born of the flesh must, as well after the new birth as before, subsist on the productions of the same earth out of which our mortal bodies were fashioned, and that spiritual life or nature which is born of God must subsist on bread that cometh down from heaven, from whence that life proceeded. If spiritual consolations would sustain our earthly nature Stephen would not have died in the full and rapturous view of the opened heavens, and of his exalted Saviour; and if earthly comforts could sustain our spiritual nature, no child of God would ever despond while abounding in wealth and luxury. In

contemplating the gospel doctrine of the new and spiritual birth we should not confound the birth either with redemption or remission of sins. As transgressors of the divine law we could not possibly be saved from sin and wrath without redemption, by even redemption by the blood of Christ, and the forgiveness of all our sins, would not supply the place of being born again. Redemption has met the demands of eternal justice, borne the pains and penalties which are due to our transgressions and so secured for us the remission of our sins. All this was accomplished for us, if we are interested in it, many centuries ago, but still, until we were born again we could not see the kingdom of God, or feel the joys of his salvation, or know anything about the things of the Spirit of God. If it were even possible for us to put away from us all our transgressions and perfectly obey the holy law of God, that would free us from condemnation, but could by no means make us any more spiritual than we were in Adam before sin entered into the world. For we are expressly informed that the first Adam was not spiritual, but natural; but the second Adam is spiritual. It is true, if we were not sinners we could not leave this present world, for the sting of death is sin; we could not be sinners if we were not subjects of God's government, for sin is a transgression of the law, and where there is no law there can be no transgression. Hence we are told, "The strength of sin is the law." Nothing short of the redemption that is in Christ Jesus could deliver us from the power or strength of sin but a power fully equal to

that sin, and that must be equal to the law which is the strength of sin, therefore if we are saved we may well exclaim in the inspired language of the apostle, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Redemption has removed the insuperable impediment which forbade our exemption from everlasting wrath, abolished death, opened the everlasting doors which were closed upon us, and bade the everlasting gates of life and immortality be lifted up, and thus brought immortality to light through the gospel. All this belongs to our redemption, but to qualify the redeemed of the Lord to come to the heavenly Jerusalem, and see the kingdom of God, and to behold the King in his beauty, and feel the power of the resurrection of the Son of God, and to enter into his resurrection life and immortality, we must be born again. The question has been repeatedly asked and urged, What is it that must be born again? We would not dare attempt to improve on the words of our Lord: "Except a man be born again." The man that has been born of the flesh and is flesh cannot see the kingdom of God except he be born again; this is necessary, not to make him a man, nor to change him from a man to an angel, but to bestow on him a new spiritual, immortal and eternal life, which he never before had, and which he could never have without being born of the Spirit, as he had been before born of the flesh.

That man who was chosen in Christ Jesus before the foundation of the world, and consequently be-

fore he was manifestly the subject of any birth, before he was born either of the flesh or of the Spirit. We think it will not be disputed by any intelligent Christian that all the children of God were personally elected or chosen of God in Christ Jesus before the foundation of the world, according to Ephesians 1:4. If this be admitted, it must follow that they all had a personal identity and existence as members of the mystical body of Christ before Adam's dust was fashioned to a man, and therefore prior to their first or second birth. The developments of time have demonstrated to us that it was the purpose of God that every one of His elect should, in the fullness of the dispensation of time, be born first of the flesh, and then be born again of the Spirit. Both of these births were ordained and provided for by the wisdom and decree of God, not to give them being or identity, for these they had in Christ before the world began. By the first birth they were to be developed in their earthly and fleshly nature in common with the whole natural posterity of the earthly Adam. This first birth was necessary, that they might see and know the things of nature, for except they were born of the flesh they could never have known the things of the flesh. "What man knoweth the things of a man, save the spirit of man which is in him?"

In the stupendous mystery of the hidden counsel and purpose of God this fleshly birth and identification of God's elect with the family of mankind was indispensable to the development of the great eternal purpose which God had purposed in

himself before the world began, that in the first Adam they should all die, and in Christ they should all be made alive. If we admit that God has saved us and called us according to His purpose and grace which was given us in Christ Jesus before the world began, then we cannot consistently deny that the purpose and grace provided for our being born of the flesh, and identified with all the rest of Adam's posterity, and with them sink into death by the transgression of Adam, and be quickened from the dead, and raised up from condemnation and wrath, be washed, cleansed and purified, and freely justified through the redemption that is in Christ Jesus. Whether brethren can agree with us, that the absolute purpose and immutable decree of God embraced our fallen state and condition, as well as our salvation from sin, death and hell, through His dead Son, or whether they regard our fallen condition as an afterthought, occasioned by some unavoidable failure of His purpose, if it be admitted that our redemption from sin and death was predestinated, we must also and unavoidably (we think) admit the indispensable necessity for the fleshly birth of all the children of God which were from everlasting identified and personally chosen unto salvation in our Lord Jesus Christ. By our natural birth then we enter into and become a part of this world, are capacitated to see it and to sojourn in it until like an hireling we shall have fulfilled our allotted number of days; but our first, or fleshly birth, while it capacitates us for a knowledge of the things of nature, can

supply us with no capacity for anything beyond bounds of this world, and hence the necessity that we should be born again in order that we may see the kingdom of God and know the things of the Spirit of God. In being born again, then, this man, who was chosen of God in Christ before the foundation of the world, and born of the flesh since the foundation of the world, must, at some period still later than his fleshly birth, be born again, or he cannot see the kingdom of God; must be born of water and of the Spirit, or he cannot inherit the kingdom of God. As our first or natural birth belongs to and results from natural generation, so our being born again belongs to and results from regeneration. The seminal life of all the posterity of Adam was created in him, in the day when they were created. So the spiritual eternal life of the generation of our Lord Jesus Christ was given and secured to all the children of God in Christ when he was given to be the head over all things to his church. The words of our Lord which we have placed at the head of this article were addressed to one who was already born of the flesh. A birth can only develop, or bring forth into manifestation, the same nature of which it is generated and born. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The first birth brings forth that life, flesh and nature in which we were created in the earthly Adam, but the second birth brings forth into manifestation that life, spirit and immortality which was given to us in Christ Jesus, as the second Adam, and the Lord from

heaven.

Having thus briefly considered the subject doctrinally, we will now offer some remarks on the personal experience of this birth by the children of God, and point out some of the prominent evidences by which we know that we have experienced it, if indeed we are of that happy number. These evidences are discovered by comparing and contrasting the state, condition, capacities, elements and exercises of those who are, with those of them who are not born again; as also by the peculiar exercises produced by the birth, while under the quickening operation of the Spirit in our passage from death unto life. First. Before we were born again we were dead in trespasses and sins, wherein we walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom we all had our conversation, in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath even as others. (Eph. 2:1-3) In the full possession of all the elements of a carnal, depraved and sinning nature, and totally destitute of any spiritual life or knowledge. The carnal mind, which was all the mind we had, was enmity against God, our selfish depraved propensities, with every imagination of our hearts, were evil, and only evil continually. Possessing at the same time exalted views of our own imaginary virtues, and of our ability to commend ourselves to the favor of God, and to secure for ourselves an inheritance of glory by our own works. Held un-

der chains of darkness and strong delusion, believing lies, and sporting with our own deceivings. Every ray of divine truth shut out from our own mind totally incapable of receiving, appreciating or even desiring a knowledge of the truth as it is in Jesus; hating that truth, and hating all who love or contend for it. Condemned already, and the wrath of God abiding on us, yet boasting of our goodness, and holding that God was obliged in justice to view things as we viewed them, and to save us on such terms as we proposed. In love with sin, at enmity against holiness, at war with heaven, and in league with hell, calling light darkness, and darkness light; truth error, and error truth; and altogether ignorant of our real condition. In this wretched state we all were by nature, and nothing belonging to or emanating from our earthly birth could by any possibility comprehend or know the condition we were in. By the new birth a new life is implanted in us, and that life is light. The nature of that light is to make manifest the things which by the power of darkness had been concealed from us before. Quickened by Christ, the second Adam, who is a quickening Spirit, we are made to see and feel our sinfulness, and our lost and helpless condition. We are alarmed to find that we are much worse than we had ever before supposed. The law enters, and sin revives, the purity as well as the inflexible severity of the divine law appears, and the same light which reveals this also shows us the enormity of our guilt, the justice of our condemnation and the impossibility of salvation by the law. All our

boasted abilities to save ourselves are withered and vain. Lost, helpless and despairing our legal hopes yield up the ghost. The commandment came, sin revived, and I died. The incorruptible seed by the word of God is deposited in our heart, and all that is felt of conviction and despair are but the legitimate consequence. The light of life now begotten in us reveals a holy God, a righteous law, and a poor guilt-stricken, helpless and despairing sinner just sinking into everlasting perdition. All this is a struggling for deliverance. As the birth into liberty draws near the conflict becomes the more intense. "God be merciful to me, a sinner," is now uttered in the most terrible earnestness, as quivering under the unsheathed flaming sword, which justice has raised to strike the decisive blow, when lo, the birth reveals the almighty Saviour, who has died for our offenses and risen for our justification. The fiery sword was quenched in His blood. Surely He has borne our griefs, and carried our sorrows, and the chastisement of our peace was upon Him, and with His stripes we are healed. Lo, now the guilt is all removed, the terror is gone, the darkness vanquished by bursting light and refulgent glory. God's method of saving sinners now appears, and the sinner is born again. This is the birth, and that which is born is spirit. It is not flesh. It is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Being begotten and born of God, it manifests not only a new life, but a new relationship. The life which is manifested by this birth is not a revision

of our Adamic life, but it is the life of the Father, by whom it is begotten; and it is the vitality of that which is born, hence in this new and heavenly birth we are made partakers of the divine nature. Christ who is our life, is formed in us, and His Sonship, His heirship, his inheritance of glory and immortality is born in us, and we are one with Him, even as He is one with the Father. From this heaven-born spirit flows all the fruits of the Spirit, which testify that we are born of God. As we have shown what are the works of the flesh which characterize the fleshly birth, so the new and heavenly birth is demonstrated by all the fruits of the Spirit of Christ which is given to us. Love, joy, peace, long-suffering, gentleness, goodness, faith, temperance, brotherly kindness, charity, etc., are some of the living fruits of this heaven-born child, this new man, which after God (not after Adam) is created in righteousness and true holiness. Now in the man who is born again, two natures appear. The one is born of the flesh, and is flesh, full of lust, and in opposition to holiness, warring against the Spirit, and constantly performing the works of the flesh, as described by Paul, Galatians 5:19, 20. The other is born of God, and yields the fruits of the Spirit, as described above. A conflict between the old man and the new, between that which is born of the Spirit, a love for holiness and hatred of sin, a love for God and loathing of self, a love for the truth and aversion to error, a love to the saints and desire to be in company and communion with them, an appreciation of the beauty of the ordinances of

Christ, baptism and the Lord's Supper, a veneration for the order and laws of the kingdom of Christ, and a desire to walk in them, with a deep sense of our own unworthiness, an ardent desire for the peace of Jerusalem and prosperity of the church of God, with a relish for the doctrine of the gospel, and willingness to suffer reproach for defending it, these are all of them scriptural, and therefore reliable evidences that those who possess them are born of God, and heirs of immortal glory, and joint-heirs with Christ to an inheritance which is incorruptible, and undefiled, and that cannot fade away. As our earthly nature, which is born of the flesh is depraved and sinful, nothing pure and heavenly can proceed from it, and so that life which is born of God is pure and heavenly, no evil can proceed from it. It cannot sin, because it is born of God. The conclusion is inevitable, that all that is unholy and sinful in us is of the flesh which is born of the flesh, and all that is spiritual, pure and heavenly in us is born of God, born of incorruptible seed, by the word of God which liveth and abideth forever. No man can therefore glory in the flesh, for in our flesh dwelleth no good thing. He that glorieth must glory in the Lord, in that which God hath done for us. Every spiritual emotion, aspiration or thought, is of that spirit, which is born of the Spirit, by which we are qualified to see the kingdom of God.

"Then give all the glory to His Holy Name,

To Him all the glory belong;

Be ours the high theme, still to

sound forth His fame,
And crown Him in each of our
song."

Elder Gilbert Beebe,
Middletown, New York.
(1868)

(Submitted for publication by O. J. Denny, at the request of a brother who asks not to be mentioned as requesting same.)

TO THE ISRAEL OF GOD:

Many questions and different ideas have annoyed the church from its early setting up until the present day.

The first thing that gave the church much trouble was the idea that the Jews imposed on the Gentiles, that unless a man be circumcised, he could not be saved. If that be so, it would make the act of man necessary for the salvation of sinners. They held a council in Jerusalem. You will find a record of same in the Acts of the Apostles. That matter was cleared up and a letter was sent to the different churches that were confused with such, stating sinners were saved by grace and not by works, act, or conditions performed by man.

The question that worried the church beginning about 1795 began in a small way, but grew very rapidly and antagonized lots of churches until a council sat and a declaration made, which was done at Black Rock, Maryland, in 1832, and the Black Rock address showed the identity of the true orthodox Baptists, and those who had digressed and left the original faith and practice, the true being called the old school, or Primitive Baptists, and the other being called the new school or

Missionary Baptists. Some Associations had divided before this final council was held. Others were disturbed and as soon as the brethren understood the stand the brethren took at Black Rock, they in most places ratified their stand and stood with them. Many churches stood as a whole, some divided about equal, some, a minority, were faithful, and in the faithful was the true identity of the church in faith and practice. Now in this day and age, there is an idea that is worrying the Church of God, the question is what and whom God predestinated. The English Baptists in 1690 had this to contend with for a short time, but got matters settled, and peace established. Some claim today that all events, occurrences, and happenings of all nature and design are necessary to take place in order for God to work out and to carry out and to accomplish His great purpose, the salvation of His church. Therefore, all things that do take place they declare must take place and God decreed them to take place, and are necessary, including vice, wickedness, sin, and all acts of men and devils. This was called the doctrine of the Necessarians. This was not the faith of the true church. This same idea of the Necessarians has been revamped, renamed, and is now commonly called the doctrine of absolute predestination of all things—good, bad, or indifferent.

The scriptures affirm and declare for whom He (God) did foreknow, He also did predestinate to be conformed to the image of His Son and everything that is necessary to accomplish and complete this conforming them to the image and like-

ness of His Son is predetermined, prearranged, foreordained, and predestinated. Now the question is what is necessary. The acts of men are not necessary we are sure for salvation is not of works. But the acts of the Triune God are sufficient. Now the acts of the Trinity is this, God, the Father, made the election, choice, or selection; God, the Son (even Jesus) who atoned, paid-off, redeemed, cleansed, justified the sinner from his guilt and condemnation and from everything that stood between him and his God by His suffering on the cross, He atoned for the sins of the (elect). Then they will not have to suffer themselves. The law cannot collect twice. By His own blood He entered in once into the holy place, having obtained redemption for His elect, or triumphant church. The election was by grace, the atonement was by grace, and if by grace, no works of man were necessary.

The Holy Spirit, the third person in the Trinity, comes to the dead alien sinner and by washing of regeneration, imputing eternal life which is Christ Jesus, the hope of glory in the heart and cleansing the heart at the same time. And the imputed righteousness of Christ is what justifies, saves the sinner. The Holy Spirit can and does visit every one of the elect in time.

It may be as in John the Baptist's case, before he was actually delivered from his mother's womb, or in old age. It is certain to come to all the children of promise. And everything necessary to actually make them sons in relationship, partakers of His divine nature, make them heirs and joint heirs of the Lord

Jesus Christ, and obtain all the benefits and favors that the great Father of Mercy bestows upon the objects of His love. This is commonly called the new birth, being born again. The act of man is not necessary in order to this work being accomplished. It is the act of the Holy Spirit carrying out the great purpose of the Triune God in the salvation of the elect, His church.

In the resurrection morning, God will come back in the person of His Son and raise the dead which will be the completion of the predetermined act of the Trinity. Then salvation is of the Lord from start to finish, and all heirs receive the benefit of it, and this is all that is necessary to accomplish the complete salvation of sinners in glory.

Now if the gospel is something that God predestinated to be preached when and by whom it is preached, then the gospel is necessary in bringing about the salvation of sinners for we must say every act that was predestinated was necessary, and if it was necessary, God could not do without it. If he could do without it, it was not necessary. Therefore, we affirm that salvation is independent of the gospel. Therefore, the gospel cannot be a predestinated thing and employed in the salvation of sinners. God has a purpose in the gospel and He can call men of His own choosing, and does, to feed the flock of God, but God has many children in the world who have never heard the gospel and never will. So the gospel had nothing to do with their salvation.

Salvation means deliverance and the acts of the Trinity delivered the dead sinner from all that would

banish him from God's peaceful face in glory. There is a saving in the gospel for and to the child of God who is regenerated and is in possession of ears to hear, eyes to see, a heart to understand for the regenerated of God are the only ones who can hear, see, or understand spiritual things, and the gospel is a thing of the Spirit, but it is not the Spirit. The Spirit enables men to preach the gospel. God's children are instructed through the gospel, but not regenerated. Instruction comes after life, not in order to live. It pleased God by the foolishness of preaching to save them that believe. The believer is already a child of God by birth. The saving is from error and wrong ideas imposed on many of God's children, and this is not the eternal salvation of lost sinners. It is a saving here in time and many children, even churches, need saving from the idea of the Necessarians.

It is time that brethren of sound judgment should get together and establish the identity between the old Necessarians or absoluters and the true Israel, the Primitive Baptists, in like manner as was done at Black Rock, Maryland, and it will save many a bewildered child of God, and identify the cornerstones and boundary of what belongs to the Primitive Baptists and what belongs to the world. We truly beg that God may impress and direct those who are lovers of the truth to be willing to labor patiently, kindly, and diligently that a better understanding may be obtained between many of the children of God, and that many churches who are estranged from each other may be at

peace and be saved from errors that have been imposed on the church here of late. May God grant us knowledge, understanding, light, and liberty in the truth.

From one who loves Zion and the cause of his blessed Master.

In humble hope,
C. M. Mills,

614 S. Tryon St.,
Charlotte, N. C.

SELECTED BY A READER.

"To err is human,
To forgive is divine."

"Brethren, if a man be overtaken in fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." (Gal. 6:1). Very much is said in these few words, and possibly as much more clearly and forcibly implied. Sometimes implications are so clear as to make them as binding as the requirement set forth.

It is clearly shown that a brother, a Christian, may fall into grievous error. Nothing less could call forth the requirement and caution that Paul enjoins. A certain act may be "a fault" according to one man's judgment but a very proper act according to the judgment of an equally wise and good man. Paul is not discussing this kind of fault, but he has in mind "red handed guilt." I do not mean to condone in the least degree, reprehensible conduct but the passage declares that it is possible for a Christian to be guilty of grievous deeds. It seems that Paul's idea is to bring the guilty to repentance and confession privately and restore him to full esteem without making his conduct a public scandal.

There is much to commend this kind of procedure.

In case a brother be overtaken in a fault what shall be the procedure? First, be sure his act is not debatable, but actual guilt. In many instances legitimate conduct should be engaged in cautiously lest it be misunderstood and become offensive to some good brethren. Paul said if eating "meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:13.) He could eat the meat conscientiously, but if others thought he should not eat it he would refrain from doing so.

Now in case of actual guilt what? "Ye which are spiritual," whose hearts, and hands, and reputations are clean, whose lives are blameless; and, I would add, who have no personal interest involved, but act solely for the good of the guilty and the public weal. Make no stir about the matter, or your purpose, but go privately "in the spirit of meekness" and exhort the guilty one to make amends, assuring him that but for the grace of God, you might have fallen into worse error than he has. Also assure him that you are grateful to God that you were not tempted as he was. In a vast majority of instances the guilty can be won back to rectitude when "ye which are spiritual" pursue this course.

Christianity is based on love and it is always gracious, "Magnanimous even to foes," and when clearly seen is winsome and convincing. Approach the guilty sympathetically, and in the manner of a brother, and in nearly every case he will confess his guilt and strive to live uprightly.

But if he declines to do this he will most likely request exclusion from the church and if he persists in doing so that ends the matter. Should he refuse to make amends, or withdraw from the church, that raises the question of church discipline and I shall not discuss that at this time.

"Considering thyself, lest thou also be tempted." This is indeed a very wise and practical injunction. John Wesley once noticed a criminal riding on his coffin to the place of his execution, and exclaimed: "But for the grace of God that might have been John Wesley," and he was right. It is never Christian or wise, or permissible to bitterly, or severely assail an erring brother. Every assault invites a blow in return. The bitterness manifested by unsympathetic brethren is often more scandalous than the conduct of the guilty one.

The manly, noble, Christian thing to do if you believe a brother is in error is to see him in private and "in the spirit of meekness" talk fraternally with him about the matter. The Lord requires this in case of personal offense, and the one who proceeds otherwise violates a scriptural injunction and is guilty before God and men.

The guilty brother is entitled to the utmost sympathy of his "spiritual" brethren, and they are under the strongest obligation to give it. If they fail him they are guilty of un-Christian conduct and he may justly accuse them. If they neglect him, or assail him severely, as so many church members do they are guilty of reprehensible conduct and merit being severely rebuked. If so, as so often happens, one really gives of-

fense to certain persons, or if they even misconstrue his deed, they proceed by innuendo or other cowardly, or underhand methods to discredit the one they dislike. This sort of conduct is utterly unbecoming one wearing the name of Christian, and is scored by all truly Christian men.

Retaliation, spite and revenge have no place whatever in Christian conduct. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head (Rom. 12:19, 20). There is such a difference between Christian ethics and the conduct of most Christians that we need not be surprised that a cultured heathen is reported to have said: "I admire your Christ, but despise your Christianity." Whatever our opinion of this criticism may be we must admit that the conduct of many church members will not bear a careful investigation.

Certainly one of the greatest needs of present day Christianity is more fervent brotherly love. "By this shall all men know that ye are my disciples, if ye have love for one another." (John 13:35)—Word and Way.

THE AFFLICTIONS OF THE LORD'S PEOPLE.

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

Dear Mr. Gold:

Yesterday at church Brother Boyette gave me the money to renew his subscription to the Landmark for another year. I think, if I am not

mistaken, he said it expires in November. (I should have said Bro. Gray F. Boyett, of Princeton, N. C., Route 1.)

Mr. Gold, I have thought right much of late about the afflictions of the Lord's people. I don't know that I know anything about the afflictions of righteous people of God or not, but I do know this, I don't see and understand things as I once did. I trust and feel there has been some power stronger than man's power that has revealed some things to this poor vile sinner. I cannot choose my own path, nor would I wish to do so. I am sure it would be a wrong one.

I desire to be led of the Lord Himself, into the way of peace and faith and righteousness, to walk in His fear, live to His praise, and die in the sweet experience of His love.

O may I be kept from all evil, and error, and do the things which are pleasing in God's sight, walk in the light of His countenance, be blessed and be made a blessing. Our days are hastening away swifter than we realize; soon with us it will be time no longer, and therefore how we should desire to live to the Lord and not to self!

This world is "a vale of tears." Thorns and briars spring up on every side, because the very ground on which we tread is under the curse; and as followers of the Lord, the Lamb, we may expect not only the world's portion of sorrow, but the church's. And, indeed yet as the blessings of God, for the most part, only come in this way, we are made willing to endure the afflictions from the benefit connected with it.

The blessed Spirit in the Scrip-

tures compares these trials and afflictions to a furnace in which gold and silver are refined. (Isa.)

Afflictions and trials when they are made to work together for good, must draw the family of God nearer and nearer to each other.

The humble, the single-hearted, the tempted and tried, the afflicted, the broken in heart and contrite in spirit, are not these the choice of the Lord's precious jewels? And why: Because they are more like Christ, more conformed to His image, more manifesting the power of His grace.

How mysterious is the life of God in the soul.

It seems like a little drop of purity in the midst of impurity.

Mr. Gold, if I know anything about it, there is no greater inheritance than to be a son or daughter of the Lord Almighty. (2 Cor. 6:18) Gold and silver cannot purchase this; for Jehovah has redeemed His church and people, not with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. (1 Peter 1:18, 19.)

To have an interest in the covenant love of the Father, the redeeming blood of the Son, and the sanctifying operation of the Holy Spirit, is worth all the gold in a million worlds like this.

Without such an interest we must be eternally miserable, and with it eternally happy. This was all David's salvation and all his desire.

Oh, for grace to believe and love, to seek His will, to have the mind of Christ, and a single eye to His glory! Oh, for a heart to fear none, but the risen Lord, and to taste His love, constraining the soul to love, delight

in, and obey Him!

Let me have your prayers that the Lord will guide me aright, give me a spirit of faithfulness, joined with meekness and humility, and that He would be pleased to take present matters into His own powerful hand, and lead the devices of men to accomplish His own gracious and eternal purposes.

Mr. Gold, I only intended to write just a few words and send in Brother Beyett's subscription, but now you see what I have done.

God's love and mercy is an endless chain, and it never has all been told, nor ever will.

If I have said anything amiss please forgive and cast the mantle of charity over my imperfections, and pray for me.

In hope,

Mrs. Elgie Lee Collier,
Micro, N. C.

MRS. CORBITT SICK.

Dear Mr. Gold:

My dear wife was taken sick on Monday after the fourth Sunday in April, the 25th. The 29th she went to the hospital with pneumonia and was there three weeks and under a nurse's care three weeks at home. I have been kept close at home. We were blessed to attempt one more session of the old Kehukee Association, held with the church at the Falls of Tar River, and enjoyed it, but felt it best to remain home today. We've not been any distance from home since she was taken sick. We feel to hope we can go to the Contentnea Association.

Your most unworthy friend,
James S. Corbitt,
Tarboro, N. C.

READING LANDMARK FOR SIXTY YEARS.

Gentlemen:

Enclosed please find check for two dollars, which pays for Landmark up to September, 1939. I have been reading it, I suppose, for about sixty years and like the doctrine it contends for, and don't like to miss a single copy. Hope you may live a great while to continue its publication.

Yours truly,

C. W. Dodson,

Address the same,
1401 S. W. 11th Terrace,
Miami, Fla.

RESOLUTIONS OF RESPECT.

The Bay Church of Sealevel desires to express its feelings of sadness in the loss of their dear sister, Polly A. Hamilton.

She united with the Primitive Baptist Church, March 1884, was baptized by Elder L. H. Hardy.

She died September 17, 1938.

This aged sister would often repeat:

"Oh how happy the angels are
I shall go there,
For I have been shown
That I shall."

Her funeral was preached by Elders R. W. Gurganus from the eighth chapter of Romans.

"The Spirit itself beareth witness with our spirit, that we are the children of God."

Elder Gurganus was followed by Bro. Joethan Key. Both preached to the comfort of the loved in the Lord.

Be it resolved:

First: That we bow with becoming reverence to our God, who is full of mercy and cannot do wrong.

Second: We extend our sympathy to the bereaved family.

Third: That a copy of these resolutions be placed on our church record, one sent to Zion's Landmark, and one given to her family.

Written by order of church in Conference, September 24, 1938.

Elder Tilghman Sawyer, Mod.
Lula T. Mason, Church Clerk.

ZION'S LANDMARK

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

Editor

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

Associate Editors

Elder M. L. Gilbert—Dade City,
Fla.

Elder B. S. Cowin—Williamston,
N. C.

VOL. LXXI.

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Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. OCT. 15, 1938

"SEARCH THE SCRIPTURES."

(St. John 5:39.)

This is a command of our Lord and Saviour, and should be obeyed by all who look to the Bible as our only rule of faith and practice; and because it is the book of God, tells where we came from and where we are going.

It is the one book at which critics and atheists of every age have aimed their poison arrows and dealt their hardest blows, but still it survives, is the best seller of all books and perhaps the least read of them all.

All books which do not recognize it as the word of God should be consigned to the flames, and all preachers and teachers should not be listened to at any time who do not regard the Holy Spirit to be its author.

All commodities in trade must be measured or weighed, and there is a standard of weights and measures recognized by our government as

correct and all weights and measures are required to conform to the standard which the government has set up.

The holy scriptures are the standard measure of all literature, doctrines and creeds, and all that do not conform to the lofty standard are not worthy of the attention or consideration of those who claim to walk with God, who claim regeneration and renewal of the Holy Ghost.

To search the scriptures with an honest heavenly desire for knowledge as to our own state and standing is very commendable and is the work of the Spirit in our hearts, and in the scriptures we see our lost and ruined condition without God and without hope in the world, they are a mirror in which we see ourselves just as we are. There is no other book which can do all these things in the beginning of our experience and after a while we see in the same book the perfect image of the perfect man which is Jesus and we recognize Him as our precious Redeemer who came to save one so poor and wretched as we are, who like Jacob are not worthy of the least of His mercies and the wisdom He has shown us.

To those who are in search of the best literature in existence, there is no book that surpasses the scriptures, in beauty of expression, purity, excellence and the finest poetry in existence, the Psalms go down in the lowest valley of humiliation of Christian sorrows and depressions to again rise to the mountain tops of Christian ecstasy and soar away as on eagles wings in heavenly joy and transportation and breathe the very atmosphere of heaven in praise and

thanksgiving.

Let us search them for knowledge to know how to behave ourselves in the house of God, how to behave toward all men in every condition and walk of life, to know how to give an answer to all men who are inquiring for the good old paths which our fathers plodded along without being discouraged or asking for a better way, scorning to go by the way of the celestial railroad, but proud and rejoiced at the sweet privilege of going the way all pilgrims have gone, walking by faith and not by sight and living by hope in the imputed righteousness of Jesus.

B. S. Cowin.

MRS. M. V. D. EVERETT

I have been requested to write the death of a dear friend, who passed away a few weeks ago, although I feel unable to find words to express the real sentiment of my heart, for I know I can never pen on paper a life so beautifully lived as hers.

On August 20th, 1938, the death angel bore on wings of love the life of Mrs. M. V. D. Everett back to God who gave it. A devoted mother and a true friend has passed on to the other side, there to wait for and welcome those who loved her here.

She had been in declining health for a long time and at one time last year she was not expected to live, but loving hands of the family devoted their time and care to her and nursed her in every material way possible, so that she was able to be up and about again until several weeks before her death which came as a shock to family and intimate friends even though it was expected.

Early in life she was married to Mr. M. V. D. Everett, of Folkstone, N. C., whom she leaves to mourn her departure, also three sons and three daughters, several grandchildren and a host of friends and relatives.

Mrs. Everett was 76 years old, and born January 27th, 1938 she and her husband celebrated their sixtieth wedding anniversary. Among those congratulating them on this occasion were President Franklin D. Roosevelt, Senator Robert R. Reynolds and Senator Josiah Bailey, and in the Wilmington Morning Star on the Editorial page were congratulations expressed by the Star, including these words: "Since the Biblical allotment to man is but three score years

and ten, it follows that this couple have far exceeded this mark. In an era when marriage vows are worn lightly, the example of this couple is to be commended."

Her funeral was held at the grave side at Stump Sound Baptist Church by Elder John Warren, of Wilmington, N. C.. Then she was laid to rest beneath a wide spreading blanket of beautiful flowers presented by her many, many friends and loved ones.

Many will remember the death of her son, Mr. Vance T. Everett, who was also buried at this place, Feb. 1st, 1937, and was at the time of his death Clerk of Stump Sound Baptist church.

She was a kind, sincere, just person of good works and uplifting influence among all people, one greatly loved and held in high esteem, always ready to help and assist those in need as far as she was able. No one was more deeply enshrined in the hearts of all who knew her than she, nor was their faith in her mistaken, yet she deserved it all, by her character, by the whole tenor, tone and spirit of her life.

She was determined to do her whole duty, seeking the guidance and leaning upon the arm of Him of whom she had implicit faith. I know that His guidance was the support upon which she humbly leaned, for it was the best support she had for herself and her loved ones.

She was a person I loved both naturally and spiritually and I know she was as true a Christian as ever lived. Such a character as hers does certainly leave its footprints on the sands of time, and while we are sad at parting here, we rest in the abiding assurance that she is at rest in God's paradise. So let us say with the poet—

"She is not dead, for through the passing years—

Her love has held us to the upward way,
Lighting our path, lest stumbling in the dark,
We falter or unknowingly go astray.

"We know not where her gentle spirit soars
In that far reaching land of perfect bliss,
But this we know—that wheresoer she is,
There's peace, and joy, and love and happiness."

A beautiful life ends not in death, but it gives us the blessed assurance that she has entered into eternal rest forever and over to sing praises with the loved ones gone on before, and the Saviour, who so abundantly blessed her life to be such a shining example to others.

May we ever be humble and submissive to his will and pray that we will ever strive to emulate the virtues so radiated in her life, so that when the summons comes to us, we can meet and greet her whom we have lost for awhile.

May God's richest blessings ever abide with her husband and entire family and comfort them in their bereavement, though we have to say—

"There comes a time for all of us

When we must say goodbye,

But faith and hope and love and trust,

Can never never die;

Although the curtain fall at last—

Is that a cause to grieve,

The curtain joins us to the past,

If only we believe,

And trust in God's eternal care—

So when the Master calls,

Let's say that life is still more fair;

Although the curtain falls."

A friend,

Holly Ridge, N. C. Mrs. C. C. Hines,

RESOLUTIONS OF RESPECT.

With a sad and unworthy feeling, knowing I cannot do her justice, I will try to write Resolutions of Respect for our beloved sister, Mary C. Amerson.

It was on April 27, 1938, the death angel came and conveyed her gentle spirit into the "Land of the Living," that beautiful land where we never grow old.

Sister Amerson was seventy-nine years old, and had been a member of the Wilson Primitive Baptist Church for about twenty-five years. She was a faithful and devoted member, always filling her seat unless providentially hindered. Her life was an open book and above reproach. She was a firm believer in salvation by grace. To render service to her church and to her pastor was one of her greatest pleasures. She was always kind and ready to lend a helping hand, living for others, not herself. It can truthfully be said, she spent her life in deeds of kindness and service for others, which showed she fully realized to love and serve her Master was all that was worth while in this life.

Sister Amerson possessed some very fine traits of character. One was she always saw the good, not the bad in her fellowman. She always esteemed others better than herself. Another was she loved little children, which showed such a Christ-like spirit. She was truly a mother in Israel.

In the passing of Sister Amerson her relatives lost one who loved them, her neighbors a real friend, the Church a loyal and devoted member.

Therefore be it resolved:

First: That we, believing she is now resting from all her labors, desire to bow in humble submission to the will of our heavenly Father, who is too wise to be unkind.

Second: That we extend our deepest sympathy to her relatives and friends.

Third: That a copy of these resolutions be sent to her brother, Mr. Freeman Massey, a copy to Zion's Landmark and a copy

be spread on our church book.

Done by order of Conference, Saturday, July 9th, 1938.

Elder S. B. Denny, Mod.,
Trecy High, Clerk.

APPOINTMENTS FOR

ELDER E. C. JONES

Nov. 5th and 6th, Creeches.
Nov. 6th, 2:30 P. M., Contentnea.
Nov. 6th, Wilson at night. Some one please arrange place for services.
Nov. 7th, 11 A. M., Upper Town Creek.
Nov. 7th, 2:30 P. M., Autrey's Creek.
Nov. 7th, at night, Farmville.
Nov. 9th, at 11 A. M., Bear Grass.
Nov. 9th, 3 P. M., Spring Green.
Nov. 9th, at night, Robersonville.
Nov. 10th, 3 P. M., Tarboro.
Nov. 10th, at night, Falls of Tar River.
Nov. 11th, 11 A. M., Lower Black Creek.
10-15 & 11-1.

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the church at Sandy Grove, Johnston County, Saturday and fifth Sunday in October, 1938. Elder L. W. Turner is chosen to preach the introductory sermon and Elder T. F. Adams is alternate.

Sandy Grove Church is located 3 miles east of Angier on the Angier-Smithfield Highway No. 210. Any one desiring further information may communicate with Brother Alex Dupree, Church Clerk, Willow Springs, N. C., R. F. D. No. 1. All lovers of truth are invited to meet with us, especially ministering brethren.

W. F. YOUNG,
Union Clerk.

Angier, N. C.

FIFTH SUNDAY MEETING.

The Lord willing, our fifth Sunday meeting in October will be held at Green Ford meeting house 5 miles South East from Angier, N. C., in Harnett, and services will be held both Saturday and Sunday.

Cordial invitation extended to all who may have a mind to meet and worship with us.

Such meetings in the past have been very encouraging and we hope that we have the prayers of the saints that our future feeble efforts may be blessed to the honor and glory of God.

David B. Dodd,
Church Clerk.

Four Oaks, N. C.

THE BLACK CREEK UNION.

The Black Creek Union will be held with the church at Creech's in Johnston county, Saturday and Fifth Sunday in October. Creech's church is located this side of Selma on route 23.

I. W. Lamm, Clerk.

Please Read Carefully

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

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

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

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

The mailing list is corrected only once a month.

Agents Wanted

Reliable persons to sell our publications on commission.

You can make money in your spare moments by getting your neighbors to take our publications, Zion's Landmark, two dollars per year, Daily Times \$6.00 per year and the Semi-Weekly Times \$1.50 per year.

These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

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ZION'S LANDMARK:

Published twice a month, the 1st and 15th. Devoted to the Primitive Baptist Cause. All interesting matter regarding the Church, communications, obituaries, appointments, Union and Associational notices requested, that the Landmark may truly be a medium of communication for information and comfort to the Household of Faith. Price \$2.00 per year.

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Published Tuesday and Friday, carries summary of the news of the country and the world, local news, county correspondence and market reports.

Price for 12 months -----	\$1.50
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Price for 4 months -----	.50
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ADDRESS

P. D. GOLD PUBLISHING COMPANY

Wilson, North Carolina

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXI.

NOVEMBER 1, 1938

NO. 24

SANCTIFY YOURSELVES UNTO THE LORD.

Moreover Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the fourteenth day of the first month.

And he set the priests in their charges, and encouraged them to the service of the house of the Lord.

And said unto the Levites, that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon, the son of David king of Israel did build; it shall now be your burden upon your shoulders: serve now the Lord your God, and his people Israel.

And prepare yourselves by the houses of your fathers according to the writing of David, king of Israel according to the writing of Solomon and his son.

And stand in the holy place according to the division of the families of the fathers of your brethren the people, and after the division of the families of the Levites.

So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses.

—2nd Chron. 35:1-7.

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.

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.

ZION'S LANDMARK

Devoted To The Cause Of Jesus Christ

CRUMBS FROM THE MASTER'S TABLE.

(Gathered from J. C. Philpot on the sacred humanity of the Lord.)

To glorify His dear Son has from all eternity been the purpose of the Father; and both in the plan and in the execution has He manifested the depth of His infinite wisdom, power, and love.

Creation, with all its wonder of power and wisdom, was not necessary either for the happiness or the glory of the self-existent Jehovah. Father, Son, and Holy Ghost, had from all eternity that holy, intimate union and intercommunion with each other, that mutual love and ineffable fellowship of Three distinct Persons and yet but one God, which creation could neither augment nor impair.

But it pleased the sacred Triune Jehovah that there should be an external manifestation of His heavenly glory; and this was to be accomplished by the incarnation of the Son of God, the Second Person of the holy Trinity. The Father, therefore, prepared Him a body, which in due time He should assume. Thus addressing His heavenly Father, He says, "A body hast Thou prepared Me." (Heb. 10:5) That He should take this prepared body into union with His divine Person was the will of God, so that when the appointed

time arrived for the decree to be accomplished, the eternal Son could and did come forth from the bosom of the Father with these words upon His lips, "Lo, I come; in the volume of the Book it is written of Me, to do Thy will, Oh, God." (Heb. 10:7)

Now, the Word of truth declares that "God manifest in the flesh" is "the great mystery of godliness." (1 Tim. 3:16) Therefore, without an experimental knowledge of this great mystery there can be no godliness in heart, lip, or life; and if no godliness no salvation, unless we mean to open the gates of bliss to the ungodly, who "shall not stand in the judgment" (Psa. 1:5); and to count for nothing that "ungodliness" against which "the wrath of God is revealed from heaven." (Rom. 1:18) It is the truth, "the truth as it is in Jesus," which alone "maketh free"; and it is the truth, "the truth as it is in Jesus," which alone sanctifies as well as liberates; "Sanctify them through Thy truth; Thy word is truth." (John 17:17) How important, then, how all essential to know the truth for ourselves, in our own hearts and consciences, by divine teaching and divine testimony, that, set free from bondage, darkness, ignorance, and error, liberated into the blessed enjoyment of the love and mercy of God, and sanctified by His Spirit and grace, we may walk before Him in the light of His countenance. And as in the Person of

the incarnate Son of God "are hid all the treasures of wisdom and knowledge," how blessed is it to look up by faith to Him at the right hand of the Father, and to receive out of His fulness those communications of wisdom and grace which not only enlighten us with the light of the living, but cause us to be partakers of His holiness, and thus make us meet for the inheritance of the saints in light.

II. The sacred humanity of the blessed Lord consists of a perfect human body and a perfect human soul, taken at one and the same instant in the womb of the virgin Mary, under the overshadowing operation and influence of the Holy Ghost.

This is very evident from the language of the angel to the virgin: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35)

Thus, the apostle argued, "For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham. (Heb. 2:16).

Thus the Son of God "took upon Him the form of a servant, and was made in the likeness of men." (Phil. 2:7) The Word was made flesh, and dwelt among us." (John 1:14) "God sent His own Son in the likeness of sinful flesh" (Rom. 8:3); "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same." (Heb. 2:14) He was "made flesh," therefore real flesh; "in the likeness of sinful flesh," therefore; not in the reality of sinful flesh. He

took flesh of the virgin, or He could not have been the promised "Seed of the woman" which was to bruise the serpent's head, (Gen. 3:15) or of "the seed of Abraham" to which the promise was especially made (Gal. 3:16), and from whom the virgin Mary was lineally descended.

III. The next thing to be believed in and held fast is, that, this humanity was not a person, but a nature. This point may not seem at the first glance of signal importance; but as all God's ways and works are stamped with infinite wisdom, it will be seen, on deeper reflection, that it involves matters of the greatest magnitude—of the richest grace and the highest glory. For look at the consequence which would necessarily follow, were the sacred humanity of our blessed Lord a person and not a nature. Were it a person the Lord Jesus Christ would be two Persons, one Person as God, and another Person as man, and thus would be two distinct individuals. But being a nature, which had of itself no distinct individuality, but was assumed at the very instant of its conception into union with His Divine Person, the Lord Jesus is still but one Person, though He possesses two distinct natures. The angel, therefore, called it "that holy thing"—i. e. that holy nature, that holy flesh, that holy substance—a "thing" because it had a real substance: "holy" because not begotten by natural generation, but sanctified in the moment of conception by the Holy Ghost, so as to be intrinsically holy, impeccable, immortal,—capable of dying, but not tainted with the seeds of sickness or death. It was not a body like ours, "shapen in in-

iquity and conceived in sin." (Psa. 61:5) ; but was begotten by a divine and supernatural operation of the Holy Ghost, and was therefore "holy," not relatively and partially, as we, but really, thoroughly, and intrinsically holy; "harmless," or as the word might be rendered, "free from all ill;" "undefiled" with no taint of corruption in body or soul, original or actual, in any seed, inclination, desire, feeling, or movement of or toward it; "separate from sinners" in its conception and formation, in every thought, word, or deed, so that it was as separate from sin, and sin as separate from it, when on earth as it is now in the presence of God: "and made higher than the heavens" by the exaltation of that human nature to the throne of glory; higher than the visible heavens, for what is the glory of sun, moon, or stars, to the glory of the sacred humanity of Christ in the courts of heaven? And higher too than the invisible heavens, for in His human nature as the God-man He is exalted far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come. (Heb. 7:26; Eph. 1:20-22)

Consider the blessings that are connected with, and flow out of this heavenly truth. The glory and beauty of this mystery, it is true, can only be seen and known by faith; for, faith, as "the substance of things hoped for, and the evidence of things not seen" alone gives to these divine realities a substantial existence in the believer's heart. But looking by faith into this heavenly mystery, we may see in the two points we

have thus far touched upon signal beauty and blessedness. The human nature which the blessed Lord assumed into union with His divine Person hungered, thirsted, was weary, wept, sighed, groaned, sweat drops of blood, agonized in the garden on the cross, was tried, deserted, tempted, buffeted, spit upon, crucified, and, by a voluntary act, died. This is beautifully unfolded by the apostle: "wherefore; in all things it behoved Him to make like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." (Heb. 2:17, 18).

But again, were the human nature of our blessed Lord a Person, its acts would have been personally distinct, and the virtue and validity of Deity would not have been stamped upon them. We may thus illustrate the distinction between a nature and a person. Man and wife are mystically by marriage one flesh, but they still remain two distinct persons. Their acts, therefore, as persons, are individually distinct, and each is morally and really responsible for his or her individual actions. But were they so incorporated, like a grafted tree, as to become two natures and only one person, then the acts of the weaker, assuming for the moment that the female is weaker, being the acts of one and the same person, would be stamped with all the strength and power of the stronger. Thus it is with the two natures of our blessed Lord. The human nature, though not essential-

ly and intrinsically holy, impeccable, incorruptible, and immortal, being the weaker and inferior nature, yet becomes stamped with all the worth, virtue, and validity of the divine nature, because though there are two natures there is but one Person. Thus the grand, vital truth of the two natures yet but one Person of the glorious Immanuel, is no mere dry or abstract doctrine, no speculative theory spun out of the brains of ancient fathers and learned theologians, but a blessed revelation of the wisdom and grace of God.

(Submitted for publication by O. J. Denny.)

A GOOD LETTER.

Mr. Gold:

I am enclosing a good letter from our young brother, R. B. Denson, son of Elder A. B. Denson, which I feel like will be read with much interest by the brethren and sisters.

I hope the brethren and sisters will take his advice and contribute to the pages of the Landmark.

Brother Denson is a promising young preacher. I feel like he will be profitable to the church. Hope to see you at the Falls.

Your friend,

(Elder) T. A. Stanfield,

Reidsville, N. C.

The Letter.

Elder T. A. Stanfield,

Reidsville, N. C.,

Dear Brother:

I am now attempting to fulfill the promise I made you some time ago, realizing I am not as prompt as I should be. But for some cause I feel a drawing back in endeavoring to write you, especially concerning

spiritual things. I am often made to wonder. What is man? And what am I. Nothing but a poor sinful creature, living, I hope, upon the mercies of God.

Sometimes in my meditations, I am made to wonder what am I, do I serve God, or am I a servant of the devil? Am I gathering with Him or am I scattering abroad. Brother Stanfield, if I am not badly deceived I do want to serve Him, and a few times I believe He has given me the assurance that I have served Him, but it is only through Him that we are made able to serve Him.

I attended the Seven Mile Association yesterday and enjoyed being there very much. The brethren put me in the arrangements of preaching, and oh how unfit I felt to be. My prayer from time to time is that He will give me more evidence that I have been called of him to declare these precious truths. It seems that my calling, if I have one, is one of the smallest of all, and yet there is something in me that just keeps moving me on to do these things. Satan almost made me believe him at one time, after meditating over a dream I had concerning preaching the gospel. In my dream I thought I was at Falls Church, and the time arrived for preaching. My father arose and asked me into the stand, that he wanted me to preach first. And I went forward but when I attempted to get the Bible from the stand to read, I could not reach it, it was above my head and I looked up to view the congregation, but I was so small behind the stand that I could not look over it and see any one, then I was made to realize that it was too big a place for me and that

I was too little for the place and I had to sit down a complete failure, and after that my impression began to grow heavier, and from time to time I would meditate upon this, trying to think what it meant, and something said to me: "You need not worry about ever having to preach. That's why you had this dream and it ought to be proof enough." And for a while I tried to think that was evidence enough. But nevertheless I didn't get any relief but continued to shrink up in my feelings until I believe I was made little enough to make the attempt, which I am sure was a very poor one. And up to this present time I am still trying, for what cause I know not.

Dear Brother, we have to go deep down in our feelings, if I know anything about it, stripped of all this self-righteousness. The scriptures teach us that He killeth and He maketh alive. So we have to be killed to this old flesh, to be made alive in Him. I do earnestly desire that He will keep me at the feet of my brethren, and keep me small enough that I may be able to hear their instructions, for I feel that they are watching over me for good and not for evil.

If I know my heart I do love my brethren in the church, especially my brother deacons. I don't know of anything any sweeter in the church of God than to have the fellowship of the brethren. It means so much to me. We may know that we have passed from death unto life if we love the brethren. And if you love one you don't want to say or do anything that would wound his feelings. Christ teaches us in John 15th chapter, 12th verse. That ye love

one another as I have loved you, continue ye in my love. It further says, if a man love not his brother whom he hath seen, how can he love God whom he hath not seen. (1 John 4:20) I have been impressed for some time to write a letter for the Landmark, but have been in great fear to do so. And while writing this I do not feel that it will be of any comfort to any one. Yet I like very much to read the writings of others, especially their experiences.

So I have tried to write you a little of my feelings in a rambling way, hoping you will look over my errors and mistakes. If you think the editor will publish it, you may send it on, trusting if published some one may read it that has been led along the same way I have.

I would like to see more of the writings of the brethren and sisters, also friends, in its pages, for it is meat to the hungry soul.

I am looking forward to seeing you and family at our association for we desire to have such gifted men as you, and others that may come to preach for us.

A brother, I hope, in Christ,

R. B. Denson,

Rocky Mount, N. C.

A GOOD LETTER.

Dear Kindred in Christ:

It is with a feeling of hesitancy that I address you thus for I see that you are so far above this poor creature. Yesterday, while reading the Landmark the impression came to me so forcibly that I must write. But what am I to write? Peter was told to go and feed the sheep and the lambs and he did not have anything to carry of his own makeup. If he

had it they would not have been fed; neither will you be fed by my pen if it is left to me to prepare the contents of this writing, for I am as destitute of spiritual food as any unless it is supplied from on high. Yes, it seems that I can feast upon heavenly manna for a few moments at a time and then I am left alone begging for renewed evidence that these precious truths belong to me. On yesterday when I was about my household duties it seemed that I must read the Landmark. Mother brought me several copies which she had read and enjoyed. The Landmark has been in my home all my life, but there was a time when I could hardly bear to hear it read. I would hear my mother and father read and discuss it, but if possible I would get out of hearing. Then the time came when I would slip the copies and read every experience I could find in them. They told a sweet story and one that seemed to touch my case. I would read them when I thought no one would see me. I seemed hungry and there was food for my hungry soul. What brought about this change? Could man have done it when I was hiding all I could? "God works in a mysterious way, His wonders to perform." Does this apply to my case? It seems that I can discern the true sound of a doctrine that is far above man and all he can build upon his foundation. How precious the feeling when we can say with the one of olden day, "Salvation is of the Lord." Then we come to the scripture that man can take my piece-meal as it were and try to make it fit: "Work out your own salvation with fear and trembling, for it is

God that worketh in you, both to will and to do of His good pleasure." God's people desire the whole and not the part. "For it is God that worketh in you," tells the theme of the story—it gives the foundation on which to build. Without God all is dead. He must kindle the fire in His good time and place. Yes, the debt has been paid for everyone in whose breast this fire is enclosed. When it is well-pleasing in God's sight to make manifest this light then the new creature comes forth with a new song in his mouth of praise and thanksgiving to the One altogether lovely. The prophets of old told of this One, who should come with all power invested in His hands to claim all that the Father had given Him before the foundation of the world. The world knows not the suffering and death of the one for whom Christ died. The poet tells it when he says:

"Must I be carried to the skies
On flowery beds of ease;
When others fought to win the prize
And sailed through bloody seas?"

Then he says that we must fight if we would win, with God as the Captain. He knows how frail man is and makes this known unto him. Somewhere we are told to fight the fight of faith. From whence cometh this faith? Can man have it of himself? I must answer negatively, for it is God-given faith that stands sure. I sometimes think of how much the word faith means.

The above writing was done some-time ago and if it is as poor as it seems to the writer it was in the

proper place. Yet I have a feeling that I want to say a word to the people I love and am not able to meet with as much as I would like. It has been my pleasure to read and enjoy the two September numbers of the Landmark. I did no much enjoy the writings of Sister Brake, Brother Long and Elder Ashworth. It seemed that I felt their presence near and I hope the same spiritual truths which are dear to their hearts are dear to mine. I have the greatest respect for these dear people, yet I do not feel worthy to be classed with them. So much of my time I feel to be one alone.

I was blessed to attend the Smith River Association on Sunday. How good it was to me to be under the sound of the precious doctrine of our God. It is so seldom that I meet with anyone where I live who believes this doctrine.

If this meets with approval it may be published in the Landmark; if not, cast it aside and all will be well. May those who see it remember this little one in prayer when it goes well. There are so many ups and downs in this life, yet we know that God rules supreme and that He will take care of every child of grace.

Submitted in love,

(Mrs.) Mary Hundley Stratton
Ridgeway, Virginia.

LOVES THE LANDMARK.

Mr. John D. Gold,

Wilson, N. C.

Dear Mr. Gold:

I feel like I should write and let you know that I have been receiving the Landmark twice each month, and I thank you very much. I hope you will be amply rewarded for the

good you are doing by sending the written gospel to those unable to pay for the Landmark. I also received one issue of The Wilson Daily Times, for August 22, 1938, which was read with interest, and I think it is an excellent periodical. I thank you. May the dear Lord reward and bless you above anything that I could think or ask, and guide and guard you to the end and give you "His felt presence in death."

I am sending you a little composition which is expressive of my mind, thinking perhaps you could use it just to fill space in the Landmark, should you have a mind to do so.

Mrs. Mary E. Bullington,
824 Jefferson St.,
Danville, Va.

The Composition

Farewell, vain world, I'm through
with you,

Your pleasures and ways I disdain
For I have something better in view,
And care no longer with you to
remain.

I am hoping and waiting to hear the
call,

Child, your Father calls, come
home;

To the home that's prepared for all
Of His wherever they may roam.

My sorrows though grievous and
hard to bear,

I can sometimes feel are for my
good,

And tend to prepare me for my
home over there,

And while here to live as I should.

Yet sometimes I wonder, can it be

That one who has been born again
 Could have sorrows like befalling
 me,

Thus I muse 'til my Saviour makes
 it plain.

That it's through much tribulation
 we enter in,

Then, oh, what sweet peace of
 mind,

I have and heavenly love within

And all my sorrows are left be-
 hind.

My joy at such times much more
 than repays

For the sorrows felt in the past,
 I want to obey my Lord and render
 to Him the praise,

Oh, that such seasons could always
 last.

Oh, how I sometimes long to depart

And be forever with Him above
 Who is near and dear to my heart,

My Lord, my King, my Heavenly
 Dove.

—M. E. B.

PREDESTINATION

Predestination is the "infallible plan"; every plan of man is subject to failure; God only can plan and perform without being dependent upon another, therefore only God can strictly predestinate; Dan. 4:35. Predestination is God's plan, in which, He, before the foundation of the world, Eph. 1:4-5, II Thes. 2:13, appointed the glorious, heavenly destiny of His chosen people, II Cor. 5:1, Mal. 3:17, who otherwise would have suffered in sin and damnation; Eph. 2:3 and verses 12, 13. Predestination is a doctrine of salvation; it is no part of the doctrine of damna-

tion; sin brings damnation, Rom. 5:12; while predestination brings life and heaven. Predestination is the plan of God's works toward us, and not of ours toward Him, so it does not fix our action of good or evil.

There are only four texts in the Bible with the word "predestinate" in them; they are Romans 8:29, 30, and Eph. 1:5, 11. Read them and see what they say.

First, they say—That the fore known of God are predestinated "to be conformed to the image of His Son"; all the predestinated of God are to be made like Jesus; this is "to be"; what is to be, will be; day and night, change of seasons, the circuit of all heavenly bodies continue as God arranged them "to be"; predestination's plan is the only plan for the cleansing of sinners. Christian, here is your sweetest hope—to be like Jesus; sinner, your only hope for cleansing is God's plan.

Second, Predestination calls for all the works to bring salvation to perfection; thus Paul said, Rom. 8:30, "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." The work of calling, justification, and glorification must be finished for the elect of God in His salvation. These pronouns handle the same definite number throughout; God will do this work; it is in His hand and will be done; it was predestinated. Isaiah 43:5-7, also verses 13 and 21; 46:10; and 45:25.

Third—The elect of God are predestinated "unto the adoption of children"; Eph. 1:4-5. The num-

ber in this marvelous plan must receive the adoption of sons, they must be born of the Spirit, and become children of God, or salvation's terms will not be completed. This is the plan that make children of God out of lost and ruined children of Adam. John 6:63.

And fourth — An inheritance awaits us in the world to come, in consequence of the fact that this also is included in God's predestination—"In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Eph. 1:11. To deny that God successfully works all things after the counsel of His own will is to deny this word of inspiration. Read Rom. 8:28-39; Eph. 1:1-14; 2:1-22; and Isaiah 43.

SCRIPTURAL TRUTHS.

Predestination.

Predestination as taught in the scriptures is the revealed and expressed purpose of God pertaining to the salvation of the elect vessels of mercy, and is therefore not hid from us as are some other of His purposes or eternal decrees.

It is therefore plain that we need not expand the term beyond its specific application in scriptural language.

If we speak of other purposes or decrees set forth in the scriptures and which God has been pleased to reveal to us, let's do it in manner and purpose to edification rather than confusion.

It is well enough to say that Jesus was delivered up according to the determinate counsel and foreknowledge of God into wicked

hands. But we must affirm that they were in no wise justified in their wickedness, for they were guilty of the blood of that Just One.

He that hateth his brother is a murderer.

Why did Cain slay his brother Abel?

Because his works were evil and he therefore hated his brother whose works were righteous.

Why did not Moses slay the Hebrew which did his brother wrong as they strove together when he condemned himself by crying out "Wilt thou also slay us as thou didst the Egyptian?" as he did the Egyptian who strove with the Hebrew? Because they were brethren and had no cause to fight each other.

What can be the cause of strife and division among the people of God other than that old murderous spirit?

Nothing else, my brethren.

When associations set up their bars of non-fellowship, they are wielding the blood-thirsty sword of hatred, which will sooner or later fall upon their own heads to their own destruction. While those who love each other shall have peace.

Lord, save us from the murderous spirit.

Original sin.

But few of us seem to understand this doctrine as set forth in the scriptures and embodied in our articles of faith. We therefore feel that it is necessary to instruct the church and especially to emphasize it at the sacred work of ordination of ministers and deacons.

We have had the sad privilege of reading at least one editorial in which human wisdom had such in-

fluence upon the writer as to misconstrue this doctrine and set up instead the doctrine of Pelagianism.

The doctrine of Pelagius is in simple language this: That Adam's sin only affects the human family by imitation.

Now Adam's sin is made ours in two ways. First, by imputation; second, by propagation. So that we must maintain that the guilt of Adam's sin is imputed to us: for he was our representative head and we were all in the loins of Adam. So that when he sinned and fell his sin was imputed to his whole posterity and all fell in him under the law of sin and death.

By propagation we mean that as the fountain head was corrupted by sin the stream was also polluted thereby, so that all the human race possessed the depravity and corruption of Adam's nature after the fall.

The law of sin and death is the power of originality to find the subject to allegiance. So that all who are under it must do what sin would have them do, being bound by its power.

By propagation; they having inherited the corruption of sin, have the love of it to draw or incline them to sin. It then being true that they are thereby under the dominion of sin, necessarily and plainly sets forth the doctrine of Sovereign Grace as the plan of salvation for all that are saved.

Leo V. Bagley,

453 Woolfolk St.,
Macon, Ga.

P. S.—Dear reader, take these few remarks of scriptural truth and enlarge upon them and be able to stand against every false doctrine.

LOVES THE LANDMARK

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

Dear Mr. Gold:

Inclosed you will find two dollars (\$2.00) for which please renew my subscription to the Landmark, which expires Oct. 15. I enjoy reading it very much, as I have been sick most of this year, and not able to go to church very often. I enjoy reading your writings very much and hope you will be blessed to continue your good work for a long time, if it be in accordance with God's will.

With much love,
Mrs. Jesse G. Bogue,

Fremont, N. C.

LOVES THE LANDMARK.

Dear Mr. Gold:

I am sending a check to renew my subscription to the Landmark. I do enjoy reading it so much. I can't do without it. It has so much good reading in it, and I want to take it as long as I live if the good Lord makes me able to pay for it.

Celia Mayo.

SENDING LANDMARK TO SOMEONE UNABLE TO PAY.

My Dear Mr. Gold:

Enclosed you will find money order for three dollars (\$3.00). Please renew my subscription to the Landmark from November, 1938 to November, 1939. The other dollar is to help send it to someone unable to pay for it. I am glad to do this little bit. Wish it could be more.

Sincerely,
Mrs. S. L. Nelson,

505 North Third Ave.,
Maywood, Ill.

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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GREETINGS TO THE FAITHFUL IN CHRIST JESUS.

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God," greeted the several churches, and did not fail to include "all saints" in many of his letters.

He writes to the churches, "Concerning (The Son of God) Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness" And all this done, "By the resurrection from the dead; by whom we, (if we are the children of God) have received grace and apostleship, for obedience to the faith among all nations, for His name." (Rom. 1:1-5.)

There is a wealth of gospel truth in the above quotation, alone.

(1st.) Let us consider the speaker and the authority by which he spake.

Paul, before his conviction, felt to be justified in persecuting the church of God, including "all saints in Christ Jesus."

After his conversion, he became in his own sight, "the chief of sinners."

His conviction was the beginning of his experience of grace, as he was "called (of God) to be an apostle," unto the Gentiles. Not only was he called to the apostleship; but "separated unto the gospel of God."

Man of himself cannot separate the good from the evil, nor can the law, with all the offerings unto the law, make the comers there unto perfect. Jesus is declared to be "The Priest after the order of Melchisedec, and His Priesthood is forever." (Heb. 7:17.)

Jesus, "the messenger of the covenant, shall come, sayeth the Lord of hosts." "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." (Mal. 3:2-3)

Paul could not have said, from the heart, "I am chief of sinners," before the separating power of the Spirit of the Lord was experienced. After that experience he could, and did, honor God and Christ Jesus as he was not prepared to do before. "And God, having begun a good work in the hearts and experiences of His people, will perfect it unto the day of Jesus Christ."

(2nd.) Let us consider to whom the gospel address is made.

Paul now separated unto the gospel, admonished the elders, saying, "Take heed, therefore, unto your-

selves, 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. " No man is given the priesthood, save Christ, the Priest after the order of Melchisedec, who liveth and abideth forever. Ministers should abide in their own calling. Meddlers in other men's business, in the local affairs of other churches, over the which God hath not made thee an overseer, breed trouble always.

"Christ, the Mediator of the New Covenant, 'in whom are hid all the treasures of wisdom and knowledge,' hath accomplished the will of the Father, in paying the full penalty for the sins of His people, is, and will ever be glorified, and as He is the head of, and over the church of God, He will present the whole body before the Father in glory, without spot, wrinkle or any such thing." (P. D. Gold) Therefore, 'gospel address is to "All saints."

(3rd.) Jesus Christ is declared to have been made of the seed of David "according to the flesh." In His humanity, He was made like unto His people, sin excepted, and He was tempted, even as ye are tempted; but had the power to resist satan and say, "Get thee behind me."

If we, His children, overcome the world, the flesh and the devil, it is by and through Him who ruleth over all. For though He was the son of David in the flesh, He was "the Son of God with power, according to the Spirit of holiness." There is no unholiness with God.

"Blessed be God, and His Christ, for He hath visited and redeemed His people." God hath raised up

Christ, the Saviour, "That we should be saved from our enemies, and from the hand of all that hate us, that we should serve Him without fear." "In holiness and righteousness before Him, all the days of our life." (Luke 1:75.)

Those who have hope in Christ should be happy, indeed; yet, we, like Jesus, were made of the seed of man, who in his fallen state cannot bring forth sinless creatures, Jesus being the only sinless man of all ages; yet, became our sin bearer, and was made the sinless sacrifice; therefore, He died that we might live. He came that His children might have life and have it more abundantly here, and life immortal beyond this vale of tears.

It is He "in whom all fullness dwells," that ruleth in the hearts of His children and gives them joy for mourning, and makes them to rejoice in the fact that: it is in Him alone that we can have access unto the mercy seat.

Brethren, sisters and friends everywhere; in or out of the visible kingdom, may we not say with humility,

"I love the sons of grace,
The heirs of bliss divine,"

Who walk in paths of righteousness, and humbly desire to be saved from sin.

Our greatest enemy is the sinfulness and selfishness of our own depraved human hearts. May we not all come humbly to the mercy seat, and implore the blessings of God and His Son, Jesus Christ, on all the innumerable host of men, women and children from the rivers to the ends of the earth, who feel the need of His guiding Spirit, love and

mercy.

Brethren, sisters, friends, permit me to say, "Write more for the Landmark." I prefer to have others fill most of the space. May I not rest awhile and enjoy your communications, experiences, the account of good meetings, etc. If you have local troubles, keep them at home. Landmark readers have enough of their own. May the richest blessings of the Lord, guide, guard, shield and protect all the true Israel of God.

As we are soon to hear Christmas Carols sung, let us join in singing:

"Dear dying Lamb, Thy precious blood,
Shall never lose its power,
'Til all the ransomed church of God,
Be saved to sin no more."

Submitted in love,
O. J. Denny.

PAUL'S ADMONITION TO FATHERS.

"And ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."—Eph. 6:4.

In the Sept. 15 issue, I wrote respecting the obedience or disobedience of children to parents in the Lord. (Eph. 6:1-3.)

An unknown correspondent, without giving name or postoffice; and the mailing office was so blurred I could not tell what it was, but some place in North Carolina, writes: "I am sure all true parents endorse what you said in those three verses; but I want your views on the fourth verse of the same chapter. Also Col. 3:21; and will you comment on

Zech. 8:4, 5. I thank you very much. I beg to be a friend. One who loves the Landmark and all its true readers."

I feel sure that the above requests were written by a good Christian mother; and so have a desire to briefly consider her requests, though doubtless, if she had given her views, they would have been of more interest to the Landmark readers.

It is right and the Christian duty of fathers who should be head of the family, to govern their children; but let them not abuse their authority, and positive tenderness, and that the discipline shall be so manifest that the children can understand that love is a golden thread that runs through the parents' conduct. Be ever ready to sympathize with their children in their little troubles, and share with them in their joys. When necessary to counsel or admonish them, not in a bitter and angry tone, letting them know that when they have grown to full age that they will see and know that what the parents advised was for their best interest. It is evident unreasonable punishment with angry words will never convince children that parents are right; but such treatment will stir up anger in the children. It is not well to be nagging and forever finding fault with children's acts and work, not being able to act or do things as well as parents; possibly from lack of ability, experience or misunderstanding. Where there are abuses rather than encouragement children possessed with the nature of parents will have no heart or desire to do better.

After uniting with the church I

taught school and boarded with a man who owed me, and it looked like I could never get him to pay me. He had a wife and several children, and some in their 'teens; but had professed religion, and began to preach in one of the religious orders. But until converted he was bitter and rough in his family, and was profane, rarely speaking with any one or anywhere without an oath or curse word. Soon after I went there he asked me if I had always expressed thanks at meals. I said, no; and then asked him if he had. He said he had done so ever since his children were large enough to notice things. I then asked why he did so, and he said he did it for an example, and he said that Paul taught that parents should bring up their children in the nurture and admonition of the Lord. I said I thought it was a poor example to say prayers at the table, and use profane language everywhere else before and to them.

Now, Paul's advice in Col. 3:21, is about the same as given to the Ephesian father. Children should be encouraged, but not flattered. While praise is a vain desire, it is not the principle to lead children to act, but to have approbation of parents, as "well done" is needful and desirable for children, lest they lose courage and interest. To fret, scold and always complain will destroy and break the desire of children to want to do well.

As the unknown "friend" in the flesh, and well known in the spirit concludes her letter, she says, "Will you comment on Zech. 8:4, 5, especially on the 5th verse. I thank you very much. I beg to be a friend.

One who loves the Landmark, and all its true readers."

The language of the prophet Zechariah should be a consolatory promise to the Lord's people, both old and young. Wars literally and spiritually have so passed; that the ripe old men and women on the streets of Jerusalem, the old men having ceased from their labors, are resting on their staffs, rejoicing in the prosperity of Zion. It would seem that our God has suffered false doctrine and iniquity to run rampant in the professing religious world. The Sun of Righteousness has risen with healing in His wings; and the Zion of our God is travailing wondrously and children of God, both old and young, are being brought to the church, the pillar and ground of the truth. From reports and observation it appears that the Primitive or Apostolic church has greater peace, union and prosperity than she has had for a long time. More young people are uniting with the church. Their playing on the streets of Zion is encouraging. Having attended six associations lately, I was pleased to learn that many boys and girls are joining and being added to the churches. At the close of the Friendship Association in Atlanta, Ga., among the number that asked for a home in the church, two appeared to be under 10 years old.

At our church in Tampa last Saturday, at the close of the service, while singing the benediction song, a very small child, though eight last June, walked up and stood beside me. I asked her what she wanted, and she answered, "I love the Lord and wanted to join the church." When they quit singing I told them

what she desired. Then a motion was made and seconded, to receive her, and there was scarcely a dry eye while the members extended the hand to her for baptism into the church. At the river bank after baptism some remarked he believed Brother Gilbert had baptized into that church the oldest and youngest members of any preacher in the Mount Enon association. The oldest is 82 and the youngest 8 years old.

M. L. Gilbert.

IN MEMORY

Since it has pleased God in His wisdom to take from us our beloved sister, Cassandra Cullifer, who was born April 23, 1850 and died September 19, 1938, age 88 years 4 months, and 26 days.

She united with the Primitive Baptist church August 19, 1879.

We shall greatly miss our sister and the good preaching we have enjoyed at her home. Elder Sawyer, the pastor, often preached for her.

She was faithful in all things pertaining to her Master's house. Surely she was a mother in Israel, sound in faith.

We have great hope that her spirit has gone where Jesus is, to enter the joys of her Lord.

"Oh the place, the happy place,
The place where Jesus is,
The place where Christians all shall meet,
In everlasting bliss.

Her funeral was preached by Brother W. C. Edwards from 1st Corinthians, beginning 15 ch., 12 v.

Resolved: First:

We bow to Him who rules in the armies of heaven and among the inhabitants of the earth.

Second: We extend to the bereaved ones our sincere sympathy, pointing them to the One she trusted, Who alone can give comfort.

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

Read and approved by Bay Church, Saturday before the fourth Sunday in September.

Elder Tilghman Sawyer, Mod.
Lula T. Mason, Church Clerk.

IN MEMORY OF GEORGE D. GRIMES.

Just one year ago today, October 17, 1937,
The dear Lord came into our home and
took a life away,
One that was worth its weight in gold,
To those that are here today.

We could not wish you back, dear one,
To have your suffering over;
But hope to meet you over there,
On that bright healthful shore.

You were so kind, there's no one knows
How hard it was to part,
Yet we've no power to call you back,
It grieves our very hearts.

When you were here you were so dear
To each one of this band.
It seems there's no one on this earth,
Can reach us with such hands.

Life seems so empty here for me,
Yet memory is so sweet;
Your peaceful presence when on earth
To all that you would meet.

You found no fault; you always smiled
At most everything you met;
Your patience here was joy enough,
Your walk I can't forget.

To know you meant to love you,
This much I know is true;
Life doesn't seem the same to me,
I often think of you.

I know I am not worthy,
Of one who was so kind
The Lord, I hope, will comfort me,
And all you've left behind.

Sleep on, dear one and take your rest;
The Lord knows and does what's best.
Mrs. George D. Grimes
and Children.

APPOINTMENTS FOR
ELDER E. C. JONES

- Nov. 5th and 6th, Creeches.
 - Nov. 6th, 2:30 P. M., Contentnea.
 - Nov. 6th, Wilson at night. Some one please arrange place for services.
 - Nov. 7th, 11 A. M., Upper Town Creek.
 - Nov. 7th, 2:30 P. M., Autrey's Creek.
 - Nov. 7th, at night, Farmville.
 - Nov. 9th, at 11 A. M., Bear Grass.
 - Nov. 9th, 3 P. M., Spring Green.
 - Nov. 9th, at night, Robersonville.
 - Nov. 10th, 3:30 P. M., Tarboro.
 - Nov. 10th, at night, Falls of Tar River.
 - Nov. 11th, 11 A. M., Lower Black Creek.
- 10-15 & 11-1.

IN MEMORY.

In this date, 1938, we the church at Flat River have lost two of our little flock by death, Brother W. R. Blarlock and Sister Ina O'Briant. Brother Blarlock discharged the duties of deacon and clerk for a number of years, and was faithful to the end. Sister O'Briant was a loving sister and enjoyed meeting with her brethren and sisters at Flat River and other places as well.

We desire to bow in humble submission to the will of our God, the God that does all things after the counsel of His own will. While we miss their pleasant faces and hearty handshake, we weel that our loss is their eternal gain.

By order of Conference September meeting, 1938.

O. C. Hawkins, Moderator,
Devereaux Davis, Asst. Clerk.

**APPOINTMENTS FOR
ELDER E. C. JONES
OF WILLOW SPRINGS.**

Contentnea, November 6, at 2:30.

Wilson (Bro. Hales' Home) November 6, (night).

Upper Town Creek, November 7, at 11:00.

Autrey's Creek, November 7, at 2:30.

Farmville, November 7, at night.

Bear Grass, November 9 at 11:00.

Spring Green, November 9 at 3:00.

Robersonville, November 9 at night.

Tarboro, November 10, 3:30.

Falls Tar River, November 10, at night.

Lower Black Creek, November 11 at 11:00.

Yours truly,

R. B. Denson,

Rocky Mount, N. C., R. 2.

**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, (1st and 15th), at Wilson, N. C., for October 1, 1938.

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 name 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.

Business Manager—John D. Gold.

2. 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, and National Bank.

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,

Sworn to and subscribed
before me this 29th day
of October, 1938.

Elizabeth S. Clarke.

My commission, expires
April 15, 1939.

Please Read Carefully

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

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

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

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

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These publications cover the field of religion and news and you will have no trouble in securing subscribers. References required.

Write for particulars and sample papers of these publications.

P. D. Gold Publishing Co.

WILSON, N. C.

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